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THE

PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

FOR

PASTORS, CHRISTIAN WORKERS AND FAMILIES.

JOSEPH SANDERSON, D.D., EDITOR.

"*The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd.*"—Ec. xii., 11.

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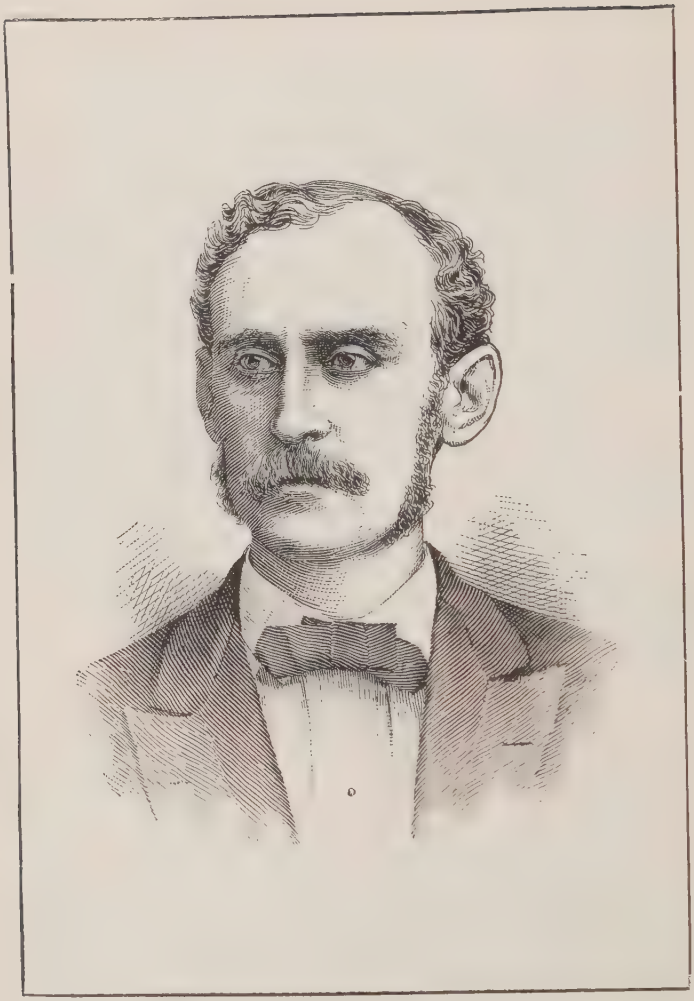

F. C. Morgan

THE

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SERMONS

FORGOTTEN VOWS.*

BY F. C. MONFORT, D.D., FIRST PRESBYTERIAN CHURCH, CINCINNATI, OHIO.

Did not I see thee in the garden with Him?—JOHN xviii., 26.

THE character of Peter is well worthy of study. He was a man of large mental calibre, strong principle and firm faith. Naturally he was a leader among the disciples. No one of the twelve was more ready with counsel, or more wise, or quick to act on his convictions, even against strong opposition.

His failing was in the direction of his strength. He was a man of impulse, prone to ask or reply or promise whatever was in his heart with no thought of difficulty or danger. When, in the midst of the sea, the disciples were affrighted, supposing they saw a spirit, Peter heard the words: "It is I, be not afraid," and on the impulse of the moment cried out: "Lord, suffer me to come to Thee on the water." His second impulse was of fear, and he cried: "Lord, save or I perish." Again on the night before the betrayal, when Jesus girding Himself with a towel took water to wash the disciples' feet, Peter, all impulse, exclaimed: "Thou shalt never wash my feet." A second impulse as Christ's meaning dawned on him, expressed itself in the prayer: "Not my feet only, but also my hands and my head." The same impulsive disposition led him to say: "I will follow Thee whithersoever Thou goest." "I will lay down my life for Thy sake." "Though all men should be offended yet will I not

*A Sermon after Communion.

be offended;" and when reproved, to emphasize it: "Though I should die with Thee, yet will I not deny Thee." Then when the multitude, armed with swords and staves, came out against Christ, the impulse was to defend Him, and having a sword, he drew it and used it.

His impulses, however, were not all so true and brave. The story of his thrice repeated denial is sadly familiar. No Christian reads it without sorrow that one so strong and good, and withal so devoted, should yield to fear.

Our text brings that denial vividly before us. Jesus after His arrest, was taken to the house of Annas. The disciples were scattered, only Peter and one other following Him. The other disciple was known to the high-priest, and gained admission for both to the house of Annas. "Then saith the damsel that kept the door unto Peter, Art thou not also one of this Man's disciples? He saith, I am not." "And the servants and officers stood there who had made a fire of coals, for it was cold, and they warmed themselves and Peter stood with them and warmed himself. They said therefore unto him, Art thou not also one of His disciples? He denied it and said, I am not." "One of the servants of the high-priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with Him?"

The question was pointed and suggestive. When, after the supper He went out to the Mount of Olives, to the garden of Gethsemane, did you not go with Him? And when He left the other disciples were you not one of the favored three who accompanied Him when He fell on His face and in His agony prayed for deliverance? Then when the multitude appeared with the soldiers and the Judas kiss was given, were you not there? "Did not I see thee in the garden with Him?" A moment for thought and he would have remembered all—the Saviour's distress—the shouting multitude—the terror of the disciples—the command to watch—the last sermon of the Lord—the bread and the wine—his own vow of allegiance: all would have come up before him. But there was no time for thought. The impulse was to deny; fear was uppermost and a third time he denied the Master he loved. Immediately the cock crew and Peter remembered the words of Jesus and went out and wept bitterly, as many since have wept when they remembered their vows and how they had not kept them, and when the finger of sinners was pointed at them and questions were asked like that of the high-priest's servant, "Did not I see thee in the garden with Him?"

It is but a little while since we sat at the Lord's table. The Saviour was with us. We partook of His broken body and shed blood. Eating in remembrance of Him, our thoughts went back to a time when the powers of earth and hell arose against Him; when just before His betrayal and looking forward to a violent separation from His disciples, He took bread and blessed it and gave it to them. We followed Him to the garden. We were with Him in His agony, when He said, "Not My will but Thine be done," and afterwards when He received the betrayer's kiss. We went with Him to the judgment hall and from thence, as He fainted under His load, to Mount Calvary, where they crucified Him. We saw Him forsaken of God and heard His cry

"It is finished." Did not I see thee with Him at the communion table—in the garden—at the judgment hall and on the mount of crucifixion? Did we not there make a consecration of ourselves to Him? Alas, how easy it is to vow and how easy to forget! We were sincere and our consecration was full of purpose, yet conscience tells many of us that the vow might have been better kept. Perhaps the habits which we thought to break have bound us more closely than before. Perhaps selfishness which we thought to overcome again rules. The love which was strong and which we determined above all else to cherish has cooled. The work we planned to do for Christ is not done. Our zeal has moderated. We have settled back to the plain upon which we are content to spend most of our days, going up only at special seasons to the high summits of Christian privilege.

Does this seem an uncharitable view? Let us prove ourselves in the spirit of fairness and meekness. With Churches as with the human body, unusual action is followed by reaction. The warmth and glow of exercise are no security against subsequent exposure. Indeed one never chills more readily than after vigorous exercise. So the soul is never more in danger than after a period of vigorous effort. Unfortunately the chill steals so slowly upon us that we do not think of danger. We follow Christ and do not realize our increasing separation. The air Christian people breathe in business and social life is not calculated to tone them up spiritually. The world's maxims are not all true, neither are its aims the wisest. Let us imagine ourselves at the business place of a Christian man. He is truly a Christian, though more absorbed than his professions warrant in worldly success. He has imbibed the world's idea that financial success is the important thing in life and in the pursuit of this competes with men skilled in the tricks of trade. There is constant temptation to strain the letter of the divine law, to take the advantage allowed by custom or policy. He yields more or less and yielding falls below the standard he has planned to imitate. I do not wish to be critical nor to underestimate the faithfulness of Christian men, but only to bring out the fact; that the policy and maxims and integrity of the business world are not up to those of the Bible, and that too many men whose vows of consecration require them to resist the currents of evil, allow themselves to drift and so give their influence in favor of demoralization. Did not I see thee in the garden with Him who said "Let your conversation be yea, yea; and nay, nay"? There were no reservations in our covenant with Christ.

Similar thoughts are suggested by the study of society. As business has its customs, so society has its etiquette and indulgences and these do not rest on the law of God nor stimulate imitation of Christ. Many adopt the world's principles and accept the freedom they allow. They quote the proverb "When at Rome, do as the Romans do" as the essence of wisdom, forgetting that their consecration to Christ involves the very opposite determination. "Ye are not of the world, but I have chosen you out of the world." "Ye are not your own, ye are bought with a price." "Be not conformed to this world but be ye transformed by the renewing of your minds that ye may prove what

is that good and acceptable and perfect will of God." The question of worldly amusement causes many needless trouble. They seek light in regard to dancing or theatre-going or some other special matter, neglecting the key to all such difficulties. The key is in such Scripture as we have already quoted. "Be ye transformed by the renewing of your minds." "If any man be in Christ Jesus he is a new creature." The consecration of ourselves to Christ involves not the sacrifice of a few pleasures nor attention to a few special duties, but a new heart, new desire, a new devotion and a new purpose. "We live henceforth not unto ourselves, but unto Him who died for us." To settle special difficulties in the light of this new purpose is easy, but to settle them independent of it is as hard as for a seaman to figure his reckoning without the rules of navigation. He whose consecration to God is genuine has a rule by which all matters of conduct may be tested, and he needs to study them only far enough to determine the operation of the rule.

Turning his eyes within he can by the same rule test his own emotions, the purpose of his soul. Each heart has its secrets and knows its own bitterness. One cherishes anger and revenge, and can justify them by arguments which have weight with men. Let such remember their communion with Him who taught us to pray: "Forgive us our debts as we forgive our debtors." Another is naturally selfish. Let him remember Him who "came not to be ministered unto, but to minister." Another is despondent. He fears for his soul and for the Church. His philosophy is pessimistic and his future dark. Let him read the words of Christ: "I go to prepare a place for you and if I go I will come again and receive you to Myself." Let him remember the promise repeated at every communion service, that He will come again, and the other promise that "every knee shall bow and every tongue confess Him Lord to the glory of God the Father." We are all more or less troubled by doubts, and by selfishness, temper, irreverence and impurity. Our lives are a strife against these and other evil things. At times we relax our defence and are carried away by the evil spirit within us. Did not I see thee at the supper with Him who though tempted in all points like as we are was yet without sin?

Communion with Christ fortifies the soul against temptation. At no time is there such consecration or such strength as when we sit together in heavenly places with Him. It is because of our weak nature that sentiments so blessed are so soon forgotten. Our aim should be to cultivate the spirit of the communion table, and to carry it with us to our homes and places of labor; to live always as seeing Him whom our souls love. Pious impulses are no proof of consecration. What we need is grace to resolve such impulses into permanent principle.

The question of the text is something more than a suggestion of forgotten privileges. "No man liveth unto himself." Our lives are commentaries on the faith we profess. Justly or unjustly men estimate Christianity by those who profess it. The Christian is a marked man. Those who see him at the communion table remember his profession and are quick to note his unfaithful-

ness. He owes it to his Master to do business and move in society upon a higher plain than that of the world. The Christian father and mother are witnesses for Christ before their children. The one Christian child in a family is a witness to all the other children. The same is true in other relations. People are prompt to mark the covetousness or passion or pride or sinful indulgence of Church members and to say: "Did not I see thee in the garden with Him?" Did you learn this of Him? Is this the religion of Jesus? The matter is of practical importance. Children who see that their Christian companions are no better than before conversion, or who see their parents careless as to the vows they have taken, are not likely to be influenced for good. Neither are business men who see their partners actuated by policy to doubtful expedients.

The world expects a better type of morality from Christian people than from others. This is, so far as it goes, a testimony to Christianity. Questions like the text are often the expression of surprise. When a bank cashier, who has been a Sabbath-school superintendent or Church officer absconds, the fact is given, with emphasis on his religious standing. Did not I see him pass the bread and the wine or the box for contributions? Did not I see him lead the school in prayer? The fact that so much comment is made on the public unfaithfulness of professing Christians while so little note is taken of like failing in others, shows the popular estimate of Christ and His teachings.

It should open our eyes also to the duty of maintaining the standard thus acknowledged. It is no accident that the world looks to the Church for an example of true living. The experience of ages has taught it what to expect. Neither is it a light thing for us, who live in this age of luxury and speculative unbelief to lower the standard, as we may do. Every Christian is a witness for Christ or against Him. If prominent in the Church or forward in Christian work his testimony is widely known and has greater weight. We have reason to avoid not only evil but the appearance of evil. Many things may be lawful to us, as to the Apostle Paul, which are not expedient. It is our privilege sometimes to do more than our duty, to be more strict than the letter of the law requires. The obedience of faith and love will keep us near to Christ who said "thus it becometh us to fulfil all righteousness;" who "pleased not Himself," and whom the Scriptures hold forth as our leader and example. Faith in Christ and nearness to Christ are our only hope. Peter was first self-confident; then he followed afar off, and then denied. The beginning of our denial may be a like self-confidence which separates us from Christ. Forgetting Him or following afar off we awake suddenly, as Peter did, to tears of repentance when reminded by the voice of unbelievers that we were with Him in the garden. Let us keep close to Christ. Let the same mind be in us which was also in Him. "Let us be careful to walk even as He walked." So shall the fragrance of Gethsemane pervade our lives and all men will know, not only that we were in the garden with Christ, but that we have learned of Him.

A word to those who have never been with Jesus in the garden, who view

the whole question of Christianity from the outside, and are ready to judge the Church and the Master by men whose professions and lives are at variance. Do not forget that we are brethren of like weakness with yourselves; that we have passions and appetites and prejudices; that our lives are a struggle with temptation and are not what we wish they were. If you would judge Christianity justly, take the Scriptures and the one model they set for imitation. That model is not the Sabbath-school teacher, nor the Church official, nor even the most godly Apostle of the twelve, but the Lord Jesus Himself. It is not fair to judge Him except by His own words and acts. It is not fair to judge His Church by those who do not live up to His teachings.

The character of Christ is beautiful beyond all comparison. He is chiefest among ten thousand and altogether lovely. Pilate found no fault in Him. He knew no sin neither was any deceit found in His mouth. Judge Him by Himself. I commend Him to you moreover as a model for your imitation and as the Saviour you need.

THE GREAT ARGUMENT.*

By Rev. N. D. Williamson, First Reformed Church, South Bend, Ind.

For Jesus' sake.—II. Corinthians iv., 5.

God does not and cannot oppose or contradict Himself. All the purposes, plans, and acts of the glorious Trinity are conducted in accordance with His perfect and eternal Unity. Hence, when we find a passage in the Sacred Record that brings prominently before us the existence, or works, or claims of one of the constituents of the Godhead, we are not to think or feel that in learning and heeding we deny or ignore the being or perfections of the others.

This is emphatically true of Him who is named in our text. For we are told (John i., 3) that "All things were made by Him, and without Him was not anything made that was made;" (I. Tim. iii., 16) that He is "God manifest in the flesh," and (Heb. i., 3) "the brightness of God's glory, and the express image of His person, and upholding all things by the word of His power." And so, while we are pressing the argument of this text this evening, and while we are yielding to it as the controlling influence of our lives, we are not forgetting or belittling the claims of the great Three-in-One, but are honoring them and pressing them, in exactly the mode which is most in accord with the will and honor of the Infinite Majesty of Heaven and earth, whose purpose we are told in John v., 23, is "That all men should honor the Son, even as they honor the Father."

"*For Jesus' sake.*" We are already familiar with the force this great argument has at the throne of mercy, and know well its irresistible power

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with the God of compassion and love. It is the sovereign plea of sinners with a just and holy God ; the all-availing persuasive for the attainment of all favor and blessing from the God of salvation.

But we have not studied and used this great argument as we ought to have done, to influence human feeling and action ; we have not sufficiently tested its power on ourselves and on others, to bring us and keep us in the way of right, and in the paths of holy and continued usefulness. Let us begin this evening to repair this omission; let us seek, by the divine blessing, to come to a fuller understanding of the powers of this great argument on human character and action, especially in the unregenerate, that we may apply it to others and use it on ourselves, with a success to which we have hitherto been strangers.

We can make use of our text legitimately, not only in serving those of you who are already Christians, but also in earnestly trying to carry out, on behalf of you who are not His, our mission as "ambassadors for Christ, as though God did beseech you by us," while "we pray you in Christ's stead, be ye reconciled to God" (II. Cor. v., 20). For if this great argument had such power to move the Apostle to yield to God's will, in earnestly seeking to save the blinded and the lost, it must have a power that is mighty, and therefore to be honestly used, in moving the blinded and the lost to yield themselves to God's will and be saved.

Our subject then is that portion of THE GREAT ARGUMENT of the text, for yielding the thorough control of our human affection, will, and action to God, which applies to the unconverted. Let us try together, my unsaved hearers, through the Holy Spirit's all-powerful aid, for which Christians must earnestly pray—I to describe and enforce, and you to understand and obey, in its application to you, the great sevenfold argument "FOR JESUS' SAKE." It is—

1. A melting argument. Whatever softens or melts any substance or object, material or incorporeal, renders it more easily affected, moved and controlled. Hence any moral or spiritual force that neglects to provide for taking advantage of the affectional nature of man, is essentially defective; while every argument that influences this part of our nature, can be made effective and at times irresistible. But of all the arguments that address the emotional nature of man, none can have such force as that which addresses him by the love of God "For Jesus' sake."

Of the many illustrations of this fact, that crowd upon my memory, I will use one which I had from a participant in the scene. A man in Libby Prison was reduced by disease and the horrors of a guilty conscience to despair. He had become, after a profession of faith in Jesus, a terrible backslider, and in his paroxysms of distress he was trying to take his own life. He had seized a heavy iron article with which to dash out his brains. Deprived of this by the attendants, he grasped two bricks within reach, and before they could prevent it, had battered his head and face into a mass of bruises and blood. When my friend who knew his history came, he found him lying in

a bunk, a most revolting sight, and madly struggling to break away from his attendants, that he might finish the work of self-destruction.

The chaplain said, "I want to talk to you; you must lie still and listen to me, and these men will let go their hold of you. You have boys who call you 'Father.' If one of them had been gone from home a great while and been very wicked, but you found him one day lying at your door, all bruised and bloody, afraid to come in, what would you do? Would you drive him away from your door?" The answer came, "No!" "Wouldn't you take him in and nurse and feed him?" "Yes." "Well, when your Heavenly Father has shown so much love for you as to give His only Son to die that you and others like you might be saved, do you think that now, when you lie before Him all bruised and bloody, He who is your Father for Christ's sake, will not be as kind to you as you would be to your child?"

The rigid muscles relaxed, and the glassy eyes melted into tears, as the lately raving maniac softly said, "I didn't think of that; He is my Father, He will forgive me, surely He is my Father for Christ's sake." As he murmured these words, exhausted nature sank into sleep, from which he partially aroused after a time, to wave his hands as though he would remove some intervening doubt, and to exclaim, "Get out of the way! There is my Father for Christ's sake! I want to see Him! Get out of the way! He is my Father for Jesus' sake!" And soon he awoke, and was found "sitting at the feet of Jesus, clothed, and in his right mind." The argument of the Love of God in Christ has a melting power that will soften and move the stoutest heart, and the most despairing spirit. It melted the heart of the Libby Prison maniac. Is your heart too hard to be melted by it?

2. A winning argument. It does not repel the soul; it draws it. It does not compel it unwillingly; it is an argument of love, that woos and wins a willing mind.

Are you a man or woman of taste? If you will own the truth, that Jesus is the Author of all the beauties that salute your senses and fill your soul, not only as the Creator, "without whom was not anything made that was made," but as the Redeemer, without whose intervention and sacrifice the human race would not have any more blessings than the fallen angels had; then all the separate beauties of art and nature will be so many alluring voices to win you to Jesus. Every sound of nature's harmonies will speak to you of Jesus. Every combination of form, and color, and motion in the landscape and in vegetable, animal, and human life, will remind you of the excellence of Jesus. And every work of art will draw your mind and affection to Him whose wonder-workings have made the human minds and muscles that can conceive and execute such beautiful things. When you thoroughly understand all this, there will come from ten thousand tints, and forms, and melodies that meet you and entrance you at every turn, voices singing in your heart "For Jesus' sake," and winning you to holiness and Heaven.

Are you a man or woman of intellectual acquirement? Go through the

round of human studies. Read what others have written not only, but if you may, write what others will read. Revel in all the glories of the visible creation and of mind that man can master, and while you are doing it, rise to the dignity of the fact, that the Master Mind of your Creator—Redeemer—was the glorious model in which all these magnificent things were cast; that they are every one, in their trueness, and stripped of sin, copies of a small part of Himself, and are all made that they may render homage to Him again—and how will you be allured to give yourself up to the worship and service of your blessed Master, as you hear each one of the beautiful and grand objects in the realm of true intellectual acquirment, pleading with you in unmistakable tones to do it "For Jesus' sake."

Are you a man or woman of action? Only understand and acknowledge the truths, that all your vigor of mind to plan and strength of muscle to execute all your labors; that all the powers of air, earth and sea, which you press into your service; and that all the forms and motions of material combinations which subserve your purposes, are the gifts and bestowments of the God man to the dwellers in this probationary scene; and how can you help hearing every sound of your hammer and every puff of your steam engine, every buzz of your machinery, and every click of your sewing machine and on your telegraph board, pleading with you in audible tones, "For Jesus' sake," to honor and serve the Great Giver!

Above all, ye men and women of taste, of intellectual acquisition, and of action, look with the gaze of truth, on the condescension, the life, the ministry, the sufferings, the crucifixion, the resurrection, the ascension, and the mediation of the God-man; and you will find in the combination of all this kindness, pity, and mercy, such an argument as shall irresistibly win you, and through the blessing of the Holy Spirit, make every fibre of your souls sway and yield, as you give yourselves completely and earnestly to God and His service, in obedience to the winning plea—"For Jesus' sake."

3. A commanding argument. That military man, the Roman centurion who came to Jesus to have his servant healed, understood fully the commanding nature of the argument of our text. The purport of his speech to Jesus was—"I understand fully what it is to be a commander of forces that are subservient to the will and word of their superior; I give orders and am obeyed to the letter every day. And I know that Thou hast a similar, only a higher power over the forces of nature, and over disease of every form. All that is necessary for Thee to do, is to command the disease to depart from my servant; and although it is so grievous, it will disappear at Thy bidding, even while Thou art removed at this distance from him." He knew that when diseases were commanded to depart "For Jesus' sake," they could not remain; and his faith was rewarded by the commendation of Jesus, and the immediate cure of his servant.

And if the power and authority of Jesus are sufficient to command insensate diseases into obedience, surely your human intellect and affection ought to be controlled by an appeal to His authority, and your human faith ought

to recognize the efficiency of this commanding argument—"For Jesus" sake."

Let the facts come fully before the mind of any sane man or woman among you, that Jesus is "head over all things to the Church" (Eph. i., 22); that He permits, controls and directs all human affairs to the highest glory of God, in the carrying out of His purposes of mercy to our fallen race, so that you feel Jesus to be the GREAT MASTER of human affairs; and you cannot but recognize the truth, that there is the most complete masterly authority in the argument of the text, "For Jesus' sake." And when you realize that the highest possible combination of everything that can make authority binding, knowledge, wisdom, purity, justice, truth, love and mercy, are united in Jesus with His power, must you not yield unhesitatingly to the truth, that the commanding power of the argument, "For Jesus' sake," is of a sort that none of you can resist, and remain wise or guiltless?

But when you, in addition, cast your eye over the future, when you behold the unfolding glories and terrors of the last great judgment scene through the vista of revelation, and your wrapt senses see the God-man on the throne, as sole dispenser of eternal joy or of unending woe, to yourself and to all the millions of your race; then the sound of the sentence, "For Jesus' sake," must come as a commanding argument, which it were the uttermost, not only of blood-guiltiness, but of fool-hardiness to resist. Oh! there is that in the offices of our Redeemer, as Governor of the nations and Judge of the race, that invests the argument of our text with a commanding power, which nothing can equal!

4. A comforting argument. The comfort arising from anything we have done, does not measure itself by the amount of ease or self-indulgence, compatible with its accomplishment. The joy of the panting shepherd, over the one sheep he had borne out of the wilderness, above that which he felt for the ninety and nine that went not astray, is a fitting similitude of what often occurs in this world of trial.

But perhaps as wonderful an exposition of what is intended under this topic, as any purely earthly affairs have ever furnished, was given in this redeemed land of ours during the war against the Rebellion. On bloody battle-fields, in painful marches, amid crowded hospitals, within starving rebel prisons, on the verge of scores of thousands of known and unknown soldier-patriot graves, at tens of thousands of vacant firesides, and in hundreds of thousands of desolate and orphaned hearts—there were enthusiastic labors, patient endurance, and unmurmuring suffering, because of the support found in the talismanic words, "For our Country's sake."

And surely when your heart can rise to the sublimer height of saying consciously, "Not only because Jesus is worthy, and bestows on me more earthly blessings than my country does; not only because He makes more sacrifices for me and mine than my country does (Heb. vii., 25), but because He is the Great Giver of my country and all my earthly blessings, because He gave Himself to untold sacrifices for me in Gethsemane and on Calvary,

and because He will own me on the last Great Day when the world is burned up, and will crown me with everlasting blessing, I will endure all suffering cheerfully, and be found with the Apostles (Acts v., 41), 'rejoicing that I am counted worthy to suffer shame for His name;'" then you will find in the words, "For Jesus' sake," a more comforting argument for the endurance of all that can possibly need enduring, than can be afforded by any other plea in the universe.

Thousands on earth and millions in Heaven can testify to the glorious fact that the consciousness that it was suffered "For Jesus' sake," has brought the sublimest joys that earth ever witnessed, even amid the deepest distresses that earth ever endured. Can you not, "For Jesus' sake," endure, and by His grace be comforted under any self-denial it can cause you to-night, to seek and give yourself to Him in the presence of His people?

5. An ennobling argument. Jesus as man, possessed and exhibited the purest, noblest, most glorious manhood that ever honored and enriched earth. And surely the pleading which would induce any one among you to do all that is right, good and blessed, for the sake of the noblest manhood that earth ever saw, must be a truly ennobling argument. But this is only a very small part of the ennobling nature of the appeal of our text.

Jesus as God, possesses all grandeur and all excellence possible, which in Him as the God-man, are toned down and tendered down to meet us, and elevate us, and ennoble us, and glorify us, with "a far more exceeding and eternal weight of glory." Surely he among you who will so live as to do everything "For Jesus' sake," will carry in yourself the highest patent of a true nobility that earth or Heaven can give. Will you not yield yourself now to this ennobling argument?

6. An all-embracing argument. Is there one in this assembly whom this argument, "For Jesus' sake," does not reach? If there is one here who has no affectional nature to be melted by the unutterable love of Jesus; no taste, nor intellect, nor activity, nor sympathy, to be won by the beauties, the grandeurs, and the energies of the universal realm, and above all, the blood-bedewed cross of Jesus; no honor and no appreciation to be commanded and controlled by the claims, the governorship and the final judgeship of Jesus; no trueness of soul to be comforted in the prospect or endurance of even suffering for the all-giving, all-suffering Jesus; and no moral dignity to be ennobled by the proprietorship and companionship of the God-man Jesus; if there be one such here— But I need not finish my sentence. For there is not one of you all to whom this Great Argument of our text does not appeal to-night, and will not continue to appeal while you breathe the air on God's footstool; there is not one of you to whom it does not appeal so powerfully that you ought not to refuse to yield to it fully and implicitly now. Will you yield to it now with your soul and body? If not, why not?

7. A comprehensive argument. It appeals to us to forsake all sin. "For Jesus' sake" let us put away all sin. I have read that "in the luxuriant forests of South America there grows a vine, called by the natives 'THE

MURDERER.' The young plant creeps along until it reaches some tree, to which it attaches itself, flattening itself out on the bark, and throwing out tendrils which completely encircle the trunk. These tendrils grow hardy and strong, and the plant climbs upward until it reaches the treetop and the warm sunlight, where it blooms triumphantly. But the tree by which it has risen dies by the unyielding cord-like tendrils so long clasped around it, and soon totters to its fall."

O, my hearers, "For Jesus' sake" put away all sin from you. For if you do not, its tendrils, now so caressing, and which it may be are blooming in the sunshine of Jesus' permissive providential favor, in seeming pretentious happiness, will grow into knotted cords of unholiness, which will strangle out the life of your soul, so that you will totter and fall into remediless perdition! Put away every sin of which you have knowledge, and ask God to cleanse you from every secret fault.

But more than this is needed. We must forsake the parent sin of unbelief. It is this that poisons the inner nature, and excludes from pardon and from Heaven. "For Jesus' sake" do not live longer in unbelief, away from the cross and so away from the crown. Let the hardness of thine unbelief be removed to-night, as thou hearest the melting argument that pleads with thee to forsake it "For Jesus' sake!"

> "For thee He bowed His thorn-clad head,
> In bitter agony."

Wilt thou not yield to the power of His love, and give thyself to be His, with a trusting childlike heart to night? I appeal to thee, untroubled sinner; I plead with thee, convicted sinner; I plead with thee, inquiring sinner! "For Jesus' sake," will you not give up the controversy, and yield completely, now, to this Great Argument?

It appeals to us to perform all duty. "For Jesus' sake" will you not pray from your heart to the God of all grace and blessing for salvation now; give yourself up now to be His unreservedly and forever; confess Him now before men; and then read and study His holy Word, unite with His Church, open your mouth for Him in private, in the social meeting, and in public, if He calls you to it, and so order your lives that you will glorify God and do good in the world?

Do not, my hearer, stand on the threshold of any unfulfilled duty to-night. Win thy nature to it by the persevering employment of the argument of the text. Do it "For Jesus' sake." "For Jesus' sake" do not neglect it. And let not the measure of thy sacrifice for Him who sacrificed so much for thee be a narrow and stinted one; let it be large, hearty, and complete. With these words, "For Jesus' sake," rebuke every refusal and every indolence of thy nature, and be impelled by this Great Argument to win the praise that Jesus bestowed on one of old, "She hath done what she could." Let the only measure of your duty be what you can. Let this precious diamond of our text—"For Jesus' sake"—always garnish the forefinger of your memory, that whether you toil amid the businesses of earth, or travel over its

dusty highways, it may ever be the talisman that shall greet your eyes, and make you cheerful and happy, while you do all you can for Jesus.

And my unconverted friend, may I not yet persuade you to yield to the argument I have so often repeated in your hearing? As I pass on with you through all the domains of taste, the realms of intellect, and the regions of human activity, that you may hear all that is not sinful in them tell you in winning accents of a beneficent Jesus; as I go with you and gaze on the wonders of Gethsemane and Calvary, that the melting sight may reveal to you a suffering Jesus; as I accompany you amid the controlling energies of this earth's histories, and among the grandeurs of the last Great Day, that you may behold the commanding form of an enthroned Jesus; as I travel with you through the self-denials that may be necessary in owning and following Christ, amid this world's duties and trials, that you may see a comforting Jesus; and as we soar to the Great White Throne, that there, amid the glitter of cherubim and seraphim, and the entrancing songs of the redeemed, you may reverence an ennobling Jesus; is there, can there be anything in you that will resist the winning pleas, the gathering glories, and the tremendous forces of the Great Argument of our text?

In the name of all that I have brought before you, I plead with you to yield completely and with your whole being now, to the wooings of divine love and mercy, by giving yourself up to the God of all grace, unreservedly, soul and body, for time and for eternity, in willing obedience to the Greatest Argument in the universe—"*For Jesus' sake.*"

Glorying in the Cross (Gal. vi., 14).—It was a marvellous change that came over Saul. Self glorification had its death-blow. He had a very good opinion of himself before. And why not? He was moral, religious, educated at the feet of Gamaliel, a member of the Sanhedrim. But how different after Christ calls him on the road to Damascus. What does the Apostle mean by the cross of Christ? It was not a cross of wood, nor yet an image.

The cross of Christ is not one thing, but a union of many things. When, with the light of the resurrection and ascension, we come to realize who Christ was, and that for the sake of freeing man from his sins He made himself of no reputation, we begin to realize there is a grandeur in sacrifice, a glory in the cross of Christ, a gathering inspiration, and we are ready to say "God forbid I should glory save in the cross of Jesus Christ my Lord." Nothing ever came within the sphere of man's knowledge to compare with it in power. The Divine One emptied himself of His dignity to enrich the heart and life of humanity. Let the stupendous facts of the cross be once apprehended and a universal chorus of praise will ascend to Him who hath redeemed us with His own blood. If we cannot understand the mysteries of redemption we can put ourselves under the protection of divine love.

The cross is the crown of all spiritual victory, and the standard of the cross must never be taken down until universal victory is achieved and every tongue shall confess Christ the Lord.—*E. W. Hitchcock, D.D.* (*Presbyterian*).

EXPOSITORY LECTURES

SPIRITUAL GIFTS: THEIR NATURE AND USE.

By Rev. John Currie, D.D., Professor of Hebrew in the Presbyterian College, Halifax, N. S.

Now concerning spiritual gifts, brethren, I would not have you ignorant, etc.—I Cor. xii., 1–31.

The Church at Corinth was very richly endowed with those extraordinary gifts which God by the mouth of the prophet Joel had promised to impart in the latter days. As might have been expected, irregularities arose in the exercise of these gifts. Some claimed to possess them who had no right to the claim. Some who had gifts of the less showy order were discontented and jealous of those who were more highly favored; while the more highly favored were tempted to despise others and to be inflated with pride. At public meetings every one who had a gift was anxious to exercise it, and confusion was the result.

With much practical wisdom and tact, the Apostle in this chapter and in the two that follow gave instruction which if heeded would rectify abuses and secure for these extraordinary gifts their legitimate end—the edification of the Church.

These *charismata* have long since ceased. Their recurrence cannot be expected. If a knowledge of tongues is now necessary, it must be acquired by grammar and lexicon. If ability to interpret would be attained it must be by the prayerful study of the Word. Hence the teaching of the Apostle in these chapters cannot have precisely the same bearing upon existing practices as it had upon a state of matters which obtained in the early history of the Christian Church. Yet we shall greatly err if for this reason we suppose that these chapters are antiquated, that their claim to a hearing has ceased long since with the cessation of the occasion which called them forth; for they contain some of the cardinal doctrines of the Christian faith, they embody principles far-reaching in their sweep, and the lessons which either plainly or inferentially they read have a direct bearing upon the life of the Christian of the present day, whether he is a private member or an office-bearer in the Church.

I. The doctrine of the Church's *unity* lies at the basis of this apostolic teaching. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." The body consists of many parts—head, arms, hands, legs, feet; yet it is one body, no one thinks of attaching to it the idea of plurality. It is pervaded and nourished by the same blood, moved by the same vital force, animated by the same spirit, swayed by the same motives, possessed of one personality. Plurality of membership is not antagonistic to unity of being. The members though many form but one body. So with the Church. It consists of many mem-

bers, yet it is but one Church. Believers, members of this mystical body, may differ and do differ in social position, in intellectual endowments, in mental culture, in color, in race—it matters not, they are members one of another, and they are one in Christ. True, the unity of the Church cannot be seen as distinctly as the unity of the body, for the tie is a concealed tie, the life is a hidden life; but the unity is none the less real. Just as the same blood courses through every artery and pulsates in every vein of the body, so does the one Spirit of Christ animate all the members of His body the Church.

II. But there is *diversity* in this unity, a diversity which is quite consistent with unity, nay a diversity which is necessary to unity. "The body is not one member but many. God hath set the members every one of them in the body. And if they were all one member where were the body? But now are they many members, yet but one body." A body consisting of one member would not indeed be a body. Diversity is essential to unity. The anatomist examines the structure of the human body. He dismembers a corpse. He subjects its parts to the closest scrutiny. He finds that the various members are entirely different in structure; but at the same time he knows that, however diversified in structure, they are essential to the completeness of the body. Diversity in mechanism is not antagonistic to unity of purpose. The eye, the most perfect optical instrument, is not like the ear, the most perfect acoustic instrument, and both differ from the foot. What could be more unlike than these organs—the eye with its cornea and retina, the ear with its tympanum and cochlea, and the foot with its multiplicity of bones, tendons and muscles? Yet, while diverse in structure, they are essential to the completeness of the body. Remove any one of them, the symmetry of the body is marred, its completeness destroyed. Remove all the members but one, or rather make all the members alike, you indeed get rid of diversity, but what have you left? A monstrosity: a *body*, if you will, but surely not such a one as that in which the functions of the body can be carried on. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" Diversity in unity, diversity necessary to unity, is also seen in the illustrations of a building and a vine. A building is composed of a number of parts—the sides, the end, the roof, the door, the windows; but who thinks of calling the structure many because of the multiplicity of its constituent parts? On the contrary, if the doors or windows, the sides or the roof are removed, the completeness of the building is marred. So, too, in the case of the vine. It consists of several parts, diverse in their appearance, structure and function, but all necessary for the completeness of the plant. Remove the branches, the leaves, or even the tendrils, and you mar the vine. Now, just so is it with the Church of Christ. It possesses unity, if not an external, yet a real vital unity. But this unity not only admits of diversity, it requires it. Diversity is essential to the unity of the vine, the building, the body; and so is it necessary for the unity of the Church. In the early Christian Church there was a great diversity of extraordinary gifts. To one was given the word of wisdom; to another the word of knowledge, etc. In general, these gifts were very unlike;

for example, what a difference between the gift of healing and the gift of tongues. Here was diversity. But here also was unity, for all these gifts were intended to accomplish one end.

This diversity in unity has not ceased with apostolic times. The *charismata* spoken of in this chapter have ceased, but the ordinary gifts and graces of Spirit have continued and they shall continue as long as there is a Church upon the earth. And the difference among these ordinary gifts is as great as that which existed among the extraordinary. Take the case of office-bearers in the Church. Here is a man who as a preacher is a very Apollos. He has the gift of eloquence. There is a fascination in his every utterance. Crowds rush to hear him, and he sways them as the forest is swayed by the mighty wind. They can draw breath freely only when he is done. Another man is a Barnabas. His mission is to console. He knows how to speak a word in season to him who is weary. As a magnet he attracts the tried and the troubled, the weak, the weary and the sad. Under his ministry clouds are lifted, darkness is dispelled, wounds are bound up, tears wiped away, the bitter waters of Marah are made sweet. Here is another man who is skilled in the anatomy of the human heart. His preaching is of the searching type. He opens a window in the breast of his hearers, and not only does he look in himself, he forces them to look in, saying, Come and see. He digs deeper and deeper into the chamber of imagery. He goes to the fountain head, he analyzes motives, he touches the springs of action. On the one hand, he shows how a tolerably correct life may be inspired wholly by selfish motives; and, on the other, how a life by no means satisfactory to the Christian himself —however estimated by others—may be the outcome of a heart right in the sight of God. Take another typical case from the class of office-bearers. Here is a man whose motto is, Order is Heaven's first law. He is in thorough sympathy with the injunction that ends the fourteenth chapter of this Epistle, "Let all things be done decently and in order." Convinced that the Head of the Church has laid down rules for the conduct of the affairs of the Church, and that these rules are either plainly stated or easily deduced from general principles, he holds that Christians should know what these rules are and be governed by them. Not that he would make much ado about the mere pins of the tabernacle, but that he would, in times noted for their eccentricity of method, see that the symmetrical proportions of God's house are not disturbed.

Diversity in unity also appears if we take up any communion roll and examine the rank and file of the membership of the church. As the eye scans the list of names male and female—young, middle aged and aged—we are reminded of the Apostle's words: "The body is one and hath many members." One member has the gift of wealth, and—what is not always associated with it—the grace of giving. He has been blessed in his basket and his store. Thus prospered, he does not say, "Soul take thine ease for thou hast much goods laid up for many years." He does not sacrifice unto his net and burn incense unto his drag, because his portion is fat and his meat plenteous. On

the contrary, as he stamps upon all his worldly substance the inscription, This is the Lord's, he says in the words of King David, "All things come of Thee, and of Thine own have I given Thee." Look along the list. Here is a man who possesses the gifts of knowledge and teaching. He has studied the Bible and he understands it. He sees truth as a whole, composed indeed of many parts, but with the parts in full harmony illustrating and confirming one another. His judgments are not warped, his views not one-sided. Associated with clear conceptions, is the ability to communicate in a pleasing and attractive manner a knowledge of Bible truth. The services of such a teacher are simply invaluable, no matter where his sphere of labor, whether the Sabbath-school, or Bible-class, or elsewhere wherever a hearing can be obtained. Further down the list is the member of good business habits. At a glance he sees what under the circumstances is best to be done to secure regular and liberal contributions. This is by no means a gift to be undervalued as pertaining only to the temporalities of the house of God. Many a congregation has been if not wrecked at least seriously injured for want of a few such minds. We have now reached in the next name the man of tact and good common sense. When there is danger of friction he supplies the oil which makes the machinery of the church run smoothly; he lays the spirit of the storm when it threatens to arise. He is just the man to conciliate the alienated, to bring non-church goers within the sound of the Gospel, to have compassion upon those who are out of the way and by judicious treatment to restore them to the fold. Nor in these typical cases must we overlook the female portion of the communion roll. Woman has always acted a prominent part in the history of the Church from the time of our Lord down to the present. She has ever been an important factor in the success attending the Church's operations. She has visited the sick, comforted the mourner, cared for the needy, raised up the downcast, infused new energy into many a flagging cause, and has time and again with heroic faith said in response to the Macedonian cry, "Here am I, send me." And her labors are as diversified as important. One excels in organization; another in obtaining contributions to the cause of Christ; another in going about doing good; while another, it may be in a less conspicuous way, indirectly but none the less effectively, advances the work of the Church.

III. A third point which the Apostle emphasizes is that the exercise of these divers gifts is for *the good of the Church.* "The manifestation of the Spirit is given to every man to profit withal," or, for edification. That is, these gifts have been imparted not for the good of the individual believer alone, much less for his mere gratification, but for the benefit of the Church. This is *the* doctrine which the Apostle would teach the converts at Corinth in their peculiar circumstances and which he presses home with irresistible force. The eye does not see for its own special benefit, but for the body. The ear does not hear for itself, but for the body. And so with the hands and the feet. Each organ is used, each member exercises its particular function, for the benefit of the whole body. The eye sees some work which ought to be

performed for the good of the body, and the hand performs that work. Here the eye has not seen for itself, the hand has not worked for itself; both have been exercised for the good of the body. The ear hears some danger which the eye cannot see, and the feet hurry the body away from the reach of that danger. The hearing has not been for itself, nor has the running been for itself; both have been exercised for the good of the body. So, no member of the Church liveth for himself. The Church is benefited by what each member does, as the body is benefited by the exercise of each of its members.

By his use of this figure the Apostle struck at the very root of many of the troubles which had arisen in the Church at Corinth in connection with the possession of extraordinary gifts. These *charismata* had been imparted to be an evidence of the divine origin of Christianity which none could gainsay, and to furnish aid in the dissemination of a religion which aimed at the extirpation of habits and customs firmly fastened upon the heathen world through the lapse of centuries. With the gifts themselves there could be nothing wrong. But imperfection attached to their exercise. The treasure was in earthen vessels. Those who were endowed with showy and brilliant gifts would be tempted to be puffed up. They might even so far forget themselves as to seek the eclat of the people. It seems certain that they at least regarded themselves as on a higher level than those who were endowed with less showy gifts. To such the Apostle would say, "You have no ground for boasting. This spirit of pride is wholly unjustifiable. What have you that you have not received? It is the Spirit that divideth to every man severally as he will. You think you are the eye. Be it so. The eye cannot say unto the hand, I have no need of thee. You think you are the head. Be it so. The head cannot say unto the feet, I have no need of you. A very imperfect body indeed would that be without hands and feet! Grant that the eye is a more brilliant member than the hand: does that detract from the utility of the hand? Grant that the head is a more important member than the foot: is the foot to be regarded as nothing but a useless appendage? The eye is not independent of the hands, the head is not independent of the feet. Let then the interdependence of the members of Christ's mystical Body forever eradicate the spirit of pride and arrogance."

But there was another class who needed the word of exhortation. Because they possessed only the less showy accomplishments they were discontented; nay, they were envious of their more highly favored brethren. "We are as nothing. We are completely overshadowed. We are not talked about. Have we a place at all in the Church?" Turning to such the Apostle says: "You say you are only the foot or the ear. Well, if the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Lay aside envy and peevishness. You *are* of the body. Judged by your own estimate, judged even by the estimate of others, your function may be unimportant; but judged by the standard of Him who is unerring in His judgments, if only you are discharging your duty faithfully, you

may in real solid utility surpass many who are in higher positions than yourselves." Then the Apostle proceeds to show that if there was to be a coveting, it should not be a coveting of the merely attractive, but of the useful: "Covet earnestly the best gifts." Yes, there were gifts to be coveted far more valuable than even the most attractive of the *charismata*. There was that trinity of graces "faith, hope and charity," so inspiring to the possessor, so beneficent to others, so glorifying to God—gifts which would abide when prophecy and tongues and miracles should forever have passed away.

Eighteen centuries have elapsed since these words were written. Extraordinary gifts have ceased. But is there not still necessity to remember and practise the lessons of this chapter? The Church is one; diversity of gifts exists among the membership of the Church; and the exercise of these gifts is for the edification of the Church. In the full development of congregational life what a variety of work to be accomplished! The finances are to be kept in a healthful state; money is to be raised to help in the furtherance of the Gospel abroad: life is to be infused into the prayer-meeting; the Sabbath-school is to be made interesting and attractive while instructive; the sick are to be visited; mourners are to be comforted; the poor are to be relieved; backsliders are to be reclaimed; non-church goers are to be sought out and brought within the reach of the Gospel; and the members of the Church are to be mutually edified, provoking one another unto love and to good works. And the variety of gifts is just as great as the variety of works. One has an aptitude for one kind of work, another for another. Let each discover his gift and use it rightly in the Master's cause. On the one hand, let there be no pride, no lust of power, nothing of the spirit of Diotrephes of old who loved to have the pre-eminence. And on the other, let there be no spirit of censoriousness. All the members of the body work in harmony for the good of the body; so should it be in congregational work. Let there be no schism. On the contrary let harmony prevail. If one member suffers, let all the others suffer with it. If one member rejoices, let all the others rejoice with it. Let there be united work, and sympathizing work, and loving work, and persistent work, until "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

United Effort the Secret of Success (Neh. iii., 1–32).—In rebuilding Jerusalem both Nehemiah and the people knew that each man must take part and help. The plan adopted as to the division of labor was a most simple and natural one: Each man built over against his own house. The walls of the Church of Christ are now rising; some portions not according to the modes that we would unqualifiedly praise, yet still rising. We sometimes spend useful time in criticising others' work that we would better spend in prosecuting our own. The religion of Jesus Christ comes to us in great simplicity, yet under various forms. One branch is emotional; another, intellectual. We are not to spend time criticising the merits of these forms—we would better be building over against our own house. If anything is not done that ought to be done, it is not because it cannot be, but because there is not the will.—*F. L. Patton, D.D., LL.D.*

DECORATION DAY SERVICE.

LIFE'S GREAT LESSON.

By Rev. C. P. H. Nason, M.A., Germantown, Pa.

Learn to do well.—Isaiah i., 17.

I. There is no royal road to renown. There is no downy couch of ease for him who would win his way to honor and fame, or gain the meed of a noble name. There is a hill called "difficulty" to be met and overcome.

"You envy me, do you?" said a marshal (Lefevre) of France, to a friend complimenting him on his possessions and good fortune—"You envy me, do you? Well, you shall have these things at a better bargain than I had. Come into the court-yard: I'll fire at you with a gun twenty times at thirty paces, and if I don't kill you, all shall be your own. What! you will not come! Very well; recollect, then, that I have been shot at more than a thousand times, and much nearer than thirty paces, before I arrived at the state in which you now find me!"

The marshal's friend saw only the success attained; he forgot the toil, the suffering and peril through which it had been achieved. But it is ever true: the apprenticeship of difficulty must precede the mastership of honor.

The traveller with ardent love of beauty climbs the rough and rugged hill whence his view, he fancies, will be unobstructed and complete; but the first ascent made, behold, another hill overshadowing him; and that surmounted, behold, still another frowns upon him higher yet.

So with the hill of life. One arduous ascent made, one difficulty overcome, another presents itself, another, and still another.

It is ever "Excelsior—Excelsior!"

We would not have it otherwise. Without difficulty, there were no display of energy. Without temptation, there were no self-discipline. Without trial and suffering, there were no fortitude and resignation. "He who has battled," said Carlyle, "were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision-wagons, or even rest unwatchfully 'abiding by the stuff.'"

Where would be the noble deeds of patriarchs and philanthropists, of soldiers and explorers, that thrill us with admiring wonder—where the self-devotion of a Moses, a Regulus, a Winkelried, a Wilberforce, a Washington, a Grant, a Garibaldi, a Stanley, a De Long—but for the difficulties they encountered and overcame? We say of them as of all who thus contend and overcome, "They did nobly—they did well."

The voice came to them in a thousand forms, from nature, from fellow-man, from the God above, from the soul within, "Learn to do well." They

heard the voice; they took up the task; they put forth the effort—in small things as in great; they tried, they strove, they fought, they denied self, they honored law, they advanced step by step, up the hill—they "learned to do well."

It is no easy lesson; often slowly learned; still it is a needful one. We are called to learn it at every period and in every relation of life. We must learn it, if life is to have for us aught of purpose and of worth. It is Life's Great Lesson; in all things—"*Learn to do well.*"

II. Observe the enforcement of this lesson on the part of Nature in the very beginnings of life.

We begin life as "strangers in a strange land"—the climate, the laws, the usages, the customs, the very alphabet of which are unknown to us. We bring nothing with us into the world, either of wealth, knowledge or experience. What we possess, we receive, acquire or learn. We find the conditions of life already existing. What these conditions shall be—what shall be our environment and lot—is not ours to determine. We must "accept the situation"; meet it as best we may, and each go on to act his part.

But here, at the very outset, difficulties confront us. We are ignorant, and we must learn. As the illustrious Webster, at the vestibule of life, concisely said: "Since I know nothing and have nothing, I must learn and earn."

Beginning to learn, we find Nature and her laws, on every side, fixed, inexorable, demanding recognition and obedience. Observe these laws, heed Nature's warnings, and she is a gentle mistress, a kind benefactress; but disregard them, disobey them, and she becomes a terrible avenger—as so many lives ending in misery do testify. The penalty for broken law, she never fails to inflict. If not in youth, then in manhood; if not in manhood, then in old age, she is sure to overtake every transgressor.

Though her voice be silent, still Nature speaks—she is ever speaking and enforcing her injunctions upon us. And this her word: Whatever and wherever your place in life's arena, act well your part—"learn to do well." Here alone have you freedom of choice—to do well or to do ill. Choose well!

Thus Nature speaks, as against the difficulties that meet us in life's beginnings: "For the sake of your physical well-being; for the sake of your temporal happiness; for the sake of those to come after you—observe my commandments to do them; keep yourself in harmony with 'the great system of the world' surrounding you—*Learn to do well.*"

III. Consider the utility of this lesson as taught by society, and emphasized in every sphere of life.

The household, the school, the college, the counting-room tuitions, the business-apprenticeships, civil and political laws and institutions—whatever factors enter in to develop and improve society—are but the outgrowth and exemplification of the precept of "learning to do well." They are Nature's assistants, teaching us *how* to do well in life. They are the means by which

in childhood, in youth and manhood, we are trained, disciplined, and fitted to act well our part.

Thus life, from beginning to end—life physical, mental, educational, commercial and social—is a schooling in difficulties—a disciplinary working upward—a constant striving against what would impede our progress and keep us on a level with the brute. It is a perpetual self-denial. And what is self-denial? It is but another word for "learning to do well;" that is, learning to forego the lesser for the sake of the higher good; denying the present moment for the sake of the moment that is to come—all which involves difficulty, cost, pain, persistent effort.

Nor, again, would we have it otherwise. For persistent effort in the mastering of difficulties lies at the basis of true advancement and success. Wisdom, skill, mastery in hall of trade or science, in field of politics or war, come not by wishing; else would I cease preaching and present you "wishing-caps" at once, that you might retire on the double-quick, great know-bodies indeed!

There must be the *will*ing mind before we can "eat the good of the land;" a true aim from the brain before we can hit the mark; a practicing of self-denial; a learning—a learning upon learning, before we can achieve laudable success.

Such is the law of life.

In manifold forms, by precept, by example, by experience, it is ever whispering in our ears: "Learn—learn—deny yourself that you may—*learn to do well.*"

IV. But, along with self-denial, "learning to do well" involves submission to higher authority.

Who could expect to become an able soldier without first submitting to a tactician's guidance? There must be "attention," and "front face," where the face inclines another way; there must be diligent marching, cross-marching, and counter-marching, shouldering and shifting, wheeling and deploying, charging and firing, feinting, flanking, obliquing, skirmishing—but no straggling; advancing—but no retreating; there must be days, weeks, months of weary taxation of eye and ear, nerve and muscle; there must be continued restraint of body and mind; there must be submission to another's will—obedience to a master's command.

But—there it comes again—obedience, self-restraint, is difficult. And what is all this struggle with difficulty for? Why, simply for the sake of "learning to do well"—to drill well; for the sake of becoming a good soldier!

We submit to the present drudgery for the sake of the future mastery.

Who gains anything worth the having without this conflict with difficulty?

Every dollar you possess represents so much toil, pain, self-denial, submission, experienced by some one, either yourself or another. It is a costly result.

Every grave that you and your comrades are going forth tenderly to decorate marks the price—of what? It is a most costly result!

During the war in defence of the Union, sixty-one thousand men were

killed outright, and thirty-five thousand men died from wounds received in battle.

Think of this vast multitude! Think that with every day of that four years' strife, as it came and went, *two hundred* "fathers, husbands, brothers, lovers," laid down their lives! Try to think of the anguish each single sacrifice brought to loving hearts at home—if you would gain some conception of the intensity of the conflict our soldiers waged, and of the price of each

"——— silent tent of green
you deck with fragrant flowers."

Every grave you decorate is the symbolic result of that unparalleled oblation, of that holy submission to the behests of an endangered country.

Every grave marks the price of love and loyalty to native land; the price of liberty and equality, fraternity and unity.

Every grave marks what it costs to secure our exalted privileges; to kindle higher the beacon-fires of Democracy; and to maintain before the world the example of a free Republic, and a home for the oppressed of every race.

Every grave marks the nobility of that self-abnegation which foregoes personal good, for the good of kindred and friends; which gives all that it has that those who are to come—children yet unborn—may have all and abound.

Every grave marks the estimate mankind puts upon death incurred in the performance of duty—"than which," said Gustavus, "there is none happier or more noble."

Every grave emphasizes what the great Captain of the armies of Heaven and earth proclaimed: "He that loseth his life for My sake"—he that willingly loseth sight of self in the Master—he that in daily cross-bearing and self-abandoning foregoeth the inferior for the superior good—"shall find it" (Matt. x., 39); he shall find life's highest uses and purest pleasures; he shall gain life's most lasting riches and rewards.

O, how do all things thus conspire to emphasize the precept of the text! History and the Bible, nature, reason, and experience, the skies above, the graves beneath—all accord in testifying that life is a school, with self-denial and conflict as the conditions of success, and "*Learn to do well*" as the inscription over every door!

V. But the Bible goes one step further. By the sum of its teachings, it declares that this life is a period of trial, on the issue of which turns the destiny of our future being. The Bible, life's "manual," points to an existence beyond the grave, for which this life is but the preparation.

Now, then—and this is the point to which I have been trying to shape your thought—if whatever is worth the having in this present life comes not without conflict with difficulties, is it reasonable to suppose that the advantages of the future life will accrue to us without like conflict with difficulties?

If it is no easy thing to learn how to live in conformity with the requirements of nature and of society around us; if to do well right here where we live, we must call to our aid schools and seminaries, academies of the arts and

sciences, instructors in business and civil affairs, means and instruments, rules and methods of every kind; if it is no light thing to scale the rampart, to face the cannon's mouth, and wrest the crown of victory from the enemy's brow; if to do this requires the veteran's drill and nerve, under the stimulus of the trumpet's clarion sound; if it is no easy task to earn the name of hero—ought we to think it an easy thing to attain the heavenly goal, to overcome spiritual foes, to acquire virtue of soul, to win a name and a crown in the kingdom of God?

If we possess no blessings temporal, if we come not to honor and glory here without effort; shall we look for blessings spiritual, shall we expect to come to honor and glory without effort in the kingdom of Heaven?

It is contrary to all philosophy, to all experience.

Do nothing, and have you homes and lands, name and fame? Do nothing, and still inherit eternal life? It is not so cheap a thing as that. It is worth more than that. You would not want it, were it not!

It is no easy task to perfect education of body and mind; it is no easy task to "perfect holiness in the fear of God."

It is no easy task to rise from a barbarous to a civilized state; it can be no easy task to bring the soul up from low, selfish aims to a Christ-like plane.

It is no easy task to beat down obstacles that hinder growth of mind; it can be no easy task to crush spiritual foes that hinder growth of soul.

So Peter found it, when notwithstanding his impetuous zeal he was overcome and denied his Lord; so Demas, when he betrayed his trust, "having loved this present world;" so Noah, when he sinned; so Abraham, when he distrusted; so Moses, when he lost his patience; so David, when he fell; so Solomon, when he stumbled; so Cranmer, when he recanted before the flames; so Bacon, when he yielded to the bribes; so you and I, when having made the good resolution we have gone forth only to break it.

It is no easy task, this discipline and culture of soul.

Gaze at Luther, wrestling in spirit in his monastic cell, or climbing St. Peter's stairs upon his knees, or flinging his inkstand at the dark shadow of the devil on the walls at Wartburg, or withstanding the men of high estate at the Diet of Worms! Was it an easy thing for him to do?

Read Bunyan's "Grace Abounding," if you would feel how real to him was the "slough of despond," the "hill difficulty," and the "valley of the shadow of death."

Enter the tent of the "iron duke" Grant at one o'clock on the morning of May 7th, 1864. The long agonizing battle of the "Wilderness" had been fought. Though not defeated, our army was shattered as badly as at "Chancellorsville" or "Bull Run." Lee had flung one wing of his army between our forces and their base of supplies. We were at the worst. Inevitable seemed retreat or annihilation. Every corps and division commander understood the desperate situation and was appalled with dismay. At one o'clock that night they were summoned to head-quarters in council of war. Never did a band of noble men tread sadder steps in obedience to that summons. Before their vision rose all the horrors and demoralization of a retreat they

felt must surely come on the morrow. They pictured to themselves how the whole heart of the nation would sink in despair, as the old, battered, bleeding army of the Potomac should come reeling back to Washington again under a staggering disaster, as so often before, and their hearts were overawed. To increase their despondency, hard by on the field they passed, lay fifteen thousand of their bravest men, wounded, dying, dead. One after another they reached the tent of the commander-in-chief, and making noiseless salute, entered and silently took their seats. Meade, Sedgwick, Hancock, Warren and others were there.

Enter that tent. For thirty minutes not a word is uttered. Their thoughts are too deep and painful for expression. The hopes of millions and the destiny of the Republic seem trembling in the balance. It is an awful hour! At length General Grant breaks the oppressive silence. He asks each in the order of rank, "Can you tell me what is best to do?" From each in turn comes the same sad response, "I cannot." But some one must decide. Grant seizes a pen, dashes off a few lines, seals and hands them to Meade with the order: "Break the seal at four o'clock and march." He repeats the same in turn to Sedgwick, Hancock, Warren and the rest: "Break the seal at four o'clock and march;" whereupon they retire, wholly ignorant of the morrow's campaign. They suppose retreat has been ordered. Any other movement, to their mind, were madness. Vehement protestations, if not open mutiny, might follow the knowledge that in their hands they hold the word "Advance."

But that eloquent silence, that masterly reserve, that shouldering of awful responsibity, unshared and alone, is the key to the success of the coming movement.

Think you it was an easy thing for him to do?

Next morning, at early dawn, the Union army moves; and when an hour later Lee's scouts bring in the intelligence disclosing Grant's strategy, Lee tears in pieces the dispatch, and stamping violently, exclaims to an officer by his side: "Sir, our enemy has a leader at last, and our cause is lost—lost!" Lee had ordered his army to sleep late and rest that morning, feeling assured of victory. But now to his dismay, he sees the forces supposed to be *hors de combat* actually advancing on his flank toward Richmond to cut off his base. He hastens a retreat; fights by day and flanks by night, acknowledging his doom is sealed!

That old glorious army of the Potomac, so long the sport of misfortune, or football of incompetency, now that it had a leader, became henceforth invincible. Said a soldier of a N. Y. regiment: "When we marched that morning we took for granted it was a retreat just as it always had been after the Virginia battles; and our hearts were heavy as lead. But when about eight o'clock the intelligence flashed over the lines from regiment to regiment that we were 'On to Richmond,' under a man who would go there or die, every one of us felt he was a host, and that the army of the Potomac could never be whipped after that—and *it never was whipped!*"

But was it an easy task, that "On to Richmond"? Bear witness, you who were an integral part of that forceful, victorious army! Was there no need

of self-denial, of submission, of discipline, of incessant conflict with difficulties before Richmond was reached? Let Spottsylvania, North Anna, Cold Harbor, Petersburg, Five Forks and Appomattox testify!

Must there not be then, I ask, the same spirit of self-denial and submission, the same conflict with difficulties, the same grappling with the dragons of unhallowed desires, the same perseverance against every "spiritual wickedness," the same relentless determination in all things "to do well"—if *life's campaign* is to end in the Eternal City, and receive the plaudit of the Chief of chiefs, "Well done, good and faithful servant"?

Yes: the Bible speaks truly, and calls us to do a necessary thing when it says: "Strive to enter in"; "the kingdom of Heaven suffereth violence, and the violent take it by force." (Matt. xi., 12.) It imports *difficulty;* it bespeaks *energy.* It is, however, in perfect keeping with the great law of nature and of life.

"Who struggles with his baser part,
Who conquers, and is free—
He may not wear a hero's crown,
Nor fill a hero's grave;
But truth will place his name among
The bravest of the brave."

VI. Beyond this: the Bible not only points out the difficulties that oppose us—it would leave us worse than it finds us did it do no more; but—and herein is its preciousness—it shows us how the difficulties are to be met.

In the lives of its heroes the Bible individualizes every virtue, but in no one of them does every virtue appear till we come to the perfect Man, Christ Jesus. He alone completely fulfilled the precept of the text. He stands before us as its living embodiment and exemplar. Even His enemies were forced to say that in Him they could find "no fault." He was "even unto death obedient" to the Great Commander's will. He shows how we are to "learn to do well"—how we are to meet and overcome every difficulty—by *following after Him.*

He is the Master of goodness—the *beau ideal* of manliness—the Authority Supreme. He is at once the law and its fulfilment. And He says: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke ix., 23.)

If the way seem too full of obstructions, and old sins hedge us in, and our weakness is very great, He yet kindly says to us as to the Apostle Paul: "My grace is sufficient for thee: for My strength is made perfect in weakness." (II. Cor. xii., 9.)

Once a general ordered a subaltern to invest and take a city. The inferior officer had insufficient force; he had no pontoons to cross the river; no bread to feed his men; no ladders to scale the walls; no knowledge of the enemy; he could not even read the instructions of his chief! How could he obey, or conquer? The obstacles were too great.

Our Lord and Chieftain foresaw our obstacles and incapacity. He hesitated not—He threw Himself into the "imminent deadly breach"—He laid down His life to remove them. So that henceforth His proclamation is: "I have carried the stronghold of sin for you and for the whole world; the field is clear; come, follow Me; by My help you shall do valiant service; every

impediment overcome shall bring you fresh strength; and though the hardships be many and the contest prolonged, at the last there shall be VICTORY complete, and a PEACE which no man can take away!"

VII. As, then, we recognize the necessity of self-denial and submission to higher authority if we would be successful in life's lower conflicts, so it becomes us to remember the equal necessity of self-denial and submission to God's will, if we would be successful in life's higher conflicts.

We cannot gainsay the propriety of the injunction, "Learn to do well" as it concerns this earthly life. But shall the fleeting present measure the boundary of our highest aspirations? Shall there be no thought, no schooling, no drilling, no making ready, no taking aim, no battling in view of the age-abiding life?

Soon the silver trumpet of the herald will summon us to the final march. Soon we shall strike this fragile tent. Soon we shall bind on our sandals for the last day's journey. Soon we shall come to the valley and the river. Soon fair Canaan's land will burst upon our view.

Our heavenly Lord gives us these Sabbath days, over against the noisy, bustling days of the week, that in them we may pause and ponder these things; "think soberly" of ourselves as under Heaven's clear light; look to our equipments, and drink in the purer, more tuneful voices that call us upward and forward.

And listen! do they not, these voices, seem to say to us—by the sacred memories of the past, by the graves where our patriot dead and pious ancestry sleep, by the remembrance of faces now passed to glory, by the heritage of blessings bequeathed to us, by the promised forgiveness of our bitter sins, by the influence for good upon our children, by the love of Him who died for us and leads the way, by the brevity of our life, by our hope of Heaven, by all that is true, lovely and of good report—listen! the voices within us and the voices that divide the skies as so many celestial sounds—do they not seem to repeat:

Brothers! up to the breach
For Christ's freedom and truth!
Let us act as we teach,
Let us "learn to do well" both in age and in youth.
Heed not the cannon-balls,
Ask not who stands or falls.
Grasp the sword
Of the Lord,
And Forward.

Brothers! strong in the faith
That the "right will come right,"
Never tremble at death;
Never think of thyself 'mid the roar of the fight.
Hark to the battle-cry,
Sounding from yonder sky!
Grasp the sword
Of the Lord,
And Forward!

Brothers! sing a loud Psalm,
Our hope's not forlorn!
After storm comes the calm;
After darkness and twilight breaks forth the new morn.
Let the mad foe get madder,
Never quail! up the ladder!
Grasp the sword
Of the Lord,
And Forward!

Brothers! up to the breach!
For Christ's freedom and truth
"To do well" and to teach,
With the wisdom of age and the vigor of youth.
If we perish, then o'er us
Will ring the loud chorus:
Take the joy
Of the Lord,
And Blessing!

—*Norman Macleod, paraphrased.*

The Pulpit Treasury

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The Repellent features of the Bible.—To any one who esteems the Bible as the Word of The All Holy One, it may appear strange to have any of its features regarded as repellent. But the unseemliness of some of its statements arises not from the crystal purity of its source, but from the faithfulness with which it depicts sin in its inherent vileness and in its atrocious effects. Every word of God is pure, and does not lose its purity, in expressing the evil imaginings of the wicked, nor in recording the filthy communications of their lips, nor in describing the disgusting deeds and scenes of the depraved. It still retains its inherent holiness as immaculately, as does the solar ray its brightness and its colorless purity, though it has revealed the stagnant pool, and kissed the filthy stream, and beamed into the unclean and rotten den. It must not, therefore, be forgotten, that these words of the Lord are pure words, whether they paint the sanctities of worship before the throne, or the orgies of the vilest among men, or the blasphemies of the lost in torment. They only, in the language of the great dramatist,

> "Hold, as 'twere, the mirror up to nature,
> To shew virtue her own feature, scorn her
> Own image, and the very age and body of the
> Time his form and pressure."

God doubtless has the best and wisest reasons for thus depicting sin and its effects in His holy Book—one of which *may* be, that we may be disgusted with the picture, loathe it and not copy it in our own lives. These dark shadows are seen in the lives of Noah, Jacob, David, and others whose names are familiar to every Bible reader. But God does not desire that we should continue to gaze upon such paintings, lest we lose our abhorrence for them, become familiarized with their scenes, and have the evil in our nature stirred up by them and thus be led into greater sin. For the essayist was not far from the mark, when he wrote—

> "Vice is a monster of so frightful mein,
> As to be hated, needs but to be seen,
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

The Infidel answered.—The above is a sufficient answer to the blasphemous ravings of the infidel, who would have his fleeced audience believe, that his garbled extracts from these dark paintings of Inspiration, are a fair sample of the whole Book, the natural product of the Christian's God, and the etchings upon which Church members delight to gaze. But they are only the background made by sin and sinners, upon which God has hung His rainbows of mercy and love, established His Sun of Righteousness and sprinkled His stars of beauty and of hope. "God is Light and in Him is no darkness at all." He only speaks of sin and portrays its enormity that men may be abashed at their vileness, turn their backs upon the

deformity, and flee from the wrath to come. He who gloats over vileness, and searches out its resting places, exhibits the nature of the vulture that chiefly feasts upon carrion. Charles Kingsley well said, "The vulturine nose, that smells nothing but corruption, is no credit to its possessor."

The Bible in Common Schools.—The descriptions of sin and of its shameless effects which God's Book records, do not constitute a sufficient reason why its reading should be altogether prohibited in public schools. Some of the best men now living have read the Bible in the schools in which they were educated, beginning with the first word in Genesis and ending with the last word in Revelation, and not omitting one word between. But if such an ungarbled course of Bible reading seems to any impolitic or unbecoming, then it were easy to make very full selections from each book and thus avoid such words, phrases or passages as very common consent might seem to demand, remembering at the same time that there is a religious prudery which is neither healthy nor safe to cultivate even among the most cultured. Let us never yield the fact, that "the commandment of the Lord is pure, enlightening the eyes."

God's reason for painting dark scenes.—God has given us *one* reason why He recites the doings and sayings of the wicked in His Word, and *that* reason is *this*, that we may not imagine that God has any affinity with the wicked, or winks at their vileness, or overlooks their iniquity.

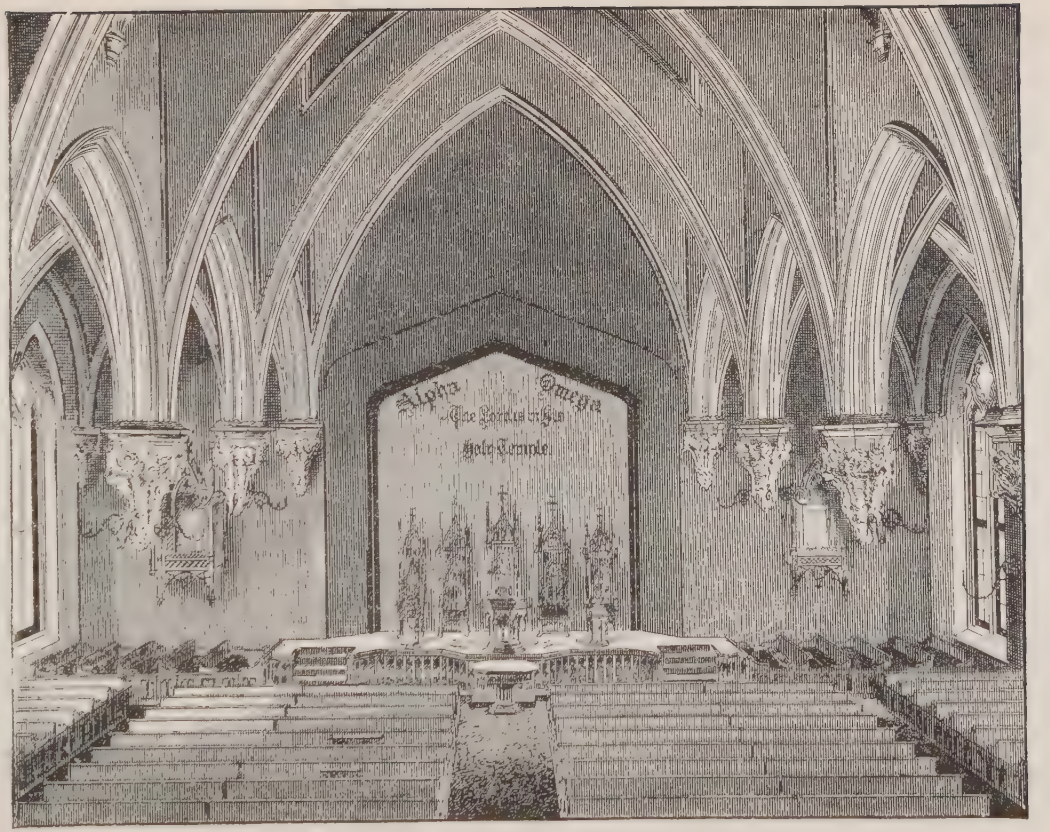
Hear His own words in Psalm l., 16–22, "But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? Seeing thou hatest instruction and castest My words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. *These things hast thou done*, and I KEPT SILENCE; THOU THOUGHTEST THAT I WAS ALTOGETHER SUCH A ONE AS THYSELF; but, I WILL REPROVE THEE, and SET THEM IN ORDER BEFORE THINE EYES.

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

Sagacious Adaptation.—It may be neither politic, becoming, nor reformatory to have the repellent passages of Scripture on any vice or evil habit, arrayed in order, to be *held up constantly to the gaze* of those *whose reformation we seek*, lest in their case the words of the poet, which we have quoted, about the effects of gazing too oft, may come true.

The picture of the returned prodigal, robed in splendid costume, seated beside his father, in the midst of a rejoicing family circle, feasting at a table loaded with good things, and encircled with music, is more likely to have a reformatory influence than the picture of the same prodigal covered with rags, surrounded with swine, feeding on husks and listening to the howling wind.

"Evening Homes."—The establishment of houses in cities and large towns where female workers in the lower walks of life can spend their leisure hours in pleasant intercourse, amid pure and helpful surroundings, is a phase of beneficence which commends itself to all who would seek to elevate, shield from temptation and save the lost. This is one of the paying investments where the pleasure of doing good, the manifest helpfulness afforded and the blessings of those who were ready to perish come in ample returns.



FIRST PRESBYTERIAN CHURCH, CINCINNATI, OHIO.

Lots dedicated to the uses of a Presbyterian Church on the original survey of the city. Church organized, October 13th, 1789. First Church edifice erected 1790. Present edifice built 1853. Cost over $100,000. Height of spire, 287 feet. Seating capacity, 1,100. REV. F. C. MONFORT, D.D., Pastor.

Rev. F. C. Monfort, D.D.

Rev. F. C. Monfort, D.D., was born at Greensburg, Ind., Sept. 1, 1844. He came of two races of ministers. Both his grandfathers, his father and all the brothers of his father and mother were ministers of the Presbyterian Church. He studied at Hanover and Wabash Colleges, graduating at the latter in 1864. He spent one year at the Theological Seminary of the Northwest, two years at Lane Seminary, and three years abroad, at the Universities of Edinburgh and Berlin. He was called in 1870 to the pulpit of the Orchard Street Church, Cincinnati, where he remained three years, when the relation was dissolved that he might accept a position as Editor of the *Herald and Presbyter*. In 1879 the First Church, Cincinnati, becoming vacant, Dr. Monfort was invited to supply the pulpit, and afterwards was called to the pastorate, a position he still holds, combining the duties of pastor and editor. He published in 1884 a volume, "Sermons for Silent Sabbaths," designed for use in vacant pulpits, which has been widely circulated.

Dr. Monfort's ministry in the historic First Church has been eminently successful. Taking charge at a critical time and having to contend with difficulties peculiar to churches in the business centres of large cities, he has nevertheless been instrumental in building up the congregation in strength and influence. The fact that he has maintained his position as pastor of a church so located, and that the church in spite of constant and heavy losses by the migration of people to the suburbs has almost doubled its membership, is to their mutual credit. His character not only among his people, but also among his ministerial brethren, and his general influence in the community are due largely to carefulness and conscientiousness in work. He is prompt and does not slight any duty. He is uniformly faithful in preparation for the pulpit. He exalts preaching to its proper sphere, and is constantly working, and quite successfully to a high degree.

Dr. Monfort's pulpit style has been modified, without doubt, by his experience as an editor. He is a master of clear concise English, and aims to be understood rather than to be profound. In

PRESBYTERIAN CHURCH, GREENSBURG, INDIANA.

J. G. Monfort, D.D. (father of F. C. Monfort, D.D.) pastor from 1838 till 1856.

Rev. W. Torrance, present pastor.

preparing for the pulpit he ordinarily writes his sermons in full, but usually preaches without the manuscript, and though he does not memorize, follows quite closely his prepared line of thought. The characteristics of his preaching are illustrated by his recently published volume, and particularly by a review of it which appeared in the *Presbyterian Journal*. These sermons, said the editor, "are possessed of a peculiar excellence in this regard, viz.: that simplicity which conveys the greatest truths to us in a framework of phraseology that seems at

first to be commonplace in its style of expression, but on examination shows itself to be beyond the reach of all just criticism because of the vigor embodied in its simplicity."

Dr. Monfort is systematic in his methods of work, and is able to do much pastoral as well as general ministerial service. His plans of visitation, tract-distribution and cottage prayer-meetings, are successful and commendable. In carrying out these plans, he has the help of Rev. Emanuel Shultz as "Assistant in visitation" and Rev. H. W. Gilchrist, a licenciate student at Lane Seminary, as "Assistant in charge of Pilgrim Chapel." This chapel to which he has given much time and labor, is the outgrowth of a Sabbath-school held for many years about a mile east of the Church. It expects soon to occupy a handsome sanctuary, and will probably, within a few years be organized as a separate Church.

Dr. Monfort is a man of clear views, and strong convictions of duty. In theology he is a Calvinist of the stricter type. In Church work he is conservative to this extent that he believes in the Church as divinely appointed and as the instrument by which the Lord's work can be most efficiently done. He is not governed by temporary emotion or excitement. The Church under his care has been blessed with several special outpourings of divine grace, and at the same time there has been a steady growth; no communion season having passed in eight years without additions. His preaching is calculated to edify and strengthen Christians. He usually works to some plan whereby the leading doctrines of the Bible are presented in order. One series of sermons, though not announced as such, followed the argument of the book of Romans. Another followed the order of the Westminster Shorter Catechism.

Dr. Monfort's influence is felt beyond the lines of his own congregation. He has been deeply interested in the organization of the Presbyterian Alliance, and in the adoption of plans for the systematic evangelization of the city, by properly locating and pushing mission enterprises. These plans are now in a fair way to realize all that was expected of them. He has been secretary of the Alliance from its inception. Though not hasty with advice his counsel is much esteemed and he is recognized in ecclesiastical as well as in business and social circles as a man of integrity and sound judgment.

LEADING THOUGHTS OF SERMONS.

God's Delight in His Church.

By William Roberts, D.D., Welsh Presbyterian Church, Utica, New York.

The Lord thy God is in the midst of thee, a Mighty One who will save; He will rejoice over thee with joy. He will rest in His love, He will joy over thee with singing.—Zeph. iii., 17.

The Church of God has, in every age, endured many and sore ordeals, through persecution, error, dissension and apostasy. The design of the arch enemy of God and man, in all these malicious schemes, was the destruction of the Church. Nevertheless, the great head of the Church, through a wise and beneficent dispensation, has employed them as fiery furnaces to purify her, and thereby render her a more efficient instrument in enlightening, reforming and saving the world. Moreover, the time will come when the Church, after passing through all eventful trials, will appear as "gold purified seven times." When this auspicious event will be realized, God will be displayed in the glory of His perfections, the Church in the beautiful garments of righteousness and holiness, and all the inhabitants of the world shall be blessed with prosperity, peace and felicity. In the text and adjoining verses the prophet encourages the heart and

hope of the Church with His gracious promises, and exhorts to wait for their accomplishment in her purity, success, peace and joy, through her triumphant achievements over all her enemies through Him who loved her. The grand subject of the passage is the complacency or delight of God in His Church. By the Church we mean all believers in Christ in all ages of the world, and among all nations of the earth—all who are "called out of darkness into the marvellous light of the Gospel." The original meaning of the term church is "called out," out of the world, to serve and worship God in Christ Jesus.

Let us observe, first, the basis of God's delight in Church—His free, unmerited love. This is the root from which the existence and perfection of the Church emanate, as well as the cause of His delight in her. The love of God is two-fold—love of good-will and love of complacency. The existence of the Church is due to His love of "good-will toward men;" and His love of complacency is displayed in view of the growing grace and virtues of the Church. He is delighted with her repentance, faith, love, and all her good works. He delights in the Church as the fruit of His gracious purpose, as the purchase of the precious blood of His beloved Son, as the monument of His victory, and as a glorious exhibition of His grace in Christ Jesus.

Let us notice, secondly, the manifestation of God's delight in the Church. He has chosen the Church as His residence. "The Lord, or Jehovah, thy God is in the midst of thee." We may safely remark that Jesus Christ is the Jehovah of the Old Testament and the Emmanuel of the New Testament. In the plan of salvation God the Father is the source of authority, God the Son the source of redemption, and God the Holy Spirit the source of perfection. Three persons in one and the same Godhead. "Jehovah thy God is in the midst of thee," as the sun is in the midst of the solar system, dispensing light, life and heat in all directions. "In the midst of thee," as a general in the midst of his armies, marshalling, commanding and regulating all their movements. "In the midst of thee," as a father, "the Everlasting Father" of the Church, teaching, exhorting, and warning His children, as well as "supplying all their wants according to His riches in glory." In the midst, as an object of adoration, love, and confidence. He resides in the Church, as His royal palace. Paul designates Him as "the only Potentate" or Autocrat, the only One whose word is law. He resides in His Church as His perpetual home. Of His Church He says, "This is My rest for ever, here will I dwell, for I have desired it." He dwells in the Church as His sacred temple, and as a physician in his official station.

Observe also His ample protection over His Church. The members may in troublous times invite one another, just as Luther invited Melanchthon, "Let us sing together the 46th Psalm, 'He is mighty to save.'" He effects deliverance of His Church through the destruction of their enemies, and by adding continually to her number "such as shall be saved." He saves through the efforts of His Church. To trust in the Lord Christ without working is superstition, to rely upon our labor without God, is presumption.

Mark further His readiness to pardon His Church. He chastises members of His Church for their sins and iniquities, but when they confess their faults, and cry out for mercy, He rests in His forgiving love, just as a father pitieth his penitent children.

The text specifies also, the abundance of His delight in His Church. "He will rejoice over thee with joy . . . and with singing." This is the only instance in Scripture in which God is represented as singing. He sings over the polluted sinner while he is washed in the fountain opened for sin and uncleanness, saying, "Though thy sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The grand design of the Lord Christ in all His operation, is to have a glorious Church unto Himself. He created the earth as the arena "to gather together in

one, the children of God, who have been scattered abroad." The elect angels were employed by Him as lords in waiting upon "the bride, the lamb's wife." All the dispensations of Providence in revolution, invention and discoveries are directed by Him for the glorification of His Church.

Again, there is no salvation outside of this Church. Here is the dwelling-place of the Saviour. My dear hearers, flee to Christ and to His Church, that ye may "not be damned with the world."

Finally the text suggests an assurance of the success of Christ's kingdom in the world. The time will dawn upon our guilty and benighted world, when all its kingdoms shall become the kingdoms of our Lord Christ, when all the earth shall be filled with His glory.

The Source of True Gladness.

By T. T. Eaton, D.D., Walnut Street Baptist Church, Louisville, Ky.

I will be glad in the Lord.—Ps. civ., 34.

It is a pleasure to meet glad people in whatever walk of life they are encountered. It is agreeable to have jolly, good-tempered people about to dispel the gloom of morbidness or ill-nature. The cordiality with which glad people are welcomed shows of itself that gladness is the exception rather than the rule, and gladness in the world is in truth a rare thing. Some people may be supremely glad at some time, but it lasts only a short while. It is soon over, dispelled by the black clouds of the past which memory calls up, or riven asunder by present pain and suffering. In some cases gladness comes too late to bring perfect happiness. Such being the case, what is it which interferes with our gladness and happiness? To sum it up, it is sin and its consequences which prevent spontaneous, universal, and lasting joy. Sin of one sort or another is responsible for our feelings. If the latter are out of the way we may be glad, but then to destroy feeling, sin must be eradicated.

The gladness of which the Psalmist sang was not the fool's laughter nor the jester's mirth. It was rather the trusting happiness of the child, who, without feeling or the haunting stings of memory, is unconscious of sin and its consequences. The wisdom of centuries has failed to advance any object in which man can be forever glad, save God. There is nothing else in which there is lasting joy. The wine-cup sparkles but the headache follows it. The sense of sin and guilt is in every worldly pleasure. Gratification is only transient, and its effects are as invariably certain to result as that the world existed. Prudence and economy are but the cloak of covetousness, minding one's own business is merely the outer shell of selfishness and harshness of heart, and dignity and self-respect conceal pride and vanity. Was the young man who spent his substance in riotous living happy? Was the man who gathered together land and tenements and hoarded wealth prepared to say that his pursuits brought joy and pleasure? What proportion of the measure of real gladness does this life, with all the sorrows and disappointments, fill, anyway? Absolutely not one person among all the people the world contains could truthfully say that he is truly happy. Men are apt to believe that the dogma of future punishment stands in the way of happiness, but any one familiar with human nature knows better. For example, the drunkard believes that if God did not affix a penalty to his indulgence he would be unhampered by fear of consequences, and, drinking as much as he chose, he would be happy. On the contrary, remove all the possibilities of headache, bad stomach, of punishment in the future, and let a man drink to his heart's content, satiety and weariness would soon do for him what all the teachings of damnation could not. Religious dogma would merely predict a hell in the future; satiety would give it him in the present. To insure happiness under such circumstances every law of human life as it now exists must be changed, and the devil the creator of man after his own image instead of after God's.

God hath given to man a set of laws, left unspoken no promise for those who obeyed them, but He went further and announced what He would do if they

should be broken, so that no man could plead ignorance of the penalty as an excuse. As one of His laws, He requires that men should be glad unto Him; that what they did, they should do joyously, not sullenly nor sulkily, but with a sunny heart and gladness. It takes away all the agreeableness of obedient allegiance when it is granted grudgingly, and God makes it a test of man's genuine confirmation of His law that it should be performed gladly. It is an infinite cause of joy that God is the sovereign, and that He is a holy and merciful God, for if the Creator of the universe, wielding as He does such absolute power, were an unholy God and exercised His sovereignty without mercy, better were it for man had he never been born. When one looks at the way things are going in the world, how people think more of the number of manufacturers than the character of the men who promote them; when one reflects on the selfishness of the flesh, the incessant conflict between capital and labor, and the display of self-interest among the rich and those in high places, one might for a moment be tempted to wonder whether God was sovereign and whether He meant in due time to set all things right. Such misgivings, however, are unnecessary, for God will not go about setting things right—He is doing it now. He has always been doing it. He could scarcely note even the fall of a sparrow and not so shape the world as to bring it out in the end according to a preconceived plan. God wants us to be glad for His sovereignty for His holiness and for His mercy, and it so behooves us to shape our lives and conduct that we can sing with David: "I will be glad in the Lord."

Deep Conviction of Sin: Its Benefits.

By Rev. John Neil, Charles Street Presbyterian Church, Toronto, Canada.

Out of the depths have I cried unto Thee, O Lord.—Ps. cxxx., 1.

This psalm is a ladder, one end of which reaches down to man as he lies in the depths of spiritual distress, and the other rests on the very summit of spiritual power and joy. It begins with the feeble cry of the man who feels that God is afar off, and it ends with an expression of confidence in Him, and an invitation for others to trust Him. The subject for this morning is entwined in the words, "Lord, from the depths to Thee I cry." The context shows us that the writer means the depths of sin, that he has been convicted of sin, that he has obtained such a view of God's holiness as enables him to see his own pollution. He is in deep spiritual distress, and all he can do is to cry to God for help.

The thought I wish to develop and illustrate in connection with this text is the necessity of being in the depths; that is, of having a deep sense of our own sinfulness. The cause of a great deal of the shallow and rank religious life which we have at the present day, and which we have had in all ages of the world, is owing to the fact that men don't realize what sin is in the sight of God, and how thoroughly sin has corrupted their own nature. We judge sin from the effects it is producing in the world, and certainly these are sufficiently disastrous to cause us to hate and shun it. But we don't view it in the light of the Cross of Christ, and in the light of the holiness of God, for sin is in its essence a denial of the holiness of God. It strikes a blow at every attribute God possesses; and until we see it in that light we cannot form any correct conception of its true character.

And, in the second place, we don't bring sin home to ourselves. We can see sin in others, but we are slow to realize that we are sunk in sin ourselves. "All men think all men sinners but themselves." Now, deep conviction of sin consists in forming some conception of its true character, and also the hold which it has upon our own natures. It is necessary that we should have such a conviction of sin.

In order that we may appreciate the blessings of salvation, it is only when I know that I am vile, that I will consent to be washed in the fountain that is open for all uncleanness. It is only when I know I am ill that I will call in the aid of the Physician. Blessed are the poor in spirit, is placed first amongst the beatitudes, because it is only the poor in spirit

who will come to Christ, and the more sensible we are of our own weakness and poverty, the more we will appreciate the strength and riches which Christ can give.

A deep conviction of sin helps us in our Christian life. It gives us a hatred and dread of sin, and we shun it as we would a serpent, by which we have once been bitten. It gives us a knowledge of our own weakness, and of the power of the devil; and we guard against entering the conflict unarmed and unguarded. If we realize that we have been snatched from the very gates of hell, we will not camp down on the very borders of Sodom, but we will at once flee to the mountains.

A deep conviction of sin makes more efficient workers for Christ. Because the deeper our sense of our own unworthiness, the greater our gratitude to Him who has rescued us; and the more anxious we will be to serve Him, for love and gratitude constitute the motive power of all true service.

It enables us to feel more deeply for others, and in that way sympathize with them when we see them in the depths. We have been there ourselves. That is one reason why men, not angels, were chosen to preach the Gospel. The angels, in some respects, have more knowledge, and could speak with more eloquence, but they have never been in the depths man has.

It enables us to speak with confidence of the power of Christ to save. He saved me, and He can save you. This was the argument Paul used when speaking to those who were in despair: This is the faithful saying, and worthy of all acceptation, Jesus Christ came into the world to save sinners, of whom I am chief. He saved me, a bloody persecutor—He can surely save you.

It is only the man who has been in the depths, and knows his utter unworthiness, who is in a position to be filled with the Spirit, whose preparation is necessary for the service of God. The cry of the man who has been in the depths always is: Give me of Thine own wherewith to serve Thee. It was when Isaiah obtained such a view of God's holiness, and his own unworthiness, that he cried out: "Woe is me: I am undone; I am a man of unclean lips," that he was prepared for service. It was when Peter cried out: "Depart from me, for I am a sinful man," that Christ said to him: I will make thee a fisher of men. It is when we realize our own nothingness that God uses us.

These are some of the advantages which are gained by being in the depths; but let us remember we are not compelled to remain there. All we have to do is to cry to God, it is all we can do, and He will come to us and place our feet on the Rock, and establish our goings, for with Him there is forgiveness, that He may be feared.

EVANGELIZATION IN GERMANY.

By H. P. Ziemann, D.D., London.

I have recently returned from the Continent, where I have been privileged to hold, during the last six months, 386 Gospel meetings. God's kindness and mercy have followed me in a very marked manner, but better still, He went before me. I learn more and more this one thing as the secret of power in our work: it is not our zeal, or talent, or experience, nor even our preaching of Christ crucified, that gives success; it is, above all, the living Christ with us. The secret of power is to let Him work—to learn to be a willing and obedient instrument in His hand. What wonders He can do with the weakest of us, if we are in His hands!

I brought with me from Düsseldorf the likeness of a dwarf, who, the greater part of his life—eighteen years, I believe—spent a miserable existence, never expecting to live, and poor in every sense of the word; but God cared for him, loved him, saved him, and made him happy in the knowledge of the Lord Jesus Christ.

What a happy, bold, mighty child of God this little weak, deformed fellow is. He himself told me how he once asked the Lord, in childlike faith, to give him strength to go about, if only for a few years, and he would then only mind the Lord's business. The Lord did raise him, and made him a really wonderful instrument. He finds entrance to the houses and hearts of people of high station, where some of us never venture. His courage in the name of the Lord is apostolic, and nothing is more touching than to hear him, in a large meeting, tell "Jesus loves me, even me!" What an argument, what an encouragement for any one to come! Lately he had daily two meetings in Hagen.

All over Germany there has come a marked change for the better, but those most used are not, as a rule, the great and mighty in intellect and learning. Of course, there are exceptions. In Berlin, for instance, amongst the foremost workers are men in high station, ladies of rank, whose lives are consecrated to God's service! Their labors are felt in that great city, though the opposing forces are great. I rejoiced to see the work amongst young men, started three years ago by Pastor von Schluembach, flourishing and in spiritual vigor.

Pastor Stöcker's untiring efforts have changed public opinion amongst the masses with regard to Christianity. I must also mention the quiet but telling work of Pastor Rohrbach, who occupies a very isolated position, but whose efforts God evidently blesses.

All through the Continent is a stir; even pastors who are not yet in sympathy with "lay work," try to do something to rouse people out of their religious indifference, and work against the tide of socialism and infidelity. The Church authorities have just sent twenty young pastors to Berlin to become acquainted with practical mission work. I had the happy experience to find how many more pastors look more favorably upon Gospel work than formerly. The secular newspapers also have dropped their bitter attacks, and some commence even to think the Gospel may do some good.

But what stirred me most was the eager willingness of the people to come to listen to the Gospel. I went mostly to the centres of the working men. I do love to speak to those stout-looking fellows, and watch their interest. In Essen, for instance, I found on the first evening over a thousand men, and most of them with a glass of beer before them. I gave a slight hint that, apart from teetotal questions, the beer seems out of place in a Gospel meeting, and how I rejoiced to see the next evening that the attendance was even greater, and no beer to be seen. In Cassel, after some unfounded prejudices had been removed, the people came night after night in great crowds, and listened most attentively. Ultimately the authorities gave me permission to speak in a church, holding, as I have been told, about four thousand people.

Much remains to be done on the Continent. There is much that is very, very sad. To look at the crowded streets, with men and women so careless, so Godless, so unholy, so unhappy—how it moves one to cry, "Rescue the perishing!" It is more sad still, when the doors seem open to speak to the people of God and a better life, and they are anxious to hear, that the enemy should come in and prevent. There is a devoted child of God, well-known in England, Miss von Weling, who, with sacrifices which few in England can understand, labored in Branderoda (Thüringen), and found there a wonderful field of usefulness. The pastor of the place—whose regular ministry consists of one service weekly on Sunday, attended, as I have seen myself, by seventeen people—agitated until her school was closed, and she driven away, all for the crime of being a suspected Methodist, which, by the way, she is not.

For the same reason, a pastor in Bamberg (Bavaria) took it upon himself to forbid me to hold meetings there, and warned the people against me in the papers. Still the people came, and, strange to say, the greater part of my hearers were Catholics, who seemed greatly interested. The landlord of whom I had taken the hall—a Catholic—refused to take any

payment, and said whenever I came back I could have his hall free of charge. The work is the Lord's. He will take care of it.

Thank God for every cheering sign, because the spiritual needs of Germany are very great! Except in Berlin and in a few other large cities, there is little done for the masses who do not attend church, and who would not find room if they did. In most churches the absence of men is very marked; still, I noticed where the simple Gospel is preached in power, there men are drawn in. In Berlin I found mostly men under the preaching of court-chaplain Stöcker, and that holy man General-Superintendent Braun. In Essen I was several times present when, at an early Sunday service (7.30 A.M.), a church holding 2,000 seats was so crowded that the doors could not be shut. The preacher gave nothing but the old Gospel, but from the heart to the heart. In many churches the congregations are addressed as if they were all living Christians. Conversion is ignored, and the learned sermons do not reach the heart nor the conscience.

The greatest want is lay-workers, who have time to go amongst the masses, speak to them wherever they can find them, or gather and address them in plain, simple language. I read only to-day, in Dr. J. A. Wylie's pamphlet, "The Papacy," that Germany has nearly half a million of Atheists and Socialists. The writer wonders how an educated country like Germany can accept a programme so terrible as that of the Socialist', and he explains it by remarking that "half of its people, speaking generally, never open a Bible, never go to church, never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation, and what can rush in to fill that void but just some such atheistic system as we see filling it?" Dr. Wylie adds in a note a fact, the truth of which I had opportunity of ascertaining in Berlin, that the vigorous working of the Berlin City Mission has considerably reduced the numbers of Socialists; a proof that the Gospel is still the best remedy for social evils.

SCEPTICISM OF THE DAY: WHAT IT IS, AND HOW TO MEET IT.

By Principal David Brown, D.D., Free Church College, Aberdeen, Scotland.

Scepticism: What is it? It is not the positive denial of any truth. The Greek word from which it comes signifies a "looking into;" and, when applied to things that have to be "looked into," it properly means an "inquiring" attitude —an excellent attitude, no doubt, provided it does not stop there. "Prove all things," says a great authority; but he takes care to add, "hold fast that which is good." But some inquirers hold fast nothing, except it be their own doubt about everything—"ever learning" (as the same authority well describes them) "and never coming to the knowledge of the truth." This is a disease of the mind —a disease that festers the more it is humored, until at last it becomes so chronic that it can hardly be thrown off.

Perpetual uncertainty about all that it most concerns us to know is intolerable to any well regulated mind. There are hundreds of questions that we have no need to settle. Whether the earth stands still or moves round the sun; whether the orbs above us are inhabited or not; whether our navigators will ever reach the poles—of what consequence are these and a thousand other questions to the business of life? None whatever. But, Am I a creature of God, or a mere product of nature? Am I a responsible being, who has to give an account in a future state of existence of my conduct here? or am I to die like a cabbage-stock, and is my dust to be resolved into something which is not me, and never will be me? About this I cannot live in uncertainty;

I must know, it is of infinite moment for me to know for certain, what I am, and whither I am going.

Confirmed and callous sceptics profess to wonder at the warmth with which we deal with such questions: "Why can't you discuss them like a proposition in Euclid, or the properties of a gas?" But suppose your house is ready to take fire, will you consider quite coolly how to save it? No, you will not. We don't want to prejudge anything, but in questions of eternal moment we must be in earnest.

Happily, all sceptics are not callous. In these days of ours the atmosphere of religious thought is so tainted that ingenuous minds find themselves breathing it unconsciously, and such a haze comes over them that they hardly know where they are. Old beliefs are crumbling away, while more solid foundations are not laid. And, just as in an army on its march to battle, if a panic seizes on the men and they think they are going to be beaten, they get paralyzed, and then the battle is already half lost; so here, many an earnest student is coming to think that the truths of religion are giving way and cannot hold their ground; and when it comes to this, positive unbelief is at the door. For the sceptical spirit is a creeping thing; it twines itself about the heart that harbors it, pressing it ever closer and closer till it stifles all its healthy pulsations. It is an incline going down to the chambers of death. Ah! I can tell this from my own experience. For I, too, in my early student days, was a keen searcher after truth, and hard to be convinced. And if I could get the ear of young students of religious truth, I would warn them how much easier it is to get rid of one's most sacred and cherished convictions than to fetch them back again. The first shock to your faith may appall you; but that Rubicon once passed, your advances into the territories of unbelief will be frightfully easier, and more rapid. Happy they who, before the dismal end is reached, get their eyes opened to see the chasm that yawns beneath them, and, turning back, recover their lost ground. They will then be stronger than ever, and, like Peter, being "converted," they will "strengthen their brethren." But some there are—minds, too, of finest mould, whom we can ill miss—who never stop, but go boldly forward till they enter the dungeon over whose walls may be seen written: *Vestigia nulla retrorsum;* "Abandon hope all ye who enter here."

Well, but how, you may ask, are such persons to be dealt with? I answer, Not with argument in the first instance. With such persons, to begin with argument—hard, logical argument—is only to stimulate the scepticism which you want to subdue. Above all things be tender with them. Oh, I cannot express to you the importance I attach to this. Get alongside of them. Let them see how anxious you are to understand and sympathize with them. Feel your way to the temper of their mind, find out where they are, in what direction their studies are moving, and what guides they are looking to. Are you sitting at the feet, say, of Matthew Arnold, who is sure there is something outside the universe which "makes for righteousness;" but if you ask him, Is it more than a thing? replies, "I do not know." A learned friend of mine, who in his early life was a great admirer of this gentleman, at length said, "Matthew Arnold is a boat without a bottom." Or is Herbert Spencer your oracle? He, too, is persuaded that the universe had some mysterious, inscrutable source, and that to stand in awe of this unfathomable mystery is the sublimest of all worship—the only religion. "It is nothing of the kind," says Frederic Harrison, another of your eminent Agnostics. "I can't worship a mystery—nobody can. As well bid me worship the equator, or worship a gas." Excellently said, Mr. Harrison. But what have you to give us? "Well, I don't pretend to give you a religion; I haven't one myself. But to live for Humanity—to aim at realizing the ideal of a perfect and beautiful Humanity—may not that fill the noblest ambition of man? Is it not the very thing which religion professes to seek?" No, sir, it is not, and I am bold to tell you that your own deepest instincts belie your teaching. Will any thinking man say that the present life, though it were to reach its utmost

perfection and beauty, is the all of his deepest cravings—that anything here below, or conceivably here, exhausts the deepest yearnings of his nature? If not, why mock us by telling us that for man there is nothing above him and nothing beyond him? "Miserable comforters are ye all; physicians of no value."

Suppose, now, that we have got our friend's ear thus far—to own that in none of these Agnostic theories for dispensing with religion is any satisfaction to be found. You might then ask him to listen to the experience of some who have lost their former faith. I once had some touching intercourse with one of this class, a man of high scientific attainments. After dealing with him in some such way as I have suggested (and certainly not with argument), the tear started into his eye, and he said, "Oh, sir, you know not what I have lost. When I was a student of medicine, I did things, and abstained from things, which I could never have done, nor abstained from doing, but from love to Him who died for me. But I have lost all that; I lost God, too—Haeckel took that out of me—but I have got that back." "Well," I replied, "I cannot think that one of your distinction can feel so acutely and own so frankly what your scepticism has cost you, and not sooner or later come out of it." On meeting him again some time after that, I asked how he then stood. "Much the same," he said. "But you said you had got God back? What have you got back?" "Well, the universe can't have come of itself; there must be something behind it." "But is it a thing, or a living Person?" "Oh, that I don't know." "Then, you don't pray?" "No," was his reply, but in a subdued tone. "Ah! then you have no Father to look to, no Friend to guide you, and no Home to go to from here"—and with that we had to part. But I have reason to believe that he is now groping his way to light. What he and such as he want is not more evidence, but eyes to see the abundant evidence that there is.

I once read a striking illustration of this. A brilliant barrister had sunk into blank negation of everything in religion, while his wife, a Christian lady, daily grieved over him, and all the more that symptoms of pulmonary consumption had begun to show themselves in him. One day, as he lay on the sofa, she saw him looking up with a radiance in his eye which she had rarely seen. "What are you thinking about?" she asked. "Do you know I have begun to conceive hope." "Hope of what?" "I don't know; but I have begun to conceive hope." Ah! a subdued tone had come over his spirit; his vision was getting clarified; the possibility of believing was kindling up—not of believing this or that particular truth, but of at length getting footing and faith, where all before was one blank. This, scarcely known to himself, was the hope he had begun to conceive; and, the scales having now fallen from his eyes, this hope speedily crystallized into full faith of those Christian verities which are life to the dead. And, as he saw that his days were numbered, he determined to spend them in preaching the faith he had been so long in finding. Having scholarship enough already, and orders being then more easily obtained than now, he was ordained, and for two years lived to show, both in the pulpit and through the press, how quickly "to the upright there ariseth light in the darkness."

But there is a form of this scepticism which I confess I can less easily explain. It is that of one who, after reasoning himself out of all belief in religion, and being forced to confess that it has left him miserable, must needs place before the public his arguments against religion, and with them the misery into which it has plunged him. I refer to a recent work on "Theism" by "Physicus." After elaborately showing that belief in a God is void of all scientific support, he closes with this doleful tale of the misery it has landed him in:

"And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' [he means his own 'new faith' that there is no God] is a desirable substitute for the waning splendor of the old, I am not ashamed to confess [hear this, ye who are tampering with unbelief] that, with the

virtual negation of God, the universe to me has lost its soul of loveliness; and although from henceforth the precept to 'work while it is day' will, doubtless, gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work' [because to him it is a night with no day to follow!], yet, when I think—as at times I must—of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence, as now I find it, I shall ever find it impossible to avoid feeling the sharpest pang of which my nature is susceptible."

Now, what "pang" was that? Ah! it was the cry of one who once had a Father, a hope, a home beyond death and the grave, but now has none of these; and the pungency of this loss is that he knows it. His philosophy, such as it is, has put out his light, and he walks in a darkness which he feels so acutely that the confession of it seems to give him relief. Pity, then, surely, that he published that book, for *litera scripta manet*, and sure I am that, if ever the splendor of the faith which once was his should again rise upon him, he will bitterly regret that he did his best, by this publication, to extinguish it in as many as read it. There are indeed noble examples of men who preach the faith which once they destroyed; but with men of science, and a reputation founded on it, such courage is unhappily rare. In the case of this writer, therefore, we can only hope for it.

Helpful Hints for Workers

Hindrances to Evangelistic Work.

By Donald Fraser, D.D. (Presbyterian), London.

The Church is wanting in ardor for the conversion of the ungodly.

Not merely is there scepticism about the utility of special services, there is far too little serious thought about the success of the Gospel in any way, stated or special.

Even the ministers of the Word are apt to fall into a dull acquiescence in things as they are, content with a well-filled church. The officers of congregations are intent on pew-letting and the gathering of the church revenue. When these show respectable figures, "We are doing well," they cry, as if their church were a house of business, always on the lookout for good paying customers. Not only so, but the people too often seem to have got all that they want, when they have secured the sittings that they like, and hear sermons and services (especially music) such as yield them a fair weekly allowance of enjoyment and consolation. They have no enthusiasm for that grand object for which Christ came—"That the world through Him might be saved." They have among them persons called *par excellence* "Christian workers," but the general mass of Christians, whether in our own or in other churches, have no faith or courage to go forth in the community in the name of Christ and try to make more Christians.

Mr. Haslem, in his autobiographical volumes, often refers to this apathy, and says, "I never could understand Christians who do not care about the salvation of souls." It certainly is a strange thing that sheep found by the Good Shepherd should think only of green pastures for themselves and have no pity on the sheep that are still astray in the wilderness, or that men who have been rescued and healed should feel nothing for those who are still by the wayside, wounded and half dead.

We do not know how this hindrance of mere self-regard is to be surmounted, unless God be pleased to show us the throbbing of His own heart over sinful men, and in harmony therewith to send a mighty pulsation of love and sympathy through the heart of the Church which

will actuate all her frame and quicken all her energies.

Richard Baxter, writing of his success in the Gospel at Kidderminster, mentions with gratitude "the co-operation and zeal of his people." "They thirsted for the salvation of their neighbors, and were, in private, my assistants, and being dispersed through the town, were ready, in almost all companies, to repress seducing words and to justify godliness, to convince, reprove, and exhort men according to their needs; as also to teach them how to pray."

Enlargement of the Work of the Evangelical Alliance for the United States.

JOSIAH STRONG, D.D.

In view of the great dangers and evils which threaten our Christian civilization and American institutions and of the instant occasion for the united and vigorous action in their defence of all who hold to the truths of the Bible on which they rest, this Alliance earnestly invites the organization throughout our country of local and branch alliances by evangelical Christians who are ready to co-operate in Christian work and who sympathize with the objects of the Alliance as set forth in Article II. of the Constitution, to wit: "The object of this Association shall be the furtherance of religious opinion with the intent to manifest and strengthen Christian unity, and to promote religious liberty and co-operation in Christian work without interfering with the internal affairs of different denominations."

Any association adopting this basis may become a branch of the National Alliance by vote of the Board of Managers.

It is recommended that the clergymen and leading, active laymen of the several churches in a community come together and organize with the purpose of gaining a reliable knowledge of the spiritual and moral needs of the people, of studying the problems of a Christian sociology and of making a practical application of Christianity to their solution.

1. Study of the field together with a thorough canvass of it, will give an accurate knowledge of facts. Definite facts will arouse interest.

2. The canvass will bring many negligent Christians back to duty. Such a canvass in a section of New York City brought eighty-three letters into a single church. A canvass in one ward of Cleveland showed that forty per cent. of non-church-goers in that district were members of churches elsewhere.

3. The canvass followed up with systematic visiting will help to bridge the chasm between the churches and the masses, and greatly increase church attendance.

4. It will make known the worthy poor and the needy sick, which knowledge wisely used affords a door of opportunity.

5. Such Christian work brings a rich spiritual blessing to those who engage in it.

6. It results in the organization for work of each co-operating church.

7. It gives new life to the religious and social gatherings of the church.

8. The co-operation of the churches economizes force. It prevents overlapping and fills in the great interstices between different parishes.

9. Co-operation is the remedy for competition, which is one of the greatest obstacles in the way of Christian progress. When non church-goers are led to think that churches are competing for attendants and members, as business houses compete for customers, they infer that the churches are selfish, that outsiders are wanted not for their own sakes but for the sake of the churches. Thus the force of the invitation is largely lost. If churches co-operate in extending it, their disinteredness would appear and the invitation would be far more effective.

10. Co-operation will result in increased mutual acquaintance and hence increased Christian confidence and fellowship. And this unity of spirit and purpose will afford the world that evidence of the divinity of Christ's religion of which He spoke when He prayed that His followers might be one that the world might know that the Father had sent Him.

11. Such co-operative work will quicken the religious life of the community, raise the spiritual temperature of the churches and strengthen each.

12. Such organizations throughout the

country, engaged in the study of the problems which confront us and in the active work of an "applied Christianity," will gain much new light, which the National Alliance will give to its branches, thus affording all the experience of each.

13. Such organizations as are contemplated, affording the means of concerted action on the part of Christian men throughout the land, will prove of inestimable value in such state and national crises as demand an expression of Christian public opinion.

QUESTIONS OF THE DAY

Organized Christian Opposition to the Liquor Traffic.

By J. B. Helwig, D.D. (Lutheran), Springfield, Ohio.

There should be no surprise expressed at the interest and the zeal which is manifested on the subject of temperance, both on the part of individuals and organizations. What other form of sin comes in such sharp conflict with all the objects for which Christ died? What else so destroys the human family like the liquor traffic? What else causes such wide-spread sorrow and want and woe and crime, in its thousand forms, as the evil of intemperance? How many heart-broken wives and mothers, and beggared children have taken up the cry: "How long, O Lord, how long!" And yet how indifferent we are to that cry.

And this awful evil and destroyer of both the body and the soul of man, will not be conquered and overcome by indifferent or negative influences. Great reforms are never brought about in that manner. There must always be those who will take them up, carry them forward in a positive and unflinching manner, and against all opposition. Only in that manner can great abuses be corrected, great evils restrained, and finally destroyed. Only in that manner can great reforms be brought about, and not by vacillation and compromise. Now up, now down. Now in the hand of one party, now in another; then not specially in either.

That is why the cause of temperance, in the whole hundred years past since Benjamin Rush, has not made more progress. Who made themselves especially responsible for it? Who defended it before the law? Laws were passed against it on paper and in print. But who defended it before these laws? Who enforced these laws? If an organization had been effected a hundred years ago, yea, fifty years ago, such as there now is on this subject, who believes that we would still have 200,000 saloons in this country? Who believes that? Who believes that if there had been an organization specially against the traffic in strong drink during that time, we would still be expending a thousand million dollars a year in support of that traffic? Who believes that? Had there been such an organization during the past half-century who believes that we would still be burying 50,000 of our fellow-men in drunkards' graves every year, 500,000 every ten years, and then having a steadily moving column of 300,000 more following hard after these? Who believes that all this and much more of evil, and injury, and sorrow, and woe would still be transpiring in what we call this Christian country and hard by so many Christian homes, had there been an organization such as there now is, for the purpose specially to restrain and finally to overthrow and destroy this monstrous evil—this awful destroyer of our fellow-men—the curse and the crime of the liquor traffic? And we do not believe that it will ever be destroyed in any other manner.

In this country, where men are so generally absorbed in the material and the business affairs of the world, there never

has been, and we do not believe that there ever will be, any great moral or political reform accomplished without an organization specially devoted to that purpose. There may be a general sentiment that will enact a law on the subject, but the hesitation and the fear of the law-maker come when the law is to be enforced against a great evil. Then men go down unless there is an organized and powerful public sentiment to sustain them. And to that we must come in this country if the organizations in defence of the liquor traffic are to be overthrown. Organization can only be met by organization. And in no other manner can it be successfully met. Every soldier knows that. Organized Christianity means that. It means combination for a special purpose. And that purpose is the overthrow of sin. It means Christ's great army for the establishment of righteousness in the earth. And may we not wonder what Christ thinks of that army in its relation to the sin of the saloon?

Hundreds of millions in number in the world, and yet almost hundreds of thousands of those for whom Christ died destroyed from year to year by the saloon, and that great Christian army permitting it, yes, permitting it. United as it is against evils, not of the thousandth part of the magnitude of the evils wrought by the saloon. But they are divided, hesitating, lukewarm, many entirely indifferent, others afraid; and so the saloon goes on working its destruction from year to year. Christianity numerically becoming stronger in the world—and the manufacture and sale of strong drink steadily increasing.

Is the position of the Christian Church, as a body, what it ought to be on this subject? We fear not. Christian sentiment combined and the saloons would have to close; of that there can be no doubt. Christianity combined on this subject and it would soon come to the last fire in the last brewery and distillery and it would put that out. Christianity combined on this subject and it would soon come to the last saloon and would close that up. Christianity combined on this subject and it would soon come to the last poor inebriate and enable him to break his galling fetters and make a glorious chorus to his song of freedom by the clanking of his broken chains. Christianity combined, as it should be, then would it also soon come to the last weeping, heart-broken wife and wipe away her tears and bind and cheer up that broken heart; it would soon come to the last crushed, beggared little child, made so by the saloon, and Christianity would lift him up and enable him to stand in that manhood and womanhood where his Creator meant that he should stand, and where the children also would stand, but for the shame and the humiliation brought upon them by the saloon.

All this could be accomplished by combined Christian action on this subject, and which would also do so much in ushering in the final triumph of the kingdom of Christ. The serious inquiry of every one should be then, Lord, what wilt Thou have me to do for the removal of this great evil? And that we ought also to do, that we can give an account for the moral trusts committed to us.

THE PULPIT TREASURY IN THE FAMILY.

Secularism—A Peril to the Home.

By Rev. M. D. Kneeland (Presbyterian), Fredonia, N. Y.

This age, abounding in the comforts and refinements of civilization as no previous age, suffers the penalty resulting from such a condition, viz.: a satisfaction with the material and temporal. The first proof of this is the general *absence of home religion*. The children of to-day, more than ever before in the history of the world, need patient, earnest instruction in religious things. At a time when all the tendencies of society are at war with the spiritual and eternal, parents, first of all, should instruct their children in righteousness and godliness. But

what do we find? Very few home tables spread with God's good gifts, on which His blessing is invoked; very few family altars, where the Heavenly Father is worshipped; very few hours in the year, when the children are gathered together and taught the three most important Rs: reverence, righteousness and religion; comparatively few homes in which the old-fashioned word, "train" ("Train up a child") is not displaced by modern substitutes, such as coax, hire, bribe, frighten, wheedle, or else young America is left to do his own training and often train his parents also.

Parents cannot do the work which the Creator has placed upon them by proxy. They cannot commit the souls of those for whom they are responsible, to the Sunday-school teacher or to any other outside instruction. How shall they give an account at last for those moments spent in the petty employments and amusements of daily life, while the soul-culture of their little ones was neglected? Do they imagine that the divine life will grow in the young heart, without their nurture and watch care? Do they expect that their dear ones will develop Christian characters without their agency? Will they obey God, if they are not first taught to obey human authority?

But again: This secular spirit and tendency have thoroughly permeated our *school system.* Religious and periodical instruction have quite generally given place to public schools, which are conducted on the theory that the state has nothing to do with moral and religious instruction. While an excellent secular education is given in these schools, which will stand comparison with that given by any government on earth to its young, it is still but a *partial education* and the most important part is left out of it. The word education means a drawing out, a development, and it refers to the whole man, not merely to the intellectual powers. An education which does not reach the will, the heart, and the conscience is sadly defective and may be worse than useless. In my view, that *education*, therefore, which neglects the moral and spiritual nature of childhood, whether of a private or public character, is a miserable substitute, and a shameful misnomer, and that teacher, who himself lacks moral and religious character is not a fit instructor of the young, and the state that is satisfied with such partial instruction is doing itself and its citizens serious injury.

Revolutionary Religion.

By T. De Witt Talmage, D.D. (Presbyterian).

The religion of the Bible will make a revolution in the family. Those things that are wrong in the family circle will be overthrown by it, while justice and harmony will take the place. The husband will be the head of the household only when he is fit to be. I know a man who spends all the money he makes in drink, as well as all the money that his wife makes; do you tell me that he is the head of that household? If the wife have more nobility, more consistency, more of all that is right, she shall have the supremacy. You say that the Bible says that the wife is to be subject to the husband. I know it. But that is a husband, not a masculine caricature. There is no human or divine law that makes a woman subordinate to a man unworthy of her. When Christianity comes into a domestic circle it gives the dominancy to that one who is the most worthy of it. As religion comes in at the front door, mirth and laughter will not go out of the back door. It will not hobble the children's feet. John will laugh just as loud, and George will jump higher than he ever did before. It will steal from the little ones neither ball, nor bat, nor hoop, nor kite. It will establish a family altar. Angels will hover over it. Ladders of light will reach down to it. The glory of Heaven will stream upon it. The books of remembrance will record it and tides of everlasting blessedness will flow from it. Not such a family altar as you may have seen, where the prayer is long; and a long chapter is read with tedious explanation and the exercise keeps on until the children's knees are sore and their backs ache and their patience is lost and for the seventh time they have counted all the rounds in the chair; but I mean a

family altar such as you may have seen in your father's house. You may have wandered far off in the paths of sin and darkness, but you have never forgotten that family altar where father and mother knelt importuning God for your soul. That is a memory that a man never gets over. There will be a hearty, joyful family altar in every domestic circle. You will not have to go far to find Hannah rearing her Samuel for the temple, or a grandmother Lois instructing her young Timothy in the knowledge of Christ, or Mary and Martha and Lazarus gathered in fraternal and sisterly affection, or a table at which Jesus sits, as that of Zaccheus, or a home in which Jesus dwells, as in the house of Simon the tanner. The religion of Jesus Christ coming into the domestic circle will overthrow all jealousies, all janglings, and peace and order and holiness will take possession of the home.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

May 1, Israel in Egypt.—Exodus i., 6–14. **1887.**

I. The time Israel was in Egypt. This is positively declared in Ex. xii., 40 (Rev. Ver.), to be 430 years. Paul's statement (Gal. iii., 17) is in harmony with Ex. xii., 40. When Abraham came to Canaan, the covenant was made with him. This covenant secured from God certain promises which were re-affirmed to Isaac and Jacob. This may be called the "Dispensation of the Promise." In Gen. chapter xii. to xlvi., 4, we have the Scripture covering the period. In the next verse—xlvi., 5—we find Jacob and his family passing into Egypt. Then it was that the "dispensation of promise" terminated. At once commenced a period which was spent out of the *land of promise* and in the *land of bondage* and ultimately requiring a law to be promulgated. Paul's 430 years are reckoned from the end of the Dispensation of Promise (Gen. xlvi., 5), and not from the beginning (Gen. xii.). Hence the harmony in Ex. xii., 40, and Gal. iii., 17. In Gen. xv., 13, and Acts vii., 6, the time is stated to be 400 years. The reason for this is that in each case the privilege is taken of using a round number.

II. Israel fruitful in Egypt. Vs. 6, 7. From 70 souls, the posterity of Jacob increased so as to fill the land. (1) We have here the fulfilment of the divine promise (Gen. xii., 2; xv., 5; xvii., 6; xlvi., 3). In a spiritual sense, this promise of fruitfulness is still going on (Gal. iii., 9). Nothing that God says can prove false. (2) To the end, their numerical increase, we see a great providence in Israel going into Egypt. That country has ever surpassed all others in fertility, "as well among the human race as among animals." The divine purpose is often mysterious but it is always perfect. How glorious for the individual and the nation to be directed by the Most High! There may be great perils but there is always ultimate success. The man who humbly responds to the promise of Gen. xlvi., 3, 4, is sure to realize the truth of Ex. i., 7. Confidence in God's Word brings to us God's increase in peace, hope, influence, numerical strength and all desirable things. O for the Church to realize this spiritual fact!

III. Israel exciting hatred in Egypt. Vs. 8–10. (1) They must have been a long time in the land before this feeling was kindled. It was not till after they had "multiplied, waxed exceedingly mighty and the land was filled with them." It might not be out of the way to think that the oppression lasted 100 years, thus leaving 330 as years of freedom for God's people in Egypt. We know that the bondage commenced some time before the birth of Moses and he was 80 years old when the exodus took place. After all, Israel had in Egypt more joy than sorrow. And so it ever is with God's children. (2) "A new king which knew not Joseph" (v. 8). We now read of him, desiring to be like him in his

noble qualities of manhood, but in the land where he did such noble service, the famous prime minister is out of memory; influence all gone and his people, once honored and free in the land of Goshen, are now slaves. What does the selfish heart care for honored names and noble deeds? There is nothing in it, after all, but base *ingratitude!* How often in the state and Church some little "king" rises up, who knows not the great "Joseph" whose noble service secured for him the possibilities of his present position! (3) The hatred excited was because Israel had *increased* and not because any evil had been done by them. The persecution which came on them was through the divine blessing. It has always been so. The prosperity of the Church has enraged the world. Satan has always had his "new king" to devise evil against the kingdom of God, lest his own kingdom might suffer. The causes set forth for persecution have always been imaginative and not actual in fact. The reasons, at the present time, for opposing the Gospel and resisting the progress of Christianity are as baseless as the "new king's" reason for throwing Israel into bondage. The worst thing that can be said is: "Christianity is fruitful and increasing abundantly and multiplying and waxing exceedingly mighty and filling all lands."

IV. Israel in bondage in Egypt. Vs. 11–14. (1) Abraham heard this in his day (Gen. xv., 13). What the Lord said is now being fulfilled. (2) Such foreknowledge did not lessen the iniquity of the Egyptian government. God's purposes, which must be brought about, do not intermeddle with man's free agency and responsibility (James i., 13). For their own good, Israel had to serve a strange people and be afflicted. But woe unto that people that did the cruel act. (3) The more Israel was persecuted the more they multiplied and grew (v. 12). So it has always been (Acts viii., 1–4). For thousands of years Satan has been trying to crush the children of light. The result has been to make the children more numerous and powerful!

May 8, **The Child Moses.**—EXODUS ii., 1-10. **1887.**

I. The birth of Moses. Vs. 1, 2. (1) His parents. They were both of the tribe of Levi and of the most honorable family of that tribe (Num. xvii., 3). It is impossible for a noble child to be born of ignoble parents. "Do men gather grapes of thorns?" (Matt. vii., 16.) Earth's scourges are living witnesses against "bad-blood." Moses was great in nature because Amram and Jochebed were great in nature. O for a pure, noble, consecrated parentage! (2) He was born in slavery and during the time when the cruel edict of death existed against male children. It could not have been in vogue long, as Aaron, who was three years older, seems to have been born before it was promulgated. He first saw the light in a dark time. A fitting season for one to be born who was to lead his people into the light.

II. The preservation of Moses. Vs. 2–4. (1) Because of his beautiful appearance, his mother hid him three months (v. 2). There was something in the child's countenance, which showed him to be divinely sent. This is clear from Heb. xi., 23. No doubt these godly parents, believing the blessed promises of old (Gen. xv., 16; xlvi., 3, 4; l., 25), were looking for their fulfilment and saw in this son the one who was to break the yoke of Israel's bondage. O the keen insight of true faith! It is indeed the substance of things hoped for. (2) The "ark of bulrushes" was one of faith's contrivance; hence everything was perfectly done—the little basket was thoroughly made; the place for locating it and the time selected were both admirably calculated to appeal to the sensibilities of the female breast; the stationing of the sisters to keep watch—all showed a wise, earnest forecast that nothing might miscarry. Faith is never "slipshod" in its doings; it is always thorough-going. Be assured, if we are careless in what we do, it is a sign that there is little true faith in the heart.

III. The finding of Moses. Vs. 5, 6. (1) That the daughter of Pharaoh was in Jochebed's mind, when she placed her child by the river's brink, there can be no doubt, as she well knew the time and place of that royal woman's bath. (2) Tradition says that though married, this daughter of Pharaoh was childless, hence the very one to be moved by a weeping and beautiful child. (3) Being a person of high estate, into what hands so good could the little waif fall? (4) Those who are well-to-do should learn from this

Egyptian woman to have compassion on the poor, helpless and outcast. Many a home of wealth would be greatly brightened by bringing into it a little child of misfortune.

IV. Moses brought up by his own mother. Vs. 7–10. (1) The calling of a nurse was suggested by Miriam, the babe's sister—a girl possibly ten or twelve years old. Though young, she was instrumental in doing a great work. No boy or girl is too young to serve God in some way—children can be useful. (2) Could any circumstance be more suggestive of an overruling providence than the calling of the child's mother to be his nurse? To this thought, also, must be added another —the ingenuity on the part of those who were providing, in this strange way, for the babe's safety. Human forecast and divine management are interlaced. God will do little for those who will not do for themselves. (3) What joy must have come to Amram and Jochebed when their darling child landed safely back in their home. Surely God can bring comfort to the oppressed. In dark days of affliction, let us not doubt the Lord. He will never leave the household of true faith. (4) Preserved so wonderfully, surely the mother will now be doubly faithful in his care and training. The parent who has a little child spared under peculiar circumstances, must feel a triple responsibility in its well-being. The "peculiar circumstances" suggest a divine purpose in the child's life. (5) That child as he grew to manhood must have been inspired by the story of the "ark of bulrushes." Life must have a new significance to the man who feels that he is in this world, spared in his youth, by the immediate interposition of divine power. Herein is the subject: Economy of God's special blessings. (6) The child, having been a sufficient time with his mother to be physically cared for and to have his mind imbued with the great principles of God, was brought to Pharaoh's daughter, becoming her son. With her he received a qualification for his future work, which he never could have gotten in the hut of his slave-mother. How marvellous are the counsels of the Almighty! How powerless the edicts of men!

May 15, **The Call of Moses.**—EXODUS iii., 1–12. **1887.**

I. The place in which the call was given. V. 6. It was in Midian. The narrative is sufficiently full to tell the circumstances of his leaving Egypt, etc. What we ought to observe is that the Lord visited Moses, calling him to his high office, while he was in retirement. "The back side of the desert" was the shepherd's "closet." There, away from the noisy world, he was in communion with his God, "in the mountain of God," hence the divine visitation. Only in retirement can men hear God's "calls." We must get alone with Him, if we would hear what the Lord has to say to our souls. The lesson to be learned is one of secret prayer and great humbleness of heart. To your closet, O Christian!

II. The person giving the call. V. 2. It was the "Angel of the Lord." (Gen. xvi., 7–13; xxii., 15, 16; Judges xiii., 17–19; Zec. i., 8–11.) These verses identify the angel of the Lord and Jehovah. In Zec. i., 8, He is called a man. The Messiah is the One meant. In the Old Testament the second person of the Trinity is always to the front when it is a case of redemption. So the Person calling Moses was Christ, His purpose being salvation (v. 8). The glorious truth presented to us all through the Bible is that there is but one Redeemer. All must come to Him or remain in the bondage of sin.

III. The method of the call. Vs. 2–8. The angel appeared unto him in a burning bush. Observe: (1) The Bush: This represents the human side of the Son of Man. The plant grew in desert soil, so did Jesus Christ (Is. liii., 2). It was not a tree—not an imposing product of nature —only a "bush"; so Christ was a "tender plant" (Is. liii., 2). He was humble, lowly. (2) The Fire: This was a type of the sufferings of Christ. In the Bible "fire" and "blood" are symbols of suffering. Without atonement there can be no redemption. (3) The Bush not consumed: This shows that punishment for sin could not destroy our glorious Sin Bearer. The Resurrection is the New Testament evidence of this fact. Moreover, the unconsumed bush shows the indestructibility of all things in which Christ is—His Bible, Church, people. (4) The Voice out of the bush: (*a*) Moses was called by name. How well God knows His own. If we would only listen, the Almighty speaks to us with equal distinctness. (*b*) He was exhorted to purity of life. The putting off his shoes was more than reverence. It was an intima-

tion to remove all defilement. We must lay the dust of the way of sin far from God's presence. (*c*) Where the Lord is, the place is holy. Our church edifices have not always the reverence that should be observed in them. Is it befitting to make them places of amusement and barter? (*d*) The Lord proclaimed Himself the Covenant God (v. 6), *i. e.*, the God of mercy. (*e*) The God who hears prayer and sees the afflictions of His people (v. 7). How expressive the words: "I know their sorrows." Let all troubled souls take hope. The dear Lord has His eye upon all our tribulations. His ear is also open to our cry. (*f*) The great announcement: "I am come down to deliver" (v. 8). Wonderful words! Read Luke xix., 10. (*g*) Not only out of Egyptian bondage, but into a good land and a large: unto a land flowing with milk and honey. Not only out of Satan's grasp does Christ bring His people, but into a glorious Heaven!

IV. The call of Moses. Vs. 9, 10. (1) Jehovah appeals to Moses by the sufferings of his people in Egypt (v. 9). God comes to you and me, asking for our consecrated service by the needs of perishing humanity. (2) The call is given in v. 10. He was to go to Egypt as Jehovah's servant: "I will send thee to Pharaoh." He was to do Jehovah's work: "That thou mayst bring forth My people the children of Israel out of Egypt." Here are the two indispensable elements in Christian work: we must be Christ's servants—called personally by Him; we must do His work—not our own (Hag. i., 13).

V. Moses' reluctant acceptance of the call. Vs. 11, 12. (1) Forty years before, he killed an Egyptian because he saw him abusing one of his people. At that time he was impatient to deliver oppressed Israel. Now when called of God to do that work, he is unwilling to go (v. 11). The reason is, he now knows himself, hence his timidity and modesty. (2) Jehovah removes the feeling by assuring him of His presence and power. He took the shepherd's thought away from "I" and placed it on the "God of Abraham." Let all who would serve God without fear say with Paul: "I can do all things through Christ."

May 22, **The Passover.**—EXODUS xii., 1–14. **1887.**

I. The redemption of Israel from Egypt is at hand. Coming forth from being an enslaved people to become a great, powerful and free nation, the circumstance is marked by the establishment of a holy ordinance to be observed until the end of the Theocracy. As the Sabbath was by the resurrection of Christ changed from the seventh unto the first day of the week; so now the Hebrew year is changed, making the seventh month, Abile or Nisan, to be the first (v. 2). Thus would Jehovah, by this important fact of Nisan being the first month, remind Israel of their redemption; just as He would remind the Christian, as each Sabbath comes, of his glorious salvation through a risen Christ.

II. The terms of the ordinance. Vs. 3–14. (1) A lamb without blemish. Hence, a type of Christ (Heb. vii., 26; I. Peter i., 19). A male of the first year. So was our Saviour, in His prime, when offered. The lamb was killed and its blood used to secure mercy for Israel (vs. 6, 7, 13). This sets forth in type the greatest truth in the Bible—redemption through the Blood of Christ. It is the doctrine of the Cross—the Atonement. (2) The Meal: The lamb's blood was not only to obtain deliverance from the Angel of Death, but the flesh thereof was to be for food and life to Israel (vs. 8–10). So Christ is our daily nourishment. We must live by Him. He alone is the Christian's life (Gal. ii., 20). (3) The loins girded: They had to be all ready for the journey out of Egypt. So must we, if Christ's, be ever prepared to serve Him. The Christian life is one of activity, not of leisure (I. Peter i., 13). (4) The Lord's purpose announced—death to the Egyptian, but life to Israel. (6) The Passover a memorial forever to show these facts.

May 29, **The Red Sea.**—EXODUS xiv., 19–31. **1887.**

I. The pillar of cloud. Vs. 19, 20. This was the visible form of the divine presence. To Israel, it was light, showing them the way and cheering their hearts. To the Egyptians the same divine presence was darkness and confusion. Thus it is that the Gospel in the world is the savior of life unto life; and the savior of death unto death (II. Cor. ii., 14–16).

II. The rod of Moses. Vs. 21, 22. (1) When stretched over the sea the waters divided, so that the bed became dry ground. God was in that rod. He can show His power through the most insignificant instrument. Then, too, the east wind was used. Nature in all its forces is at the Lord's command. (2) The children of Israel went through this great water pass. They did so by faith (Heb. xi., 29). We are ready to enter anywhere when the heart is resting on God.

III. Pursued by the Egyptians. Vs. 23–28. Behold here the blindness of sin. What evidence they had of the Lord being against them, still they rush on into the floods of death! So it is with a man possessed of hardness of heart. He will take no warning until destruction comes.

IV. Israel safely landed. Vs. 29–31. Why saved? Because God was doing the work. His redemption never miscarries. Let every soul go the way God bids us take, by the light He furnishes, and to the land He points out, then will we arrive in safety, with our faith strengthened and our eyes beholding the destruction of all our foes.

MISSION FIELDS

Tarsus, the Birth-place of the Apostle Paul—A Revival and a Memorial Institute.

By H. S. Jenanyan.

Ancient Tarsus, being the important centre of philosophical training and commerce in Asia Minor, was the great attraction of the East. The Roman was the leading element. The schools of every grade were the chief means of civilization and culture; they gained a high reputation, sending forth many learned men, as Cato, Cicero, and others—one of whom was the ablest champion of Christianity who carried the banner of the Crucified to the far West. This estimate of Tarsus is verified by the words of Paul, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."

The present Tarsus, with over 20,000 inhabitants, is one of the leading cities in that country, which fell under the despotic power of the Ottoman Empire in the latter part of the fourteenth century. As to religious faith, its population may be classed as Moslems, Greeks, Armenians, deists, etc.

The surrounding circumstances were such that the nominal Christians became corrupted more and more, until the American missionaries came and introduced evangelical Christianity among them. The Evangelical Church in Tarsus was established about 1860, but governmental restraint, prejudices, the poverty of the people and changes made among them, hindered its progress. In 1870 there were only eleven communicants; in 1882 there were about twenty-five. At the beginning of 1883 the pastor was removed; but this did not dishearten the people. All of the evangelical work was left to the few members. They became awakened by an outpouring of the Holy Spirit. At Adana a great revival occurred which spread from the capital all over the province, reaching Tarsus. Rev. Mr. Christie and myself supplied the pulpit there alternately; sometimes the meetings were left entirely to the care of the brethren themselves. Services were conducted four or five times each week, a short sermon followed by prayer and inquiry-meetings. It was the untiring supplications of earnest hearts that opened the windows of Heaven for the showers of blessing. The people often would not suffer us to dismiss them—the confessions of the indifferent, of backsliders, and of burdened sinners were most affecting! The chapel was so small and the attendance so great, that we often feared that the building would break down.

The number of church members, congregation, and Sunday school scholars increased nearly threefold in a very short time. Besides there was a great awaken-

ing in the Gregorian Armenian Church itself, where also preaching was then in the vernacular. They organized a Christian association among the youth for the purpose of studying the Bible. The president and several of its prominent members afterwards came over to the Evangelical Church, though under great persecution; and now they are the most active officers and workers in the Church.

Many times we said, "I wish the Apostle Paul was here to see this glorious work in his own birthplace." He was not there, but his Lord Jesus Christ was.

The work begun is still going on. Now from 150 to 200 gather continually and eagerly to hear the "words of salvation." They are all not yet Christians, but "Blessed are they who do hunger and thirst after righteousness." We hope and pray that these and many others will come into the kingdom of God.

However, the need and the difficulties are great, for we know that in Tarsus, for over thirty years, ever since the beginning of evangelical work there, they have held religious services, Sunday-school and day-school in a plain dwelling, fitted up as a chapel. Two small rooms in this building serve as the parsonage for the pastor and his family, as parlor, study, bedroom and kitchen.

The following extract is from a letter just unexpectedly received from the pastor of the church at Tarsus, bearing the date of February 22d, 1887: "For three or four months our prayer-meetings have been very encouraging. In each service, during one and a half hours, from fifteen to forty have taken part. Last Sunday the chapel was nearly filled with the people, many of them being new comers. Rev. Mr. Montgomery was here, and we received six members into the Church on confession of faith. There are other converts who will unite with us later. The scholars are increasing in the school. We have good teachers. Yet we are in great straits, not having a school-building. The people are not able even to rent a proper place. The chapel is not large enough to accommodate the scholars. Alas! this city is in great want. I wish the Christians were in greater number, and that they were able to erect a building ten times as large as our present place. I hope that we will have one, but when? I do not know! I do not know!! I do not know!!!"

In this revival I learned very plainly (1) any service for the cause of Christ shall never be lost nor become fruitless. This revival was the result of many years' faithful labor of the missionaries and Christians, who were enabled, through the gifts and prayers bestowed chiefly by Christians in this country, to carry forward the work of the Master. (2) Christian training schools and Sunday-schools are the most important factors in preparing the way for such revivals. I have heard many converts confess that the Christian training they had received in their childhood from our Christian training schools, had brought them back after twenty or twenty-five years of wandering. Likewise I have seen many young Sunday-school scholars bring their non-Protestant parents to the church, where they saw the truth and believed.

Being a native of Cilicia, having been converted in my childhood, and led into the Master's service when very young, I naturally feel a great interest in the little ones in that region, for I know what God can do with them. For this reason my heart burns with the desire to see St. Paul's Institute a success; as there is not such a benevolent institution, either in Tarsus or in all that province, for the education of the orphan and poor children.

Therefore I hope soon to see her doors open and children flocking there to learn of Christ, and to be able to teach "the glorious Gospel of the Blessed God." "To whom be all the praise, world without end. Amen."

[The writer of this article, H. S. Jenanyan, has preached the Gospel in his native land for several years. Though not blessed with a liberal education, by the wonderful help of the Lord he was the instrument of a great awakening in the

churches at Tarsus, Adana and elsewhere. Mr. Jenanyan is now in the Union Theological Seminary of this city, and will graduate this month. During his Seminary course he endeavored to find friends for the establishment of a Christian training school at Tarsus for the education of the poor and orphan children throughout Asia Minor. The Lord favored his work, and prospered his efforts. Many representative clergymen and laymen of several evangelical denominations who have taken a great interest in the new work, met recently for the first time at the house of Col. Elliott F. Shepard, one of the warmest friends of the enterprise, and elected a Board of Trustees, to carry this work forward. This Board of Trustees appointed their officers and Board of Managers. Mr. A. McLachlan, a student in the senior class of the Union Theological Seminary, has been appointed to undertake the work along with Mr. Jenanyan.

The prospectus lately issued by Mr. Jenanyan contains testimonials by men of wide experience and great success in Christian work, among whom are President Hitchcock, Prof. Hastings, Dr. Cyrus Hamlin, the founder of Robert College, Mr. Moody, Ralph Wells, and Drs. Crosby, Hall, Taylor, King and Storrs. We heartily desire that this work may be made a great success—as a shining monument to the memory of the Apostle Paul in his birthplace, and a monument that will not be composed of material stones merely but of precious souls, for the advancement of the kingdom of God. The names of the officers and Managers of St. Paul's Institute are a sufficient guarantee that this Memorial to St. Paul in his native city will be conducted with the zeal and efficiency worthy of those who desire to honor the great Apostle of the Gentiles.

The Board of Trustees.—Rev. Howard Crosby, D.D., LL.D., President; Col. Elliott F. Shepard, Vice-President; Walter T. Hatch, Esq., Treasurer; Daniel W. McWilliams, Esq., Corres. Sec.; Louis C. Whiton, Esq., Recording Secretary.

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The Churches and the Heathen.

BY J. L. WITHROW, D.D.

Should not the last command of Christ be enough to urge our work of foreign missions? Whether it should or not, of one thing we are sure, that some who profess to be His followers, like the whole denomination of the Universalists, know as well as we do those words of His, "Go ye into all the world and preach the Gospel;" and yet the Universalists have never gone to the ends of the earth. It is asked if the love of Christ in our hearts should not be a sufficient incentive to prompt us to the enterprise of preaching it over the whole world. We will not dispute it. Neither can we dispute this, that many, who would count it a hard saying if you should deny that they have the love of Christ in their hearts, do not feel impelled to either go, or give that others may go and proclaim His Gospel to the perishing pagans. Why do they not?

What, then, may we depend upon as the one sure and lasting motive to this divine undertaking of turning the Gentiles "from darkness to light, and from the power of sin and Satan unto God?" Just this: this which first begat the blessed enterprise of foreign missions,—viz., the heathen are perishing for lack of knowledge; the Son of God was revealed that He might reveal the Father; and seeing that of "the light that lighteth every man that cometh into the world" we in Christian countries have more than we are using, if not more than our share, therefore, it is our solemn, imperative, and instant duty to carry this light to our heathen brothers, that if possible we may turn them "from darkness to light, and from the power of Satan unto God," and so prevent them from stumbling into hell.

So far as we know, the preaching of the law and Gospel of God is the only influence that is adequate to the conversion

of the heathen who now live on the earth with us. And it is only with these that we are concerned. No attentive reader of the Gospel forgets the sharp rebuke which Jesus gave to one who sought to get excused from duty to the living by asking leave of absence to go and bury the dead. "Let the dead bury their dead; but go thou and preach the kingdom of God." And so we have to do with living heathen in their present miserable plight! Whether their ancestors were better or worse than they are, whether their predecessors were less under "the power of sin and Satan" than they are, and whether, if they were less entirely blinded by the god of this world, many of them were saved, it is all idle to inquire. A pagan emperor fooling with his fiddle while his capital is in flames is not guilty of such criminal folly as the Christian Church will be if she entertains herself with debates about the dead, while before her face and eyes myriads of souls are sinking into the bottomless pit. We have the living heathen—a thousand million of them living with us now in this world. And as neither the progress of modern civilization, nor the presence of the secular knowledge which that civilization has introduced among the outcast and lost, has ever transformed the moral character of any pagan people or tribe, therefore we are left to choose whether we will make haste to give them the Gospel, or whether we will let them die in their sins.

At what awful peril of their eternal welfare do we spend one cent or one second inquiring whether they may not be saved, although we should do nothing. Can words state or eternity calculate our responsibility, if, without clear warrant from the Word of God, we wilfully do anything to minify the importance of proclaiming both the warnings and the wooing invitations of the Gospel to those that are ready to perish? The very fact that those who have been among them give such unvarying testimony to their hardness of heart and enmity against God, should be enough to enlist the last energy in us to bring to bear upon them the holy light and love of the Lamb of God! But for that love we should most probably never have turned from sin. Then what have we to do with speculative theories of possible methods of salvation for them? We have had our own eyes opened by a saving light, which we are bidden to let shine! How can we then waste that light in illuminating a debating room, where we may discuss theodicies and theologies, the while that "gross darkness" every day deepens upon the perishing millions?

We need not inquire what men might do without the Gospel if only they did their best. The fact still remains that the unevangelized of our day and generation appear blind, beyond seeing anything, and in bondage to sin and Satan below the power of anything to extricate them, unless it shall be the attractions of the Cross! But with the Gospel faithfully and effectually preached the encouraging fact is: the Gentiles are turning "from sin and Satan unto God." It may, in one view, seem a long time since the Moravian and English missionaries, with our own starting a little later, struck the first light in the dense darkness of South Africa and India. But what has been one century of our giving them and others everywhere over the earth the light of the Gospel, compared with the dismal and degraded centuries which preceded? And what have we yet done, seeing that, if every soul in China were suddenly to confess Christ, each Christian missionary in that empire would now have 600,000 members in his church? All the same, the workmen on the mission fields are receiving such wages for their work as preachers of the Gospel at home might well rejoice over if they had even the half of it. As fruit and effect of the kind of men and the manner of gospelizing in the past in the dark lands, we now see the average missionary winning twenty-four times more souls to Christ in a year than does the average Protestant minister of the Gospel in Europe and America.

Never as now the words of the Master apply for our encouragement: "Lift up your eyes, and behold the fields, that they are white to the harvest." When the

earthquake shook open the doors, shivered the shackles, and quenched the lights in the Philippian jail, the agitated keeper "called for a light," that he might see just what the ruins around him were. Something mightier than an earthquake, but not noisy, has shaken the nations and agitated the peoples. If not all, then many. And these many are calling for a light. How can we be careless or cold-hearted in carrying them the light we have, now that theirs has gone out? There are among those masses a vast number, who have not, as the foolish virgins, slept until the cry of the coming bridegroom awakened them. They are stirred already; and are asking us for oil-lamps, too—because their old idolatries are fast going out in universal darkness and doubt.

Light from the Orient on Bible Texts

The Chedorlaomer of Genesis.

By Rev. W. H. H. Marsh, Baptist.

In 1861 Sir Henry Rawlinson published his learned edition of Herodotus. In Volume I., pages 347, 348, he says, "The only king contesting the claim of antiquity with the two earliest kings of Chaldea—Urukh and Ilgi—is one whose name appears to have been Kudur-mapala, and who, being further distinguished by a title which may be translated 'Ravager of the West,' has been compared with the Chedorlaomer of Scripture." "The general resemblance of Kudur-mapala's legends to those of ordinary Chaldean monarchs is unquestionable," but "it is remarkable that there are peculiarities in the forms of the letters, and even in the elements composing the names upon his bricks, which favor his connection with Elam." Rawlinson, it will be observed, speaks cautiously, but evidently strongly inclines to the belief that Kudur-mapala of the inscriptions is the Chedorlaomer of Genesis.

In 1875 George Smith, one of the most learned of Assyriologists, and a persevering excavator of the mounds now marking the sites of those ancient capitals of the oldest nations of the world of antiquity, published his "Assyrian Discoveries." On page 224 he says, "In the book of Genesis it is stated that in the time of Abraham Babylonia was under the dominion of the kingdom of Elam, and that the monarch of that country bore the name of Chedorlaomer. In the inscriptions of Assurbanipal, who reigned B.C. 668-626, we are told that when that Assyrian monarch took the city of Shushan, the capital of Elam, B C. 645, he brought away from the city an image of the goddess Nana, which had been carried off from the city of Erech by Kurdurnanhudi, the Elamite monarch at the time of the Elamite conquest of Babylon 1635 years before, or B.C. 2280, thus confirming the statement of Genesis that there was an early conquest of Babylon by the Elamites." George Smith is the translator of the history of Assurbanipal as found on the bricks and tablets. The learned J. W. Bosanquet, F.R.A.S., appended to the translation his able essay on Chaldean and Assyrian Chronology in which (on page 359) he fixed 224 years as the period of the Elamite domination of the tribes and nations then existing in that section of interior Asia drained by the Euphrates and the Tigris. He makes the 224 years begin B.C. 2287, and terminate B.C. 2063. It is not claimed, so far as we know, by any authority, that the Elamitic power was absolute during this period of 224 years. It was intermittent. Some of its monarchs were mighty conquerors. The fourteenth chapter of Genesis represents Chedorlaomer as one of those powerful sovereigns of Elam. And Georges Perrot and Charles Chipiez, two of the ablest French scholars in all that pertains to Assyriology, in their "History of Art in Chaldea and Assyria," say that

the statement of the Bible which represents Chedorlaomer, King of Elam, as master of the whole basin of the Tigris and Euphrates in the time of Abraham, is abundantly confirmed. "All doubts upon this point have been banished since the texts in which Assurbanipal, the last of the Ninevite conquerors, vaunts his exploits, have been deciphered." (Vol. I, p. 36, ed. 1884.)

This is, briefly, the present evidence from the Assyrian inscriptions confirmatory of the account of Chedorlaomer as found in Genesis. The confirmatory allusions of Lenormant in his "Manuel d'Histoire Ancienne" might be cited, but it is unnecessary. Sir H. Rawlinson, in 1861, summing up the results of his own and the investigations of others was, as we have seen, decidedly of the opinion that the Chedorlaomer of the Bible was identified in the inscriptions and legends of Assyria. In 1874 George Smith, himself one of the ablest Assyriologists, finds in the translation of an inscription conclusive proof that a powerful Elamite monarch had in the year 2280 B.C. subjugated Babylon, thus confirming the history in Genesis; and Perrot and Chipiez, having thoroughly canvassed all the evidence, say, "All doubt has been banished." Chedorlaomer has been identified by the monuments and inscriptions dug from the ruins of the proud and mighty cities of Lower Chaldea and of Assyria. Other potentates from this region, where vast empires once flourished, invaded the West—that is, moved just as Chedorlaomer did toward the eastern shore of the Mediterranean Sea—but he doubtless was the first, and thereby prëmpted the title of "Ravager of the West," which Rawlinson says is read on the inscriptions. In making the raid described in the fourteenth of Genesis, he would move in the general direction of westward, for all those peoples bordering on the eastern shore of the Mediterranean Sea are west of Assyria and Chaldea, and the yet more ancient Elam. Chedorlaomer's identity is now determined beyond all question.

We are not aware that special attention has been called to this. We have seen nothing more than brief allusions to it. The results of the discoveries made during the last half century in the far East have been noted mainly with reference to the Assyrian and Babylonian invasions of Israel and Judah, and these are most important; but this is one of great importance also. It is a confirmation of the accuracy of Moses as an historian. Whether Moses compiled the Book of Genesis from documents already in existence, or whether he only carefully sifted oral traditions, it makes no difference. Moses is historically correct in this incidental allusion to a raid made by a powerful chieftain from the region of the southern Euphrates. Thus does God confirm our faith in His Word. We who believe that Word need to carefully study all the evidences and illustrations of it now being gathered from the treasures of the long-buried past when Bible history was made.—*N. Y. Examiner.*

HELPS IN PASTORAL WORK

Points for Young Preachers.

REV. C. H. SPURGEON.

Sermons should be savory. There is a way of holding out the truth so as people may dislike it. The spirit in which we preach and teach is exceedingly important. You cannot be loving in manner unless you are loving in spirit. You cannot even be forcible in manner unless you have force in your own spirit. I trust that every one of you will try and make all he can of himself, and will not think much of himself. The ruin of a man is the notion that there is anything in him. There are brethren who need being taken down; but when they are down they frequently rise very quickly up again. I do not think there is anything so wise as for

a man to have a wife better educated than himself, so that when he makes a mistake she may say, "My dear, I noticed that you said so-and-so. It ought to have been so-and-so." He does'nt like it even from her, but it goes and comes very nicely from her, especially before she is his wife. Very softly and very sweetly she can suggest to him little amendments and little improvements, and he is likely to get better.

If ever you do tell one another of your faults, you will do it, I am sure, with great kindness, but you must not hesitate to do it. Nobody is more your enemy than one who flatters you. I wish, my young brethren who are going forth to preach, that God may make something of you in the days to come. There is room in the world for a great many more useful preachers. You know in all trades and professions that there is a great crowd at the bottom of the ladder, but there is always lots of room at the top. The reason why so many persons are poor is because they do not understand their own trade. Go in, then, young fellows, to do everything first-rate! You have a first-rate Master, whom you serve, and you have a first-rate Gospel to preach, and a first-rate work before you in saving souls. Try to do your very best, and if you *do* your very best, then, however poor you may be in natural power, you need not be ashamed. It may be if you attain to nothing but the common rank, if you do the work for the Master faithfully, He will accept it.

PRAYER MEETING SERVICE

Failures in Prayer Meeting.

By Rev. Smith Baker (Congregational), Lowell, Mass.

The object of the prayer meeting is fourfold: worship, Christian helpfulness, developments of gifts, and the salvation of sinners. The methods of the prayer meeting are three: prayer and song, Christian testimony, and exhortation. The true prayer meeting aims at all of these results, and includes all these methods. Sometimes, however, a whole meeting may be given up to any one method, and the whole evening spent in prayer, or in Christian testimony, or in burdened exhortation; but generally the better way is to have them all united the same evening. In proportion as a meeting does not secure one or all of the above results, it is a failure. A prayer meeting which is not helpful to the majority of those who attend is a mistake. A dull prayer meeting is a failure. Not but that some one heart may be comforted in such a meeting, and some good be done; but a farmer who, in a field of corn, raised only one ear in a hill, or one bushel to an acre, would call it a failure. So a prayer meeting, though it comforts or helps or instructs one or two who attend, yet which does not quicken and strengthen the majority, is a failure. A prayer meeting which Christians attend because it is a duty, not because they enjoy it, is a failure The only use of some prayer meetings is as a way-mark to show where a good prayer meeting might be. Prayer meetings are good, better and best. They are also poor, poorer and poorest. There are five things which produce prayer meeting failures:

1. *Some ministers talk too long.* The social meeting is not a lecture or an expository service, and the attempt to unite the two generally kills the prayer meetings, and sometimes kills the lecture. The essential condition for a good social meeting is a sense of responsibility —the lecture destroys that so far as the brethren are concerned. At least one-half our prayer meetings are failures because the pastors talk thirty or twenty or ten minutes. There is not only no need of it, and it is a waste of energy and time, but it injures the meeting. A few

pastors can do it to edification, but the majority cannot do even that. It is an injury because it takes the work and time away from others. Pastors complain that brethren will not take part in the social meeting, and one reason is because they know, if they do not, the minister will occupy it for them. Let the brethren know, once for all, that the pastor will not say a single word at the opening of the meeting, other than to lead in prayer, and that unless they occupy the time the meeting will close; that the pastor's time, his only time, is the last five or ten minutes; that the responsibility is theirs, *all* theirs, and they will respond. Let it be understood that he comes last, not first.

A long talk by the pastor at the opening of the meeting is an injury, in that it takes the words of the brethren away from them. A pastor, by his special education, will be likely to say all the most natural and easy things to be said upon the subject in his twenty-minute talk, so that it will be difficult for the brethren to think of anything new to be said. Rather let the brethren have the first say, and they will have at least one idea. Ministers in their opening remarks do not so much stir up the brethren as they steal the brethren's thunder. When the brethren have each uttered their thoughts, then the minister can gather up the points they have made. He has his time in the pulpit on Sunday; let the brethren have theirs in the social meeting. Ministers do not realize how long they talk, or how dull they are.

2. *Some brethren talk too long*, talk to kill time, try to preach little sermons, or try to advance new ideas, or say fine things; but the object of the prayer meeting is not for any one to preach, nor is it for instruction, but for testimony and sympathy. The brethren are simply to testify to the truth of the subject of the evening. "Ye are My witnesses," saith the Lord. Most of the people who attend prayer meetings are persons busy in life, and tired, troubled with cares and temptations, and they want to know how the truth and the love of Christ help other souls. If the subject is "faith," let the brethren testify how faith has helped them; let them witness to the power of the truth; and one idea is enough for any brother to utter. When two or three men occupy all the time, it becomes tame. Few people realize how long they talk, and much less how long it seems to others. A short talk is more interesting to those who hear than to the speaker, but a long talk is more interesting to the speaker than to those who hear. No man should occupy more than five minutes in a social meeting, and it were better not to use more than three.

3. *Some prayer meetings fail for want of a plan.* No one knows what the subject is to be, hence no one comes prepared to say anything. The minister himself does not know till about the time the meeting opens, and sometimes there is no subject, and all is left to the inspiration of the moment. Some call it trusting to the Spirit, but it is spiritual slackness, and turns the meeting into the cheapest kind of extemporaneous gush. All of which may do once in a great while, but soon loses its power. A prayer meeting should have a subject known beforehand, that the brethren at their work in the office or on the farm may think it over, and thus your meeting becomes one not simply of experience, but of suggestive thought and of mental and spiritual growth. It cultivates the gifts of the brethren, and develops power, and the meeting is not the same thing over and over, but has a progression and freshness. There is such a thing as a false trust in the Spirit in the prayer meeting as elsewhere. The subject should be prepared. The brethren should prepare for it, and the minister should prepare the brethren.

It is far better that the minister beforehand privately suggest to the brethren a line of thought, and thus work up a meeting, than that he spend half a day in working out an exegesis in which he has a professional interest, but in which two-thirds of those present take no interest only out of respect to their pastor. A great many cultured ministers, and some not so cultured, throw a wet blanket upon their prayer meeting by the wrong kind of preparation. Let the pastor prepare his brethren rather than himself.

4. *Many prayer meetings fail for want of spiritual cheerfulness.* No one has any right to say a discouraging thing in a prayer meeting. Fault-finding, scolding, telling what great sinners we are, mourning over the low state of Zion and criticising the church, and singing

Look how we grovel here below,

are all out of place in a social meeting. They may be true; but they are not the truth for a prayer meeting. They help no one. People come with mind, body and heart aches, with tears and sorrows, and they need cheerful, hopeful, helpful words, songs and prayers. Wailing and mourning should be done in the closet. A man should always ask, when he rises to speak in a prayer meeting, not simply, Is what I am to say true, or will it instruct, or is it new, but will it help some one? A social meeting should be a spiritual refreshment, from which people go stronger for the battle with sin. Pray triumphant prayers. Say hopeful things, and sing cheerful songs.

5. *Some prayer meetings are a failure because there is no spiritual tenderness.* There is intelligent talking, good singing and gifted praying, but no tenderness of heart which reveals an anxiety that others may be saved. Never so broken an exhortation tenderly uttered is worth more in a prayer meeting than the most polished speech coming from the intellect alone. Prayer meeting power is mainly heart power. People do not want to hear a man talk religion merely as a conception which he believes, but as an experience which he feels. Prayer meeting talk and singing and praying must flow from an experience—must come from the heart. The Spirit must make us tender—tender in thought, tender in words, tender in manner. A merely intellectual prayer meeting is a spiritual farce.

In conclusion, when you unite a long-winded minister and two or three long-winded brethren in an unprepared meeting, and they mourn without tenderness, you have about the greatest failure in a religious line which the evil spirits can invent; but, on the other hand, when the minister is last and is short, and the brethren are short, and they know what is to be said, and are seeking to help each other, and are full of spiritual tenderness, then such a meeting strengthens saints and moves sinners.—*Congregationalist.*

How to Help a Meeting.

Come; come early.

Bring somebody else.

Take a front seat.

Sing. Supposing you don't know one note from another, you will feel better for having tried, and will encourage others.

Say something, if it is only two words; twenty-five short testimonies are better than a whole "posy-bed of glittering nothings, or beautiful sunset-sky rhetoric." Men who come don't want gush, but they want life.

Don't keep your mouth shut for fear of making mistakes. Bless your heart, a hundred years from now the fact that you used frightful grammar won't bother you a bit if some soul was saved because you did say something.

Don't start a discussion.

Don't wait till the last one; somebody will say just what you wanted to. It always happens so.

Don't think about that engagement tomorrow.

Too much world in your heart will act like water on a fire.

If the meeting drags, don't you drag; make it snap somehow.

Look just as pleasant as you can. It's contagious. Remember that it's God's service and not the human being leading.

Remember that the leader needs prayers, sympathy, and support.

Remember that long prayers are too good for a good meeting.

Finally, take home that part of the meeting that hit you the hardest and think it over.

Don't pass it over your shoulder to the one back of you.

Make the stranger welcome.

Talk the meeting up and not down. If you cannot say anything good about it, keep quiet.

Pray much for blessing.—*Ex.*

BEAUTIFUL THOUGHTS

Humility kneels in the dust, but gazes on the skies.—*Archer Butler.*

Our pleasures are in exact proportion to our duties.—*Norman Macleod.*

Great hearts alone understand how much glory there is in being good.—*Michelet.*

Gratitude to a covenant God makes even a temporal blessing a taste of Heaven.—*Romaine.*

God not only reigns, but rules. The universe is His kingdom; eternity is His term of office.—*H. H. Tucker.*

Sin is never at a stay; if we do not retreat from it we shall advance in it; and the further on we go the more we have to come back.—*Barrow.*

There is love in every command of God; as if a king should bid one of his subjects dig in a gold mine, then take the gold.—*Richard Watson.*

The chief end of a college is to fit in the best way the most men and women to be and to do what nature gave them talent for.—*Dr. Haygood.*

The highest truth will not save me further than as it brings me to the Saviour, that He may give, and I may get eternal life.—*Dr. John Duncan.*

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—*George Macdonald.*

Religion gives part of its reward in hand, the present comfort of having done our duty; and, for the rest, it offers us the best security that Heaven can give.—*Tillotson.*

While reason is puzzling herself about the mystery, faith is turning it into her daily bread, and feeding on it thankfully in her heart of hearts.—*F. D. Huntington.*

We need not ask, "Will the true, pure, loving, holy man be saved;" he is saved; he has Heaven; it is in him now, and he is soon to possess the whole.—*F. W. Robertson.*

God dwells far off from us—lost, so to speak, in the bright empyrean. Prayer brings Him down among us, brings Him to our earth, and links His power with our efforts.—*Madame de Gasparin.*

Religion stands upon two pillars, namely: what Christ did for us in His flesh and what He performs in us by His Spirit. Most errors arise from an attempt to separate these two.—*John Newton.*

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear, and contentedly, because in hope for the redemption of the body.—*Thomas Wingfold.*

"I have known," says S. Basil, "men who have fasted, and prayed, and groaned, and yet would not give the afflicted one farthing." But God said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."

However early in the morning you seek the gate of access you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near.—*James Hamilton.*

It is they who glorify who shall enjoy Him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in Heaven; they who bear the cross who shall wear the crown; they who seek to bless others who shall be blessed.—*Dr. Guthrie.*

God gives His people hours of rapture, not merely for their own sake, but to qualify them for the serious work of life. If they are on the mount with their Lord, shining in His glory, they should not think of building tabernacles, but remember there are those in the valley in sore need of their help.

It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving Him with complete submission that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.—*Phillips Brooks.*

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will brighten to all eternity.—*Daniel Webster.*

There is no condition of the saints so low, no pit so deep, wherein they can be taught, but that a humble supplication can reach the throne. A David buried deep in a cave, a Daniel in the lion's den, find that prayer can win its way up to God and find audience. For the high and lofty One—who has the heaven for His throne, and the earth for His footstool—hath an eye to them also who are of a poor and contrite spirit, and, therefore, no desperate case of the people of God renders prayer useless.—*Hutcheson.*

ILLUSTRATIVE SELECTIONS

1. The Transformed Fragments.
—John vi., 12.

There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make some more precious work than we accomplish with the very best we have.

2. True Beauty.—Ps. xc., 17.

A famous lady who once reigned in Paris society was so homely that her mother said one day, "My poor child, you are too ugly for anyone to ever fall in love with you." From this time Madame de Circourt began to be very kind to pauper children of the village, the servants of the household, even the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render a service. This goodwill toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unfailing interest in others made her, it is said, perfectly irresistible.

3. Overcoming Love.—Rom. xii., 21.

A Christian lady, in the course of visitation, was told of a woman who was ruining herself by debauchery, but was of so violent a temper that no one durst interfere with her. She proposed to go up and see her, but was warned, "she will kill you." She bethought her, "If my Lord were here, He would do it." She went and entered the miserable apartment, and saw her lying in a corner. She spoke and a miserable looking creature raised herself upon her elbow, and demanded what she wanted. She replied, "I love you; I want to be kind to you, because Jesus loves you." She went forward and notwithstanding violently repelling words, kissed her. Then came the exclamation, "Go away go away! you will break my heart; you put me in mind of my mother. Never has anyone kissed as she did; never have I been so treated since I lost her." The fountain of feeling was opened, the confidence of the heart was won, and step by step that all but utterly lost soul was led back to Jesus.

4. Procrastination.—Acts xxiv., 25.

A story is told among the peasants of southern Russia of an old woman who was at work in her house when the wise men of the East, led by the star, passed on their way to go and seek the infant Saviour. "Come with us," they said, "we are going to find the Christ so long looked for by men." "Not now," she replied. "I am not ready to go now, but by and by I will follow on and find Him with you." But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared, and she never found her way to the Saviour. And the same sad story could be told of thousands who like Felix, have said, "Go thy way for this time, when I have a convenient season I will call for thee,' but to whom alas! the convenient season never came.

5. Faithfulness in the Least.—Luke xvi., 10.

While the late English General Sir William Napier was walking one day in the environs of a town, he saw a little girl, of about five years of age, who was sobbing bitterly, while gazing in dismay at the remains of a broken dish lying at her feet. "I was bringing my father his dinner," she said, "and I shall be beaten when I go home for having been so careless." But on seeing the benevolent expression of the old soldier, a ray of hope revived, and she said to him, with all the *naivete* of youth, "Can you not mend it for me?" The General could not undertake to do that, but he said he would give her the money to buy another, and took out his purse for that purpose. Unfortunately, it happened that there was no small change in it, and so he promised to come back there the next day, at the same hour, and give her the promised sum; and the child went away quite comforted, and trusting to his word. On going home, the General found an invitation to dinner for the following day at Bath to meet some friends whom he was very desirous of seeing. But as Bath was at some distance from the town where he was living, how could he avail himself of the invitation without disappointing the little girl? Under these circumstances he declined the invitation on the score of a previous engagement, thus preferring to lose the pleasure of seeing his friends to deceiving the little girl who had trusted him. "He that is faithful in the least is faithful in all."

MONTHLY SURVEY

It is said that the membership of Mr. Spurgeon's church, London, now numbers 5,214.

The English Presbyterians have begun a mission in Morocco, a dark and neglected field.

Last year $240,755 were contributed *in the mission fields* to the Church Missionary Society.

In the beginning of this century there were only 150 Protestant pastors in France, now there are 800.

The hoarded wealth of professing Christians in the United States is said to amount to $8,000,000,000.

The brewers of New York city hold mortgages on liquor saloons to the amount of over seven million dollars.

The Japanese Government has directed that the English language shall be taught in every school in Japan.

New York city is said to consume 6,000,000 barrels of lager beer annually; or four barrels for every inhabitant of the city.

The Christian community in India is increasing at the rate of 8½ per cent. a year, and therefore doubles every twelve years.

Dr. Henry Martin, of Cincinnati, has subscribed $25,000 toward a proposed college in the Presbyterian mission at Canton, China.

There are 12,000 saloons in New York City, and 4.000 in Jersey City, Newark and Paterson, making 16,000 saloons in sight of Trinity spire.

Sir Andrew Clark, a distinguished London physician, says that 70 out of every 100 patients in the London Hospital owe their ill-health to alcohol.

The sale of liquor has been prohibited on property owned by the Northern Pacific Railroad by order of its President, Robert Harris. The order is said to have been inspired by his wife.

There are said to be more than 42,000 Jews in Palestine, about the same number as returned from the captivity in Babylon, and more than at any period since the time of Christ.

At a recent medical students' missionary conference in New York city, seventeen men, fifteen of them medical students, signed a paper headed by the words: "I am willing and desirous, God permitting, to be a foreign missionary."

The outlay in York for the maintenance of charitable and reformatory institutions for the year 1886 was *twelve millions*—nine millions of which would have been wholly unnecessary but for strong drink.

The Gospel according to St. Mark, in raised Chinese characters, has been published for the use of the blind in China. This is the 250th language in which portions of the Bible have been printed for the blind.

The school population of the United States is 16,000,000. Of this, 10,000,000 is enrolled in the public schools. The public school system of the country spends more than $91,000,000 a year, and employs 200,000 teachers.

The surprising fact is noted that while the Wesleyan Church in Great Britain had 1,970 ministers, it had 24,579 lay class-leaders and 15,009 local preachers last year, so that the greater part of its pastoral and preaching work is done by laymen.

There are about 1,000 Japanese in the United States, mostly in California. The Methodists have a mission for them in San Francisco, and there are seventy converts. These contributed last year an average of fifteen dollars each.

The Legislature of Ohio has passed the bill requiring that the nature and effects of alcoholic drinks and narcotics on the human system shall be taught in its public schools. Ohio is the eighteenth State that has now enacted such a law.

The seven Protestant Missionary Societies of England in 1800 have become more than one hundred in 1887. The total income of the seven was less than £50,000, the income of the one hundred is £2,220,000. In 1880 the converts numbered about fifty thousand; now they are nearly three million.

A bill has been introduced in the Illinois Legislature making it unlawful for any common carrier or other corporation engaged in the transportation of freight or passengers, to employ any person in connection with such transportation who uses intoxicating liquors, except as a medicine in actual cases of sickness.

The saloons of Ohio will not pay enough taxes to defray the expenses incurred by the State on their account. As a simple business transaction a special liquor tax is a failure. If the saloons pay a million dollars in taxes, and it costs two millions to punish the crimes they cause, and to support the public institutions which they necessitate, a million is lost by them. Why not put the curse away?

BOOK DEPARTMENT, Etc.

ROMANISM, THE DANGER AHEAD. The reason why a good Roman Catholic cannot be a good citizen of the Republic. By A. J. Grover, Chicago: Craig & Barlow. 75 cts.

The author is no alarmist, but a careful student of the Religio-Political System, which is the subject of this book. Its secret insiduous workings are clearly stated and its incompatibility with true freedom demonstrated.

THE THREE INEBRIATES. A Poem. By S. V. Leech, D,D., President of the New York State Temperance Society. New York: Phillips & Hunt. Cloth, 50 cts.

The author has poetized scenes in such dramatic, brilliant words as to present an unanswerable argument for the overthrow of dram shops and the banishment of the intoxicating cup from every habitation and resort of humanity.

HOPPELL'S MODERN HOUSES. New York: Illustrated Architectural Quarterly. $1.00.

There is much skill, taste and labor combined in the production of this very presentable tri-monthly. Every description of a dwelling is given, from one costing $1,000 to one costing $12,000, with plans, descriptions and costs, railroad stations, stables and carriage houses, plumbling and draining, landscape gardening, sea-side decoration and one of a series of sketches of the habitations of man in all ages are included.

CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of Chicago Theological Seminary. Vol. IV. Chicago: Fleming H. Revell. Price, $1.50.

This book contains a survey for a year of the whole field in Exegetical, Historic, Systematic, Practical and Pastoral Theology by wide-awake men, with signals in each department, for those who wish to be independent investigators. This yearly bird's-eye view of religious literature is a very valuable boon to overworked pastors and ambitious students.

GRACE MAGNIFIED. Incidents in the Life, Ministry, Experiences and Trials of William Garritson Browning, a member of the New York Annual Conference of the Methodist Episcopal Church. An autobiography. New York: Palmer & Hughes, 62 and 64 Bible House. Price, $1.25.

As face answereth to face so will the experience of many of God's ministers and people tally with that of the writer. No strange thing happened to him either in the realms of nature or of grace, and the narrative of his book is a confirmation of the truth that the grace of God is sufficient for all the varied trials through which any child of God is called to pass. The writer's testimony is a valuable contribution on behalf of the sustaining power of divine grace.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE, APRIL, 1887. Bulgarian Bohemia, *Lucy C. Lillie.* Experiences of a Public Lecturer, *Will Carleton.* Social Life at Princeton, *E. M. Hopkins.*

HARPER'S MONTHLY MAGAZINE, APRIL, 1887. The Southern Gateway of the Alleghanies, *Edmund Kirke.* Through the Caucasus, *Ralph Meeker.* How Workingmen live in Europe, *Lee Meriwether.*

POPULAR SCIENCE MONTHLY, APRIL, 1887. Brain-Forcing in Childhood, *W. A. Hammond, M.D.* Social and Physical Inequality, *H. D. Chapin, M.D.* Melody in Speech, *T. Weber.* The True Aim of Physiology, *Prof. W. Pryer.*

THE FORUM, APRIL, 1887. Manual Training in Public Schools, *Prof. T. Davidson.* Socialism and Unsocialism, *Dr. Washington Gladden.* Books that have Helped me, *Prof. W. T. Harris.* Do we need Prohibition? *Rev. John Snyder.*

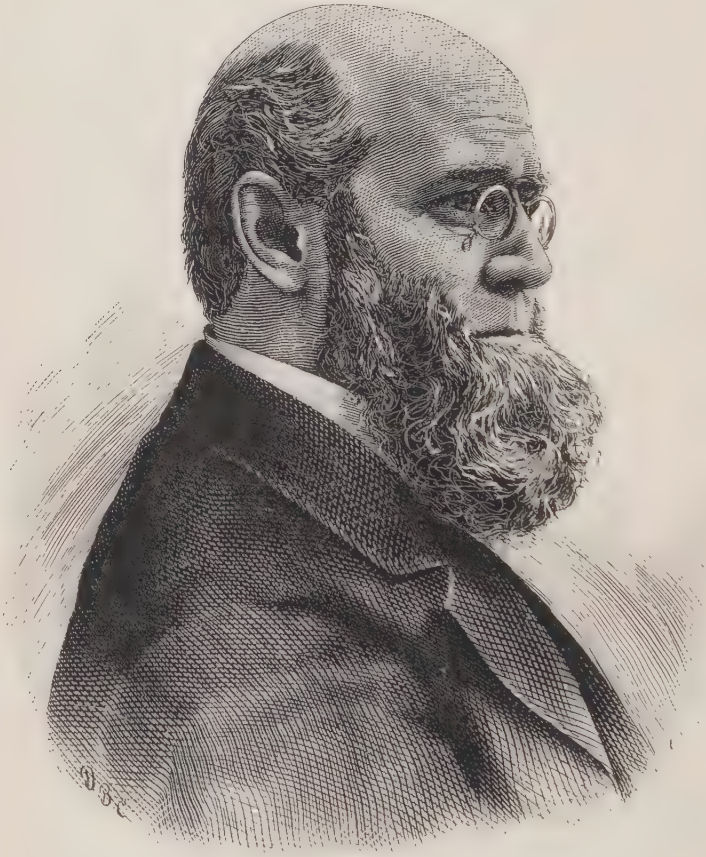
HOMILETIC MAGAZINE, MARCH, 1887. Reunion of Christendom, *Rev. R. F. Littledale, D.D.* Evolution and Man's Faculty of Knowledge, *Rev. J. J. Murphy.* Paul's Evangel, *Rev. J. O. Dykes, D.D.* Lawless Shechemites Checked, *Rev. T. Hastings.*

SCRIBNER'S MAGAZINE, APRIL, 1887. Frontispiece. William Makepeace Thackeray, *G. Kruel.* A collection of unpublished Letter. of Thackeray. Modern Aggressive Torpedoes, *Lieut. W. S. Hughes.* The Downfall of the Commune, Paris, *E. B. Washburne.*

MAGAZINE OF AMERICAN HISTORY, APRIL, 1887. Frontispiece. Portrait of Henry Ward Beecher. Transition Period of the American Press, *Dr. B. E. Martin.* Henry Ward Beecher, *The Editor.* First Constitution of the State of New York, *Frederic G. Mather.*

THE CENTURY, APRIL, 1887. Frontispiece. Nathaniel Hawthorne. Canterbury Cathedrals, *Mrs. S. Van Rensselaer.* Abraham Lincoln, *J. G. Nicolay, J. Hay.* Church and Meeting House before the Revolution, *Edward Eggleston.* The Veda, *Prof. W. J. Whitney.* Chicamauga, the great Battle of the West, *Gen. D. H. Hill.*

PRESBYTERIAN REVIEW, APRIL, 1887. The Lord's Supper, *H. J. Van Dyke, D.D.* Our Teachers, *Prof. R. B. Welch. D.D., LL.D.* Were the Apostles Prelates? *Prof. Thomas Witherow, D.D.* Social Discontent, *Prin. D. H. MacVicar, D.D., LL.D.* Reformation Theology in the Light of Modern Knowledge, *Prof. J. S. Candlish, D.D.*



James M. Kirby

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SERMONS

CHRIST'S TEMPER TOWARD THE WEAK.

BY REV. JAMES M. KING, D.D., PARK AVENUE METHODIST EPISCOPAL CHURCH, NEW YORK CITY, N. Y.

A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.—MATT. xii., 20.

JESUS had been rebuking the hypocrisy of the Pharisees in reference to their sanctimonious notions about the Sabbath, wherein they assumed that it was unlawful for the disciples to satisfy their hunger, or for acts of healing to be performed on that day. To enforce this rebuke, and to show that it was "lawful to do well on the Sabbath days," He went into the synagogue and "restored whole" a man's withered hand. Then the Pharisees counselled "how they might destroy Him." While they were engaged in their wicked council, Jesus went away, but kept on healing the multitudes which followed Him, while He told them "not to make Him known." At this point in the narration, in the midst of a cluster of miracles, the Evangelist throws in a quotation from "Esaias the prophet," to show that this miracle-working man was fulfilling prophecy by the temper He exhibited toward the weak, closing with the words of the text.

John the Baptist lying in prison, "sent two of his disciples" to ask Jesus, "Art Thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the

Gospel preached to them." John's question would seem to imply that there was lack of certainty in his mind as to whether, after all, Jesus was the promised Messiah whom he had been preaching; and in the message Jesus sends back to John for the purpose of convincing John, and giving him the highest proof of Messiahship, proof that He was the Divine One "that should come," and that John and the world need not "look for another," Jesus simply sends a message containing a catalogue of His words, showing His temper toward the weak. Let us understand first of all, that we are Christ-like just in proportion as we exhibit this temper toward the weak.

Christ's relationship to childhood and to womanhood, perhaps the most beautiful and delicate in His history, is a conspicuous illustration of this temper.

But the text portrays the condition of the weak and languishing believer. Weakness is symbolized by the bruised reed, and languor is symbolized by the smoking flax. Jesus speaking to the multitude, said of John the Baptist: "What went ye out in the wilderness to see? A reed shaken by the wind?" The reed is an unimportant form of vegetation, growing in low marshy ground. It feeds on innutritious earth, and is only as strong as the food it feeds on. What are your souls feeding on? Is the family Bible in your home covered so deeply with magazines, and newspapers and novels, that it is seldom dug out? Is its "bread of life" scantily used as food for the soul? And yet you wonder at your weakness and leanness.

How can we better get at some of the elements of weakness than by looking at their opposites as given us by Paul in his letter to the Galatians? "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These are not the *fruits* of the Spirit that indicate strength, as we often hear the passage quoted; but "the *fruit* of the Spirit *is*." It takes all of these ennumerated elements to make one specimen of perfected fruit. One element defective injures all the rest. Virtues and graces may be counterfeited. Love may be cold; charity may be hard to manage; joy may be simply effervescent; peace may be like the quiet, stagnant pool, breeding death; long-suffering may be only non-resistance; gentleness may be only cowardice; goodness may be simulated; faith may be negative and not "the substance of things hoped for"; meekness may be truckling; temperance may be simply narrow abstinence with uncharitable judgment.

The smoking flax represents the languishing. Lost or left their first love and are in a state of religious declension. The oil is very low, and the light is only flickering. But the remaining spark may be fanned to a flame. Memory will recall the joy of your first espousals to Christ. The candle of the Lord then burned brightly. But you began to neglect the means of grace. You began to feel that so much giving to the church was downright robbery, and wondered when those persistent calls for money would cease. When you gave at all you gave "grudgingly or of necessity." You allowed trifling obstacles to keep you away from the sacrament of the Lord's Supper. You thought you

were growing more enlightened and liberal in your views, and less tight-laced, you said; and you pitied those in the church whom you thought were over-zealous from ignorance, and even apologized to some of your worldly friends whom you had invited to your pew, when a zealous brother gave vent to an honest shout, when the minister said something worth shouting about. Poor man, don't waste your energies in deprecating Christian zeal; there is too little, not too much of it in the world. The difficulty is with you; languor possesses your soul. You are smoking flax, and the smudge of your own smoke is obscuring your vision. Turn your thought to your own soul. The flax may again flame. Take up the prayer:

"Return, O Holy Dove, return,
Sweet messenger of rest:
I hate the sins that made Thee mourn,
And drove Thee from my breast.

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

I have a tender message for the bruised reed and for the smoking flax this hour. The figure of a reed is a very expressive one. The shepherd employed it both as a staff and as a rude musical instrument, and it being inexpensive and an unimportant form of vegetation, when his reed or pipe was broken, he threw it aside and took another. Not so our Shepherd. If the reed don't give forth good music He will tune it to heavenly harmonies. And for the smoking flax in the churches, He walks among the golden candlesticks and offers to trim them; but when He finds one without wick or oil He spurns it.

"Like as a father pitieth his children so the Lord pitieth them that fear Him." How is it in your families with the sickly and feeble ones? Is not more care given to them than to all the others? When the baby falls every one rushes to lift it up. There is a Christian family, known to many, made up of the parents and seven children. The fourth child, in the centre of the circle, is Mary, a poor deformed daughter. The father once was rich, and gave freely of his substance to God's Church and to every good cause. That is a model Christian home. They had a great many celebrations in that family. The anniversary of the marriage; the birthdays of the parents and of all the children; and all the legal holidays were celebrated; and the united ingenuity of the family seemed to be exercised to multiply the days for family festivity. The parents made presents to each other and to the children, and the children made presents to each other and to the parents; but Mary's presents were the richest of all. While all the children were nurtured and loved, the wealth of the care and love of father and mother seemed to be lavished on Mary, and none of the other children were jealous of her on this account A sad time came to this happy home. By the treachery of a wicked partner in business, the husband and father suddenly lost his property, and the family moved out of the home of wealthy elegance and of broad beneficence into the

humblest abode. The mature children sought occupation and aided the father in the support of the family. The holidays and birthdays came around as usual, but by silent consent they were all apparently forgotten and were not recognized; except Mary's birthday, when the scanty savings of parents and children were put together, and presents were poured into her lap and laid at her feet, as the result of a conspiracy of love, to make the unfortunate, bruised and deformed member of the family forget that they were poor. Was not that beautiful? Was it not right? So it ought to be in the Church of Christ, the family of the Heavenly Father. Is it so in your church? Are the poor bruised reeds tenderly cared for by the stronger members of the church family? How about that man bound by the chains of heredity, bruised by contention with a burning appetite, morally deformed? Are you standing so near him in the hour of his struggle that he can hear your heart beat and feel its warmth? Or when left to stand alone, he falls, do you say, "I told you so"? If the first be true, then are you Christ-like; if the last be true, then are you mean and heartless. An old gray-haired sinner and a little boy of tender years, were in the same evening penitently seeking God, in a church with whose history I am acquainted. All the conspicuous praying men of the church surrounded the old man, and tried to help him into the kingdom. He was a prominent citizen of wealth, and if he were brought into the church would exert a great influence, and would help to pay the heavy debt on the church. With the penitent little boy was found only his Sunday-school teacher, an immature but faithful young lady, doing the best she knew for the tender young heart that was feeling after God. O yes, it was all right to rally about the rich old sinner; he has grown gray in rejecting Christ, and it was about his last chance to make his peace with God; let every effort be put forth to help him; but in the name of the pitiful Christ they ought not to have neglected that tender child who was pleading for deliverance from the first bruisings of sin. The old man, thank God, was saved, and in a few months died and entered Heaven as an old babe. The little boy's heart in that hour turned toward God, and to-day is with the Master, having gone up from a faithful ministry, with hundreds of saved souls as the stars in the crown of his rejoicing.

We get light here on Church penalties. They are not punishments but purifiers. The Head of the Church has never delegated the power of inflicting punishment to any man, nor to any men.

Thomas was a typical bruised reed. He doubted and questioned everything. He was bruised by the crucifixion. He could not understand how his Divine Lord would permit Himself to be persecuted and crucified by His enemies, and then be buried in a borrowed tomb, if He were divine. Neither can we understand it. But when Jesus miraculously came forth from the grave, and had miraculously appeared to the disciples, when they were assembled with closed doors for fear of the Jews, Thomas being absent, and when the fact had been stated to Thomas by the disciples, that they had "seen the Lord," and he responded, "Except I shall see in His

hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe;" what did Jesus do with the bruised unbeliever? Did He say, Thomas, you have been with Me when I have given ample proof of My divinity, but when the real test of your faith in Me came, although I told you that I should rise from the dead, still you doubted Me, and failed. I can't trust you. I will have nothing furthur to do with you. No! thank God, He did not spurn Thomas, and us with him, in this way. But He again appeared to the disciples when Thomas was present, and not only did not chide him, but condescended to his weakness, saying, "Thomas, reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, my Lord and my God." And the bruised reed became a strong pillar in the infant Church.

Peter was typical smoking flax. When he saw the winds boisterous and the waves angry he forgot the words of Jesus. Did the Master say to this fiery, vascillating man: Peter, I have tried you too often and found you a coward: one time swearing allegiance to Me and rashly illustrating it, and then in a treacherous way, frightened by a damsel or by a servant, and swearing about Me: I can't trust you again. No; thank God, He did not finally condemn Peter and us with him. The Lord did not quench Peter, but fanned the smoking flax, administering the gentlest possible rebuke, saying, "O ye of little faith," and then saved him. And the smoking flax became the flaming torch of the infant Church.

All this is in accordance with the character of Jesus as revealed in the Word. When He entered a town all the weak, and languid, and afflicted turned out. The bruised reeds stiffened and the smoking flax felt a fresh breath of air. "The oldest inhabitant" didn't know there were so many sick and distressed people in town. So with the Christ-like character coming into a neighborhood or community. One of the best tests of Christian character is to find out who are glad when you arrive in a given locality, with the purpose of making it your home. Does fashion flutter, and godless, worldly society rejoice? Or does the incense of gratitude go up to Heaven from the hearts of the poor, the sick, the afflicted, telling that a child of God is at work? To be Christ-like in your temper toward the weak and poor you must go "about doing good." The devil's poor will shamelessly come to your doors in troops and make their demands upon you; but God's poor must be looked up and searched out.

This temper of Christ toward the weak has given birth, through the hearts of men, to all institutions for relieving distress. When the Master wants to help some afflicted individual or class, He looks up a heart that has been bruised in a given way, and helping that heart helps it to help others. When there was no adequate provision made for the care of unfortunate children born into the world imbecile, God found a cultured physician who had but one child, and that one idiotic: and He taught the physician and father how to wake up the slumbering and clouded reason of his own child, and then sent

him out to do a like merciful service for thousands of other children and youth. So when the Saviour wants to supplement dead or defective senses in the unfortunate, and open the closed avenues of sense between Himself and their souls, He imparts His own temper to human hearts, and the treasure flows forth to build hospitals, asylums for the blind, institutions for the care of the deaf and dumb, and indigent aged, and for the sheltering of orphaned and neglected childhood, and for the lifting up of fallen men and women, the victims of gratified appetite and passion, and for the treatment of "all manner of diseases." And man thus fulfils the Saviour's promise to His disciples —"He that believeth on Me, the works that I do shall he do also; and greater works than these shall ye do; because I go unto My Father." This temper has given birth to the Red Cross organizations, to sanitary and Christian commissions, and all associations of men which seek to mitigate the horrors of war.

The most of humanity is either bruised or quenched. Bruised in business, by the treachery of partner or competitor, or by the dishonesty of an employé. Bruised by slights incident to the changed or unequal condition of temporal affairs. Bruised by sorrow that is the common lot of man, and which is often permitted that some virtue may be developed. Some plants must be stepped on and crushed before they give forth their sweetest odor.

The reed that to all seeming is not conscious that it is bruised, but haughtily claims to be a pillar, will be bruised and broken if need be. The flax that makes a smudge, not only not giving light, but obstructing vision, will be put out if need be. The tender Christ puts no premium on presumption. His tenderness is not designed to foster pride. Sickly sentimentality is not a synonym for mercy.

Jesus not only taught the world tenderness toward the bruised and stricken by precept, but the example of His life shows us that He carried the burdens of others, and in this was His chief exaltation. "He was a man of sorrows and acquainted with griefs." We shall find our burden of sorrows lifted only as, and when, we seek to help others bear their sorrows. The Scriptures declare that "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." The Lord Jesus was made wise by tears. A devout German theologian has said, "If Jesus the Christ had never rendered the world any other service, than to teach humanity that it was noble to weep, He must for this service, be considered one of the world's greatest benefactors." That "Jesus wept" is the crowning evidence of His humanity and one of the chief ornaments of His divinity. Don't you trust the man who boasts that he never weeps. Such cold, calculating natures will bear watching. The Psalmist prays: "Put Thou my tears into Thy bottle; are they not in Thy book?" Some of you are in the possession of your reason this hour, because, when under great pressure of grief, your silent sorrow was relieved by the opening of the fountain of tears. We are told by Paul to "rejoice with them that do rejoice, and weep with them that weep." And Jesus said, "Blessed are ye that weep now, for ye shall laugh."

But the tempter seeks often to take advantage of man at a time when he feels himself quenched and bruised, taunting him with his weakness, and telling him that he has no spark of grace left. Walk up to these temptations, crying out in their face and to your own spirit, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise Him for the help of His countenance." And even as the Master resisted temptation in three forms, embodying in them all possible phases of wicked approach to the soul, by simply quoting Scripture to Satan, so as in His case Satan left Him, and ministering angels came to His relief, the experience of the Saviour shall be repeated in the experience of the saved.

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean
For He hath felt the same."

Remember that the Church of God, while it is designed to keep the healthy well, that its most divine office is to serve as an hospital for bruised and quenched humanity; and that all its appointments and services should be pervaded by such a spirit, and surrounded by such an atmosphere, that weary and wounded hearts will find it a place of rest and of healing.

Let the impenitent remember that bruises caused by sin, cannot be healed without the consent of the bruised. While Jesus does not "despise the day of small things," He nowhere declares that He likes it. Yet He will not spurn the feeblest faith, nor quench the faintest desire after salvation. The fact that the impenitent expects some day to give his powers to God, proves that the smoking flax is not yet quenched, nor the bruised reed broken.

The text declares that "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." The *judgment* here referred to, means the Gospel with its probation, its rewards and its retributions; and the *victory* means the complete triumph of the Gospel over Jewish opposition and Gentile impiety. Christ will continue by tender and gentle means, to work on, and through the hearts of men, till the whole world is Christianized and the universe is filled with His glory. Then this "man Christ Jesus" shall sit, as He now sits, upon the judgment throne. When that day dawns, may we share in the victory of Him who conquered by love.

Not only the crowned Christ, but the Saviour and the brother of humanity sits at the right hand of the Father this hour.

"He in the days of feeble flesh
Pour'd out strong cries and tears,
And in His measure feels afresh
What every member bears.

"He'll never quench the smoking flax,
But raise it to a flame;
The bruised reed He never breaks,
Nor scorns the meanest name."

THE SEA-LESS WORLD.

By Rev. George Gladstone, Evangelical Union Church, Glasgow, Scotland.

And the sea is no more.—Rev. xxi., 1 (Revised Version).

It is from things seen that we form our conceptions of things unseen. In the mirror of things earthly we see reflected the greater glory of the things that are heavenly. The things earthly and the things heavenly are very different—the one being relatively small, the other relatively great. Nevertheless, our knowledge of the small is the base of our conception of the great—starting from it we mentally compare, contrast, enlarge, intensify. Thus it is, for example, because we know of earthly fatherhood that we are able to form an intelligent conception of the Divine Fatherhood.

But spiritual things are so glorious and many-sided that the best earthly types can represent them but in part. The earthly does mirror the heavenly, but at most and best we see the heavenly as through a glass darkly. And hence, when comparing things heavenly with things earthly, we need carefully to discriminate as to where the resemblance begins and ends. So in speaking of the home of the glorified, St. John mentions as one of its glories, that there "the sea is no more." But, at first sight, that to many would seem to be not a gain, but a loss, the absence of a great attraction. For many the sea has a peculiar charm. I speak not now of the young lad who, in his ignorance, deems that a sailor's life is but an endless round of pleasure; a voyage or two, with their toil, and loneliness, and exposure, are generally sufficient to destroy that dream. But I speak of those who have eyes to see the beauty of the sea, alike in calm and storm. Its musical cadence soothes their fevered hearts as a mother's lullaby hushes a fretted child to sleep. Its storm thrills with a pleasure as keen as any of which the heart is susceptible, and rouses often into a very passion of delight. In the sight of such the sea never changes, save into new forms of beauty, and its restless agitations are but a succession of visions of glory. The roar of the storm has for those of whom I speak a grander significance than the chorus of the finest oratorio—nay it is the oratorio of Nature, the magnificent chorus of the forces of God, whilst the very birds do not sing more sweetly than do the waters sound to them as they lap against the boat or on the shore. The loss of the sea would be to many of us the loss of a chief pleasure. As against the seashore we care little for the country. We would rather see the crested wave than the mountain peak, and the silvery sheen of the waters at noon, or their glimmer as of golden lava in the rays of the setting sun, than the wondrous shadows which chase each other on hill and dale. And hence, it is little wonder if, at first sight, the words of the Seer of Patmos, "And the sea is no more," should have stumbled some rather than helped them.

In itself, too, the sea is a great good—essential, indeed, to our life and well-being. It is one of the beneficent and beautiful works of the Heavenly

Father who fitted the earth for the children of men. And some of the great ends realized by it are patent to all. From the sea go up the vapors that by and by descend in showers to refresh and beautify the earth, and cause the food of man and beast to grow. From it comes the coolness that tempers and makes pleasant the otherwise exhausting heat of the sun. From it come the purifying influences that overcome and destroy pestilent gases and germs of disease that spread weakness and death. By the sea-shore the weak grow strong and the strong stronger still. And then, to a very large extent, out of the sea comes the food of the people.

But clearly it is not in any of these respects that the sea is spoken of here. True, indeed, in Heaven we shall require no sea as we do now. Other arrangements obtain there for our perfect gladness. But it was not in the thought that the sea would be no longer needful that the venerable Apostle penned the words before us. He saw that the sea, whilst a great and essential good on earth, might in some aspects be regarded as an emblem of what was evil, and therefore undesirable. And thinking of Heaven as free from all hurt, he spoke of it as free from that which, to his mind, stood for the time as typical of evil. Nor is it difficult to see both force and beauty in the negative description.

I. *The Sea is Emblematic of Separation.*—Dwelling as we do in an island home, there are times when we feel sorely the separation which the sea makes between us and other lands. Many would gladly go to visit their friends, but that the ocean they dread so much rolls between them. Think of receiving a cablegram to-day telling that, say in Australia, a loved mother or child was lying dying, and calling for you. How keenly you would feel the barrier set by the sea. In such a case, as you thought of the sea preventing you from hearing the last words, and rendering the last little services the loved one needed, would you not, as a Christian, bless God for the revelation of a land in which there is no sea, of a Heaven where no barrier keeps friend from friend? And that is the Heaven which, in this negative description, is set before us.

Here Christian is separated from Christian, friend is parted from friend. Do what we will, partings come. But when St. John says of the chief emblem of separation that it "is no more," he gives us a glimpse of parted friends met, and met to part no more—of a reunion that no decay shall waste, that no shock or ill shall rupture. In that land no faltering good-byes are spoken, no loving, yet sad last looks are taken. All these are over and done with. The mother gets back the little one over whose early separation from her she wept so bitterly, and she gets him back forever. The son gets back, never to be taken from him again, the dear mother whose eyes he gently closed in death. The faithful pastor, or other Christian worker, gets back in an everlasting gratitude and joy the spiritual children from whom he regretfully parted here.

We all have dear ones on the other side, and we love to recall the sweet and tender face of the child, and the old yet comely faces of other friends we

cannot see with bodily eyes. Sometimes we may forget that they were with us, and that they went from us, and at times go on as if they had never been. But better thoughts come to us when the sweet memories of those whom we call the lost, but who are really the found, hallow our hearts and make sacred in our sight the places where they were—when we feel linked on by their having ascended to what is heavenly, and drawn away from what is frivolous and unworthy. And at times it seems as if we could see the bright and patient eyes shining in their love upon us through the gloom of earth, and as if their hands, soft and white, were beckoning us upward and heavenward. And who has not felt, amid those day dreams and waking visions, the longing rise, almost uncontrollable, that we might get back the loved and lost, if only for briefest intercourse, that, like meeting streams, their hearts and ours might flow as one again, though it should be but as for a moment? But the longing cannot be realized till we reach the land where there is no more sea. There, and only there, the separation of distance and death are overcome, and

> "Friends who o'er the waste of life,
> By the same storms were driven,
> Shall there recount in realms of bliss
> The fortunes and the tears of this,
> And love again in Heaven."

And "the sea is no more!" Then parted hands shall meet again, the lost shall be found, the scattered shall be gathered, old friends shall be restored. And thus the words of the text speak to us, not of loss, but of gain, not of privation, but of enduring enrichment. They tell us that those who through Christ gain the Father's house shall be kept from no one that is desired. O, do not think of Heaven as a mere palace, splendid, but cold. Do not think of it as a mere temple, vast and glorious, and filled by worshippers. But think of it as the Father's house, and therefore as Home, and as containing in its glorious reunions the realization of the purposes of God in suffering us to be parted by distance, and bereaved by death here.

> "If life on earth must meet its due,
> And deeds of good or ill receive
> Their measure, then we will believe
> That love shall round it cycle too.
>
> "That these strong heart-strings are not rent,
> But only strained and stretched awhile,
> And wound about some circling coil
> Of God's all measureless intent.
>
> "And we shall see our own again,
> Shall love them with a richer love,
> And by their side shall blissful move,
> And, thankful, think of this day's pain."

II. *The Sea is Emblematic of Peril.*—Some of the saddest wrecks on record have taken place on our coasts. Vessels laden with costly treasures have been dashed on the rocks, and the treasures have sunk to be seen no more. Precious lives, by thousands, have been sacrificed—sacrificed, too, in

many cases in sight of land. Friends have seen the loved ones they were waiting to welcome swept into the engulfing waves. The sea, therefore, is a fit type of peril. We rejoice when we read in a narrative of disaster at sea that the shipwrecked had got "safely to land." Then we knew the peril was over. Now "the sea is no more" in Heaven, and so there is no occasion of hurt, no cause of danger, no need for anxiety. A mother whose boy has gone to sea cannot sleep at night when the winds are roaring round her dwelling, for she thinks of him as out amid danger. But "where the sea is no more" all danger is past for ever.

We move amid perils now. Enemies lie in wait to deceive, and hurt, and to rob us of choicest possessions, and drive us into spiritual beggary and wretchedness. And hence the need to live a life of faith in the Son of God, watching unto prayer. We are as followers of Christ, soldiers in a fight that never slackens, warriors in a conflict on which daily the vastest issues depend. Dreading not the danger, and heeding not the calls to duty, many have been ensnared, and weakened, and hurt beyond recovery. Alas, alas, for those who started in life like a well-trimmed vessel, and who have gone under evil as a vessel has in storm gone under the waves. And, alas, for others that have reached the haven, indeed, but reached it like a vessel that has been raked fore and aft by the pirate craft, and that the storms have buffetted and all but destroyed. But when "the sea is no more" all perils are ended. In Heaven there are no menacing devils, no alluring temptations, no rebellious appetites, no doubtful paths to tread. We shall have, indeed, the freedom of choice that is essential to the idea of morality and responsibility. We could not possibly continue good unless there were the possibility of becoming bad. But the possibility shall never run itself up, or rather down, into realization. We shall be free, but in freedom we shall ever choose only what is good and glorious. We shall be in the Master's presence there, and that shall hold us as the magnet holds the needle. We shall understand fully the Cross there, and under its shadow we shall joy to sit and sing for ever. We shall see then the exceeding evil of sin, and from it turn away with an ever abiding dislike. We shall see the beauty of goodness, and be with it clothed in a glory on which no stain shall rest. Perils menace every one here, as less or more perils menace even the stateliest ship on the ocean. Loss may be sustained even by the best, as sometimes the strongest vessel is disabled by wave and storm. But the peril and the loss are only endured here. And hence we are urged to contend earnestly, to hold fast, to persevere only while the brief hour of this little life runs. The weary tempest-tossed passenger hails the landing-place at length, and as he leaps from the vessel he rejoices that he has gained land at last. So the weary, troubled, tempted soul at length sees Heaven drawing near, and as he passes on and up, exchanging darkness for light, failure for success, shortcoming for perfection, and earth's perils for God's own safety, he will rejoice that he is home at last—that "the sea is no more"—that he has been saved, and is safe, and so can rest, rest, rest for ever. How sorely tried and tempted some of you may

be only God knoweth. But be of good cheer. Run the race that is set before you, looking unto Jesus, for, ere long come home and rest. Struggle on, cheered by the thought that the struggle is but brief. Deny yourself, and live the life of joyful endeavor to help others, of unceasing effort to lessen human pain and woe, and to increase human joy. Sing on, even though the spirit be sometimes weary, for, ere long, the feeble notes of your praise-song shall be blended with and swallowed up in the pealing of the anthem of the redeemed in Heaven.

III. *The Sea is Emblematic of Commotion.*—The sea is never still. Even at its calmest there are ebbings and flowings, and sometimes in storm the disturbance is very great. Some idea of the forces in operation is gained from the fact that waves will sometimes rise to the height of thirty-six feet. Now, we too are liable to disturbance. We have our calms, but also our storms. A life of uninterrupted prosperity would be good for none of us. We need discipline, and so, "whom the Lord loveth He chasteneth," chasteneth because He loveth. The Psalmist cried, "All Thy waves and Thy billows are gone over me," and not unseldom men have felt as if the dark waters of trouble would utterly overwhelm them. Nor is there escape from trial for any. Trouble comes to all, and the head of the stateliest has to bend to the blast. Finally, did St. Augustine say—"God had one Son without sin, He has had no Son without sorrow." Sooner or later the light of our day is eclipsed, and our hearts are too heavy to rise in song. We are baffled by perplexities, stung by pain, wasted by disease, or bereft of friends. I do not say that we are left a prey to trouble, to be by it snared and destroyed. There is in him that knows Christ as his Saviour a blessedness which no fire can burn, or waters drown, which no trial can waste, or suffering wither. The sea, even when stirred to its wildest is only stirred as on the surface. The fiercest hurricane does not agitate beyond a certain depth—beneath that the calm is perfect, and hence the myriad creatures of the sea dwell in safety. So perplexed by business, weakened by disease, menaced by poverty, bereaved of those near and dear, those who trust in Jesus have yet a peace that passeth all understanding, a peace the world can neither give nor take away. We know that all is well, that even our light affliction which is but "for a moment worketh out for us a far more exceeding, even an eternal weight of glory." Nevertheless "no chastening for the present seemeth joyous, but grievous." We shrink from pain, we tremble at the daily cross of life. And hence the assurance that rises resplendent from the words of the Apostle—"And the sea is no more." We are pointed to an experience of uninterrupted felicity, of never waning, but ever-increasing bliss. No clouds darken the sky of Heaven, no storms disturb its serenity. There the once fevered heart is stilled, and the burdened soul is freed. There the wronged are righted, and the bound are emancipated into perfect liberty. "There the wicked cease from troubling, and the weary are at rest."

It is well that the wind blows cold upon us here. It is well that trials test, and that difficulties discipline us under God's fatherly hand. It is the

best earthly experience. But the heavenly experience is better than earth's best. When we reach the land of light the need of testing shall be past, and the reason for discipline shall have vanished away. And so "the sea shall be no more." Each shall stand radiant in the joy of an immortal youth singing the song of Moses and the Lamb, and singing it all the more gratefully, because then we shall know perfectly the wisdom and the profit of the discipline through which we are passing now. "And the sea is no more!" Think of it—a home without disquiet, a land without a storm, an experience without a drawback. Now our eyes sometimes fill with tears, but it matters little, for we are yet to see the King in His beauty, to see the face once wet with tears and blood on earth, radiant in a glory beyond the brightness of the sun. Our hands are sometimes stiff and pained with earthly toil, but they shall yet sweep the strings of a golden harp. Our brow often aches now, but on it the Master shall yet see the crown of victory. Our spirit is often weary, but it shall yet be renewed into an ectasy that shall never wane, and a rapture that shall be lasting and complete. Our heart is often sad, but the sadness is temporary, and beyond it lies the everlasting gladness. "For the ransomed of the Lord shall return and come with singing into Zion; and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"One little hour, and then the glorious crowning,
The glorious harpstrings and the victor's palm;
One little hour, and then the Hallelujah!
Eternity's long, deep thanksgiving psalm."

Children's Day Service.

THE CALLING OF A LITTLE CHILD.

By Wm. M. Taylor, D.D., LL.D., Broadway Tabernacle (Congregational), N. Y.

Jesus called a little child unto Him.—Matthew xviii., 2.

The scene is in a house in Capernaum, probably that of one of the twelve. The Master and His Apostles had just come in after walking from one of the neighboring villages; and when the first greetings with those who lived in the house were over He turned to His followers and said, "What was it that ye disputed among yourselves by the way?" The question cut deep, and covered them with such confusion that they held their peace, for they had been debating as to which of them should be the prime-minister in the kingdom which they believed that He was to found, and they were ashamed to tell Him all that they had said. But after a season of embarrassing silence, one of them mustered courage to put in the abstract the question which they had been discussing in the concrete and asked, "Who is the greatest in the king-

dom of Heaven?" This was the admission on the speaker's part that they had been trying to settle a matter which belonged to Him alone; and at the same time the expression of a desire to know on what principle the honors of His kingdom were to be awarded. Regarding it as such the Lord gave His answer in the form of an object-lesson, at once interesting and instructive. Seeing the baby of the house quietly amusing himself in the corner, as if unconscious of the presence of so many people, He called him to Him, and as the little fellow came shyly forward, the Saviour lifted him into His arms (we are indebted to Mark for that added "touch" of tenderness in the story) and then said, "Verily I say unto you unless ye be converted and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven." It is a delightful picture, and I would I had the genius of the artist, to set it in all its loveliness before you. There in the centre is the Saviour with seriousness mingled with tenderness in His eyes, as He looks upon His followers, while His hand is fondling in love the little one who is clinging in affection to Him, and bashfully burying his face in His neck. All around are the disciples hanging their heads in shame, and yet compelled, in spite of everything else, to look up with surprised interest on the unwonted spectacle. And yonder in the background, with an expression of supreme satisfaction on her countenance, and a thrill of ecstatic joy in her heart, is the mother, taking a mental photograph which shall not fade within her, throughout the ceaseless cycles of eternity. The child in the arms of the Christ and the Christ with the child in His arms. One knows not which of the two aspects is the more suggestive, but both are there and both have been for centuries before the gaze of the world—the one for the comfort and encouragement of parents, the other for an example and incentive to the Church. It would be interesting to take up and expound these two thoughts, but to-day I design rather to turn your attention to a few things suggested more immediately by the words of my text, when taken in their historic setting.

I. First of all, then, we have here brought before us the educational influence of a little child. As we have just seen, the Lord employed the little one for the instruction of His followers. But God does the same thing whenever He sends a little one into a home. We think we educate our children, and in a sense that is largely true, but it is no less so that they educate us. How many things there are that would remain forever mysteries to us but for the little ones whom God gives us! What a gladness the advent of a child brings into the home! Though a thousand new cares are created by his presence, yet his coming is like the entrance of a sunbeam into the household, and each new stage in his progress, first in his growth, then in his learning to walk, and then in his learning to speak is marked with delight by his parents. Quickly he becomes the centre round which all the family life revolves. Wheresoever the mother goes, she feels pulling at her heart the unseen yet subtle cord that binds her to his cradle; and when the father returns from the labor of the day, he is overpaid for his toil by the crowing joy of the infant as he dandles

him in his arms. But more to our present purpose—what a teacher the little one is! See how the inexperienced, light-hearted, perhaps also somewhat frivolous girl is changed by her motherhood, into the thoughtful, earnest self-sacrificing woman, and how the flippant, indifferent and aimless youth is transmuted into a man of earnestness and energy by the birth of his boy! Lord Erskine is not the only one who has had to say that he was stimulated to do the best that was in him, by the thought that his children were pulling at his gown. We never know how much we have owed to our parents until our own children are born to us; and then we are stirred up to be to them what father and mother were to ourselves. They bring us back to naturalness. They develop patience in us. They take away our thoughts from ourselves. They bring out in us self-sacrifice, and it begins to seem to us a more serious thing to live, when we find that they are forming themselves after us. Even in spiritual matters they come to us with an influence that lifts us nearer God. We know better now what the Fatherhood of God means and to what sort of a heart we make appeal, when we cry to Him "Our Father." With "the heaven that lies about them in their infancy" there come to us suggestions of the unseen which we cannot put away; and as they grow and we are permitted to perceive the freshness of their intuitions we may learn more of true philosophy from an hour with them than from a whole course at the schools. Their very questions may teach us more wisdom than the answers of the wisest men; and if any man thinks that he knoweth anything, a few hours with an inquisitive child will very soon reveal to him within what narrow limits his knowledge is confined. As Thomas Binney has said, "Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they brighten the home, deepen love, invigorate exertion, infuse courage and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children, for manifold are the things which God teaches through their instrumentality."

II. But in the second place the words of the text suggest the possibility of the piety of little children. The call here, of course, was simply an ordinary invitation of the little one to His arms, but the Lord Jesus has often called very little children to Him, even in the higher and more important sense of conferring on them His Spirit, so that they live very truly and sincerely unto Him. We have in the Word of God such cases as those of Samuel, Daniel, Jeremiah, and Timothy, who were, as the sacred writers phrase it, "sanctified to the Lord from their birth," and the annals of Christian biography are rich in the records of many who so grew up in and into the knowledge and love of the Saviour, that neither they themselves nor those around them could tell when they entered upon the path of life. Their piety seemed to be almost coeval with their intelligence. It grew with their growth and strengthened with their strength, so that it might be almost said of them as it was said of Jesus, that they "increased in wisdom and stature and in favor with God and man." Indeed as I read the Scriptures and ponder over the fact that the promise is

to believers and their children, I reach the conviction that the ideal of home training which it sets before us is that we should seek by prayer and patience and precept and godly example so to bring up our children that the beginning and progress of piety in them shall be like the dawning of the morning—a thing so gradual in its oncoming and advance that we can hardly tell when it begins or mark what its stages are, and of which we can say only that it is there. I do not deny the necessity of the new birth; for the law is universal, "Except a man be born again, he cannot see the kingdom of God." But I speak now of the manifestation of the new life. Only grant me that regeneration may be synchronous with infancy, and then the development of the new life will be largely a matter of unconsciousness to the child, and will not be marked with anything like crisis. Now that, as it seems to me, is the ideal after the attainment of which with their children Christian parents are to labor and to pray. They are warranted to expect that if they use the appointed means, their little ones will, as a general rule, so grow up within the kingdom of Christ that they shall not be able to remember a time when they did not seek to serve the Lord. The Church is to increase by the Christian nurture of the children who are born within its pale as well as by the conversion of those who all along have been outside of its enclosure; and the true theory of a Christian home is that all the children in it shall grow up into the love and service of Christ as naturally as they do into the likings and dislikings of their parents in other and less important respects. Do not say that such a thing is impossible, for many of God's most eminent saints had just such an early history, and every pastor can speak of similar cases the genuineness of which has been attested by life-long devotion to Christ. One of the most eminent professors in one of our foremost theological seminaries, was admitted to Church-membership when he was but seven years old and in this sense of the words of my text the Lord Jesus often calls little children unto Him. Of course, in all such cases, we must not expect in the piety that is manifested to find such qualities as belong only to maturer life. For instance, we should not look in a little child for such a sense of guilt as we find in those who after years spent in sin, have been brought to a knowledge of their danger and have been led to Christ for forgiveness. All that would be unnatural in a child who has known nothing save the sheltering protection and holy influences of a Christian household. A child is a child, and his piety will show itself in a childish way, even as he has his own fashion of manifesting his love and reverence for his parents. His heart will be attracted by Jesus before it is repelled by sin, and his horror of sin will be the result of his love of the Lord, rather than the impelling motive that determines him to make application to Christ. Neither again, can you look in a child for exact doctrinal knowledge, such as one learns from systems of theology. That will come later. What he delights in now is the simple story of Jesus Christ and His death upon the cross for sinners. What he seeks to do now is to please Christ in everything he does. He is far enough from being what he will yet become, but what he is, is genuine. You do not ask that the earliest letter

which your boy writes to you should be as correct in spelling, as elegant in style, and as excellent in thought as those which you are receiving from correspondents who have had a collegiate education and a large experience. Enough that it is legible and sincere. You do not want in it the presentation of sentiments which a master has dictated, but you are content, nay delighted with it simply because it is his own. And it is the same with piety. A child's piety must be, cannot but be childlike; but what I insist on is, that it is not the less piety because of that, and that we ought to do everything in our power to foster and encourage its growth. We must remember here that example is more powerful than precept and must be ever on our guard against causing our children to stumble by our inconsistency. If the instruction points in one direction and the life goes in another, they will ultimately follow the life. Let us therefore bear in mind, in this connection the warning of the Lord, "Whoso shall cause one of these little ones to stumble, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." Above all let us bear our children up in the arms of our prayer before the Lord, and let us do nothing that may prevent them from hearing the call of the Lord when it is addressed to them. Let us not make light of their religious emotions or experiences, and when the Master's voice is heard by them, let us not put them off or attempt to postpone their obedience to His word, but let us help them by all means in our power to say like little Samuel, "Speak, Lord, for Thy servant heareth." O parents, what a sacred, solemn responsibility rests upon you in this regard! The immortal welfare of your children is largely in your hands. See to it, I beseech you, that you do not hinder them from going to the Lord, lest at length their blood should be required at your hands.

And let me say to the dear children themselves, that they must not think themselves too young to serve the Lord. When He was here upon the earth He loved to hear the hosannas of the children in the Temple and still He delights to listen to the song of the little ones. He is the Good Shepherd who carries the Lambs in His arms. You need not therefore be afraid of Him. If He would not let the disciples send away the mothers who brought their babies to Him that He should bless them, you may be sure He will not send you away Himself when you go to Him in prayer. There was once a little boy who was born in a city called Derbe. In his home besides his mother, there was a delightful old grandmother, and while his mother was at work his grandmother told him the beautiful stories of Joseph and his brethren; of Moses in the ark of bulrushes on the bank of the Nile; of Samuel and Eli; of David and Goliath; of Daniel in the den of lions and others in the Bible, and at length he grew up into a youth who wanted to serve God as Samuel did. Then a great preacher came to the city and told the people about Jesus, and this youth heard him and gave himself to Christ. Then the great preacher took him and trained him to be a minister and he lived to preach the Gospel in many different places. His name was Timothy, of whom it is said that, "from a child" he had known the Scriptures. Thus Jesus received

him and used him and so He will receive you and make you holy and happy and useful, if you will only take Him as your Saviour, your Teacher, and your Master.

That was more than eighteen hundred years ago. But here is another story of a little boy who was born in London at the beginning of the last century and whose first lessons in the Bible were given to him in a very interesting manner. The chimney of the room where he and his mother usually sat was adorned with a series of tiles on which were pictures of Bible stories—Adam delving outside the gate of Paradise, Noah building his big ship, Moses drawn out of the water, Daniel in the den, and all the chief incidents of Bible history, and "when the frost made the fire burn bright and clear and the little fellow was snug in the arm chair beside his mother it was endless joy to hear her tell what the pictures in the tiles meant." That little boy learned even then to love the Saviour and grew up to be a famous preacher and commentator. His name was Philip Doddridge, and when he wrote the beautiful hymn which says, "God of our fathers, be the God of their succeeding race," I am sure he would remember the nursery Bible in the chimney tiles. Won't you give your hearts like him to Jesus now? and it may be that in the days to come, you too may do good service in the world by the preaching of the Word.

III. But now in the last place let me remark, that the words of my text, "Jesus called a little child unto Him," are an exact description of the death of a little one. The call may come in the shape of disease, short, sharp, sudden, but still it comes from Jesus, and the call takes the little one to Jesus Himself. For I have an unwavering conviction of the eternal salvation of all who die in infancy. That is not anywhere in Scripture revealed in so many words, but the whole trend and tenor of the Word of God is in its favor. Indeed there seems to me to be an absolute moral impossibility involved in the very thought of infants being consigned to perdition. For what are the elements of the punishment of the lost? So far as we know they are these two, memory and conscience. But in an infant conscience is virtually non-existent. Moral agency and responsibility have not yet been developed and so there can in him be no such thing as remorse. Again, memory has nothing of guilt in an infant's life to recall, and so it seems to me utterly impossible to connect retribution of any sort in the other world with those who have been taken from the present in the stage of infancy. And when to that consideration we add the positive indications which the Scriptures give upon the subject, in the fact that Jesus declared concerning little children, that of such is the kingdom of Heaven, we may have the fullest assurance that little children dying go to be with Jesus. So I say to bereaved parents among us, Be comforted.

Consider to whom your little ones have gone. They have been taken to the arms of Jesus and to the bright glory of the heavenly state. Nothing now can mar their felicity, or dim the lustre of their joy, or damp the ardor of their song, and could they speak to you from their abode of bliss they would say to

you, "Weep not for us; but weep for yourselves that you are not here to share our happiness."

Consider from what they have been taken. They have been removed from earth, with its pains and privations, its sufferings and sorrows. Looking back upon your own checkered histories could you contemplate without a feeling of grief the idea of your children passing through such trials as those which have met you in the world? Could you wish that their hearts should be wrung as yours have been by the harshness of an unfeeling world, or by the ingratitude of those whom they had served? Nay, in view of the pang of your present bereavement could you wish that a similar sorrow should be theirs? Yet would not their continuance in the world involve in it the endurance of all these things? and may it not therefore be a matter of thankfulness that they have reached Heaven without having had to taste the full bitterness of this world's woes? Above all can you think of the spiritual dangers with which life in this world is environed, and not feel grateful that your departed little ones are now eternally safe from them in the arms of Jesus?

Consider finally, how the bereavement over which you mourn will appear to you when you come yourselves to die. I have seen fathers and mothers not a few at that solemn hour, but never one have I heard expressing concern for the little children who had gone before them. Their great anxiety then was for those whom they were leaving behind. The Lord has thus afflicted you now that your sorrow may be mitigated at the last. Think of these things, I pray you, and then you will be able to say with our own poet:

O not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth
And took the flowers away.

But the appropriation of these consolations to yourselves implies that you are yourselves journeying heavenward. Suffer me therefore to ask if that be really the case. If it be not, then none of these comforts are yours. Your little ones indeed shall be saved, but you shall never be reunited to them. A great gulf shall be eternally fixed between you and them, for you shall not go to them. Oh! must that be so? Is it not true that God has made Heaven more attractive to you by reason of the presence of your little ones in it? Will you not yield yourselves therefore to the influence of that celestial magnetism? Will you not to-day, be stirred into religious earnestness by the memory of your little ones in glory? Do not, I beseech you, resist this appeal, but give yourselves henceforth unreservedly to Him and make this your prayer:

Lord God, the Spirit, purify
My thoughts, bind fast my life to Thee,
So shall I meet my babes on high,
Though they may not return to me.

Independence Day Service.

NATIONAL UPLIFTING.

By William Fawcett, D.D., Methodist Episcopal Church, Chicago, Ill.

Blessed is the nation whose God is the Lord.—Ps. xxxiii., 12.

This text, with its great central lesson and its manifold suggestions, is not alone, but is one of a large brotherhood of texts found in this Bible. It is but another form of Solomon's teaching that "righteousness exalteth a nation, but sin is a reproach to any people." It is like that other saying of David, "Happy is that people that is in such a case, yea, happy is that people whose God is the Lord." It is like that wonderful teaching of Jesus, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." This text holds in its grasp all the teaching of God to Israel and marks the boundary line between the service of God and the obedience to God's commandments, which secured to Israel prosperity among the nations, and the idolatry which proved Israel's destruction. This text holds in its grasp the secret of our own national prosperity and superiority among the nations of the world—if we have such—and its teaching, if departed from by this nation, will so transform our prolific prairies that they will be no more to us than the shifting sands of the great Sahara, and our present glory will depart like the glory of ancient Rome, or Sidon, or Tyre. The teachings of this text, if observed, will, year by year, add to our national glory, and the flag that has waved since the days of Washington will wave on and on, and never shall fall, for not only is it written, "Blessed is the nation whose God is the Lord," but it is also written, "Those who trust in the Lord shall abide forever."

I. When the text states that the nation is blessed whose God is the Lord, and when we say to you that religion is the promoter of peace and prosperity, and the only foundation for our national permanence, the infidelity of our times and your own knowledge of things suggest, that there have been nations that have been destroyed, and that are now oppressed because of their religion. Then let us carefully distinguish. There are many religions, but only one Christianity, and therefore we use the word religion; we use it because by general acceptation it has come to represent in our land and to our thoughts Christianity or the religion of Christ, and when we have drawn this distinction we must not forget that much that has come to the world in the name of Christianity is not of Christianity. You think of the cruelties, of the superstitions, and of the fanaticisms that are abroad in the world and doing their work in the name of religion, and you say, "These are not a blessing to the nation, these are a curse." Very true. "Blessed is the nation whose God is the Lord." While this is but another announcement that religion is

the power that elevates and blesses a nation, we will not forget that men in the past have gone forth armed with the civil sword, destroying all who doubted the truth of their systems; they have placed violence before demonstration, and have sought to establish the truth of religion as a Mohammed would establish the doctrine of the Koran. Spain and France and Italy, Ireland and Scotland and England, have each and all felt the power of the sword, the ax, and the torch in the name of religion. No, this is not the religion that blesses a nation. Such a religion depopulates states, ruins commerce, is the parent of civil wars and intestine strifes. The religion that blesses the nation is inimical to error and heresy; it is kind and patient and gentle; its grand characteristic is forbearance, benevolence, and fraternal love; it will march to the stake, the block, or the prison, and all the time will pity and forgive the hand that inflicts the suffering; it will seek to eradicate false doctrines, but will leave each mortal at liberty to admit or reject the truth; it is a religion that wields no other sword than the "sword of the Spirit," and bears no other weapon than that of the Word of God; it is the religion of which the poet sung when he said:

> "'Tis religion that can give sweetest pleasures while we live;
> 'Tis religion can supply richest comforts when we die."

Nor does this text commend to you as a blessing a religion of superstition. There is a form of religion that makes devotion degenerate into idleness, that drives its subjects into seclusion and shuts them in from the world's activities, and thus renders them unprofitable to society. It wastes in unnecessary pilgrimages thousands on thousands that might have been made to contribute to the promotion of the arts and sciences; it lifts the casuist into the seat of government, and brings the representative of government in humble confession at his feet; it fills the mind of the ruler with fear and cripples the administration of justice in public affairs. No, this is not the religion that is commended in the text. This religion truly sets bounds for rulers and instructs them how to administer their government for the best interests of their subjects, but it requires casuists to know and keep their place. It holds in its hand the tribute money that bears the stamp of the government mints, and demands that every subject shall "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Nor does this text commend to you as a blessing a religion of fanaticism. The fanatic is always agitated with new visions and reveries; always thundering his anathemas against those who do not enter into his extravagant projects, and his anathemas are as wild and extravagant as the projects themselves. No, the religion that my text commends to you was born of that sublime spirit from which all wisdom flows, even as the waters flow from the spring on the mountain side; and it contains whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; it contains these things, and on these things with all virtue and all praise, all the peoples are to study and meditate and think. The religion that my text commends demands the cour-

age that will march through the fires, if necessary; demands the faith that yields perfect obedience to the Word of God, and demands the enthusiasm that men throw into their worldly business. But it is not a religion that persecutes; not a religion of superstition; not a religion of fanaticism.

II. In discussing the blessings that come to a nation by the acceptance of religion, blessings that can come through no other medium, I do not mean to say that there are no instances of the great advancement of nations that have not been regulated by religion. Infidelity is ever ready to point us to Egypt, to Persia, to Assyria and to old Greece and Rome and say, "These were all great nations, prosperous nations, without your religion." This I readily acknowledge, but a careful study of the history of these nations will show that their false religions contained some principles of rectitude in common with our holy religion, and in the practise of these principles great prosperity came to them, and continued with them until they departed from those principles; then did their power and their glory depart from them. Would you know the secret of Egypt's glory for ages and ages? "The father of history" tells us that such was the spirit of benevolence in Egypt that he who refused to assist the suffering when he had it in his power to do so, was punished with death. Her kings, looking to impartial justice, obliged the judges to take an oath that they would never do anything against their own consciences, even though the kings themselves demanded it. She abhorred impure princes, and refused them the honor of a funeral. When an Egyptian died a session was called to inquire how he had spent his life, so that true merit should have its full meed of public praise, and that all due respect might be paid to his memory. Her amusements were ordered for the strengthening of the bodies and the improvement of the minds of her subjects. Her proverbs called life a vanity, the homes of her people inns, in which they serve to lodge for a night, and their sepulchres habitations in which they were to abide for ages. She considered a debt so sacred that a borrower of money was required to pledge the body of a parent for payment, and he who deferred its redemption was looked upon with horror. And such was her wisdom that even Moses is renowned for being learned in it. Do you wonder that Egypt became great? In Persia a falsehood—even a political falsehood—was considered in the most horrid light, and a liar was looked upon as the meanest and most disgraceful of men. The children of her rulers were placed, at fourteen years of age, in the hands of four of the wisest and purest statesmen that the country could produce, and by these they were taught the worship of the gods; trained to speak the truth and practise equity; trained to be always princes and subdue all their evil passions and become perfect masters of themselves; trained in the secrets of true courage and how to maintain dominion over others. Persia conferred favors on the nations she conquered, and left them to enjoy all the emblems of their former grandeur. She published the virtues of her greatest enemies, and counselled the greatest charity when their faults were discussed. She recorded all the noble actions of her subjects, and transmitted them to posterity in public registers. She educated her children so wisely that they

were taught virtue even as other children were taught letters, and grief was prohibited for such youths as were of sufficient strength and had reached proper years and yet died uneducated. Do you wonder that Persia became great? What we have seen in Egypt and Persia we will see if we tarry to study the history of Assyria and ancient Greece. True of these, true also of old Rome Was ever nation more exalted? Composed at first of no more than 3,000 inhabitants, and these a mixture of vagabonds and thieves, by what power did she in less than six hundred years carry conquest to the ends of the earth? Montague in his "Grandeur of Rome" tells us she was careful not to enter upon an unjust war, and to guard against this there was a college at Rome where all questions of war were coolly examined before being presented to the senate and people. When the sons of Brutus listened to the ambitious proposals of the Tarquins, such was Rome's veneration of law, that Brutus condemned his own children to die by the hands of the public executioner. Such was the frugality of her people that even such men as Regulus and Paulus and other great deliverers of the Roman people, attended their own cattle, cultivated their own lands and lived without pomp and parade. Such was the economy of her people, that even Regulus, who commanded a Roman army, "on hearing that some day-laborer had stolen the work-tools used in cultivating his estate of seven acres, demanded leave of the senate to go home and provide for the wants of his family." So just was this request that the senate engaged to buy tools to cultivate his land and support his wife and children at the public charge. Cato, when returning from Spain to Rome, sold his horse to save the charges of freight, and as he marched with the soldiers, he carried his own knapsack which contained all his travelling necessaries. Rome in her best days bent all her energies for the general good, so that the best of everything was reserved for the public—temples, baths, highways, aqueducts—all looked toward the nation's good and the nation's glory, and were the most magnificent, while all things for the use of the individual citizen were plain and unpretentious. "A citizen of Rome who would present any product of the soil for sale that proved inferior to what he commended it to be, said citizen would lose his credit in all the marts in Rome and would lay himself liable to be whipped in the market-place." And this law that applied to the products of the soil applied equally to all branches of trade. The motto was, "No citizen of Rome must in any way wrong his brother citizen." Do you wonder that Rome became great? It will be seen that these nations, though they did not make the Lord their God, and though they were nations with false religions, yet those false religions did contain some principle of righteousness in common with our holy religion, and these principles were the fountains of their success. It is not my purpose at this time to discuss how those nations came into possession of those principles. It is simple enough. They possessed them, and living agreeable to them, they were blessed and prospered, and departing from them they were cursed and destroyed. You have but to compare Egypt under the wise kings, with Egypt in her times of anarchy; you have but to compare Persia under Cyrus with Persia enervated

by the luxuries of Asia, you have but to compare Rome in the days when a Cæsar was willing to be commanded by Cicero, to Rome in the days when emperors made slaves of their subjects. Compare Rome in the days of justice and truth and honesty that I have named to Rome in the days of vainglory, luxury, voluptuousness, disunion, envy, and boundless ambition; compare Rome in the days of her delight in purity to Rome in the days when a Cæsar made a prostitute queen over Egypt, and when you have finished you will acknowledge that it is righteousness that exalteth a nation, that it is sin that debases a nation. And hereafter when infidelity claims that these nations were blessed and prospered without religion you will point to these principles of rectitude that they held in common with our holy religion, and you will see in these the fountain of all true prosperity.

III. There are supposed blessings and there is a shrine of desired prosperity that is better promoted without than with the religion my text commends. There are instances in which state crimes have been successful, and have been made the steps to worldly glory. There have been times when virtue was considered an obstacle to grandeur, when worldly heroes were exalted and tyrants were elevated, when flashes of glory have passed over nations and, in some instances, have for a time rested upon their standards; instances when wanton and arbitrary power marched with burning torch across the world and demanded of the peoples submission to a yoke of slavery that made them inferior to the beasts of the field. If such nations, such peoples, such rulers may be called blessed and prospered, they were obliged to ride over every principle of our holy religion to clasp that prosperity. Yea, Christianity stands in the way of whatever oppresses humanity, of whatever governs with cruelty, of whatever tends to promote sorrow in the land. It promotes whatever constitutes the happiness of a people, and delights in whatever God beholds with favorable eyes.

IV. The reasons why that nation is blessed whose God is the Lord will readily appear when we consider the principles on which the peace and prosperity of society is builded: Is it necessary that the good of the many should be preferred before the interests of the few, and where private interests clash with the public good, the public good should prevail? Is it necessary for the peace and prosperity of society that all the members of that society shall consider themselves naturally equal before the law, and that, without regard to country or color, each shall receive the succor and the protection that the law affords? Is it necessary that there should be sincerity between man and man lest deceit should serve for a veil to conceal the evil doings of the wicked from the eyes of the just? Is it necessary for the highest and best good of society that each member cultivate to the utmost his own talents and then seek to use those talents for the general good of the whole society? I have only to ask these questions and involuntarily the best brains and the warmest heart of this congregation responds yes, these are the foundation principles on which the blessing of a nation rests. Then what shall so inculcate these principles as the religion my text commends? With this text as our school-

master we are taught our natural quality, that we all originated in the same dust; that we are all formed by the same Creator's hand; that we all descended from the same parents; that we are all partakers of the same miseries; that from dust we came and to dust we shall return. We are taught that every man should speak truth with his neighbor; that he should render to all their due, custom to whom custom, fear to whom fear, honor to whom honor, that whatsoever any man would that the populace should do unto him, so should he do unto the populace. We are taught the Fatherhood of God and the brotherhood of men, that we are members of the same body and pushing on to the same eternity. We are taught by this schoolmaster to relinquish our private interests for our brothers' good, seeking not our own but our brothers' welfare, and if necessary to lay down our lives for the good of our fellow-men. These are the teachings of religion, and these the teachings which if accepted will bless a nation, and make all the people prosperous and joyful.

V. If we consider the various forms of government we shall find that each nation will be happy or miserable in its own mode of governing according as it shall have accepted or rejected the principles of religion. It requires more than a form of government; more than extensive territories; more than millions of population to make a strong, blessed and a happy nation. Some nations have committed the supreme power to one whom they call a monarch. Other nations have committed the supreme power to a few magistrates, senators or nobles. Other nations have committed or distributed the supreme power among all the members of society, and they talk of a "government of the people, by the people, and for the people." Each of these forms of government have their excellencies and their weaknesses; but each of them are a blessing or a curse in proportion as they accept or reject the principles of our holy religion. The monarch may use his power for his own glory; may engage his subjects in war for the sake of imaginary grandeur; may squander the possessions of his people in buildings, magnificent but quite unnecessary; may impose on them enormous tribute, and may avenge a private quarrel by disposing of the lives and fortunes of his subjects. He may hold himself aloof from the sorrowing and the suffering; may give himself up to indolence and commit his government into the hands of cruel favorites; he may go even as far as the old Roman monarch who wished that the Roman empire had but one head so that his one blow might destroy it. Need I stop to prove to you that all these unholy qualities that have governed and may govern the life of a monarch would all be overcome by the principles of our holy religion, and these weaknesses would be transformed into qualities of strength? The government that is committed to magistrates, senators, and lords will be hurtful and weak when the senator is pushed into office by his money and not by his merits; when he is mean enough to sell his vote; when he enters into secret compacts with corporations and lends his official influence to fill his own coffers, or to enlarge the fortunes of his friends; when he calls to his assistance men of corrupt life, and seeks to hide himself behind the incapacity

or the corruption of others. Need I stop to prove to you that in every particular the life of the senator would be fully and blessedly changed by an observance of the principles of our holy religion? And what of popular government—"a government of the people, by the people, and for the people"? O how weak is this government, where laws are simply the expression of party feeling, and are to be made or unmade by the caprice of party ascendency. O how weak is this government when parties ride into power on the chariot of falsehood, and when party misrepresentation that is successful, is considered a virtue; when to defame the character of those who are in office, or of those who are presented for office, is considered a blessing if it is but successful in lifting the representative of one political party out of power and placing another in power. O how weak is this government when, either the public press is the embodiment of the most offensive slanders, or our rulers are more worthy of banishment from this country forever than they are to have rule over a great people. O how weak is this government when local authority is considered superior to general law, and when the law of the State is overrode and sneered at by the power of corporations. O how weak is this government when the topmost qualification for office is embraced in the questions: "Can he stand it? Has he the money to secure the floating vote? Will he remember his friends when he comes into office? Will he stand by his party even though civil service should go to the dogs?" O how weak is this government when popular liberty is permitted to degenerate into licentiousness and anarchy, and when the ambition of the many becomes an evil as enormous and fatal as the tyranny of one. O how weak is this government when any association, any compact of class, or nationality, or money, demands laws suited to their peculiar ideas without regard to the public good or the accepted law of the land. How weak when politicians feel they must advocate and legislate to please the prejudices of the few rather than to enrich the lives of the many. Need I stop and prove to you that the principles of our holy religion, accepted and practised, will subtract from this form of government all these elements of weakness and wrong? Your own memory immediately calls up hundred of Scripture maxims, any one of which condemns each and all of the evils I have named, and you are led to conclude that whatever may be the form of government, "Blessed is the nation whose God is the Lord."

VI. Whatever enters into and constitutes the blessing and prosperity of a nation, is cultivated by our holy religion. Commerce will flourish, because the principles of religion hold back the man of business from rash speculations, which ruin families and destroy whole communities, and, in a wider application, bring to a whole nation what is known as "hard times." The men of business will possess such characters for truth-speaking and truth-dealing that general credit and confidence will be established, without which such a thing as commercial prosperity is not known. The mechanical arts will flourish, forasmuch as those who are prompted by religion will seek to improve all inventive genius for the welfare of the general public. There is

no power of lever, of inclined plane, of wheel and axle, of the screw, of the pully, or of the wedge, that is not called into the greater activity when the people acknowledge God to be the Lord. All agricultural interests will flourish, and all mechanical appliances will lend arms of strength and hands of skill to the tillers of the soil, and the products of the soil will be all the richer, and the harvests all the more plenteous among that people who acknowledge that "the earth is the Lord's and the fulness thereof." All the liberal arts and sciences will flourish, and all their blessings will be poured out upon the nation whose God is the Lord. Rhetoric will find its inspiration in the burning words and thoughts of prophet and psalmist; with the psalmist by uniting in the praise that ascends to the Lord; from angels and all hosts; from sun and moon and stars of light; from dragons, and all deeps; from beasts and all cattle; from creeping things and flying fowls; from fire and hail; from snow and vapors; from mountains and all hills; from fruitful trees and fields, and all cedars; with the prophets by looking upon Jehovah as He feeds His flock like a shepherd; as He gathers the lambs with His arm and carries them in His bosom; as He measures the waters in the hollow of His hand, as He comprehends the dust of the earth, weighs the mountains in scales and the hills in a balance. Painting will find inspiration in Moses' mountain view, in angelic visitors, in the judgment day, when assembled worlds will be gathered at the call of the King Eternal; and on the Mount of Transfiguration, where heavenly visitors talk with Jesus, and enraptured disciples desire to tarry. Sculpture will find inspiration in Moses, and it will breathe such life into the marble that Angelo's "Dead Christ" will make all beholders weep. Music will find inspiration in the subject of creation, and of Elijah and of the Messiah. Haydn so sings to us of creation that we are startled by the marching forth of worlds "when God says let there be worlds and there were worlds." Mendelssohn so sings to us of Elijah that we hear the rumble of the chariot of fire, and the clatter of the hoofs of the horses of fire, as up the way of light the deathless prophet is borne to the city of God. Handel so sings to us of the Messiah, of His sufferings and of His death, that the heart feels indeed that "He was bruised for our iniquities, the chastisements of our peace was upon Him, and by His stripes we are healed." If success in commerce, in the mechanical arts, in agriculture, and in the liberal arts and sciences constitute a nation blessed, then are the nations blessed whose God is the Lord. I need not tarry to prove to you the truth of this statement. It is enough the nations of to-day, first in commerce, first in the mechanical arts, first in agriculture, first in the liberal arts and sciences, first in education and in the highest and broadest culture are the nations that accept our holy religion, nations whose God is the Lord. Yea, all that our own great country is to-day she is through the blessings of Almighty God. This is a confession that has come from the best of Columbia's sons and daughters all down the pathway of her history. Washington confessed this at Valley Forge; Jackson confessed this in the war of 1812; the immortal Lincoln confessed this in the darkest days of our national history; Ulysses

Grant confessed this on that day when he went up Mount McGregor to die; and the millions of Columbia's best sons and daughters who assemble this day for the worship of God, in every State of our Union, confess that all our best and richest blessings, as a nation, are from the hand of God. Standing as I do this hour, under the shadow of the capitol of this great State of Iowa, to dedicate these 270 acres of land to God and for the promotion of all the agricultural interests of this State, I am assured because I am called to this work on this Sabbath day, and because of this congregation that is convened to participate with me in this work, that Iowa as a State acknowledges God the giver of her highest and richest blessings. And what are the blessings that this Iowa enjoys? Who can number them? Iowa washed on her eastern and western sides by the two greatest rivers of this continent; with soil unsurpassed in richness and refreshing rivulets pure as the mountain streams; with timber sufficient for all her wants, and 7,000 square miles of coal beneath her surface; with her harvests of 200,000,000 bushels of corn and 33,000,000 bushels of wheat; with flocks and herds and swine only second to any State in the Union; with more schools and colleges and universities and churches in proportion to her population than any other State in the Union; with a patriotism and a courage that make proud her witty sons; with a financial management that finds her treasury well filled and her State debt wiped away; with a spirit of reform, that prohibits the distillery, the brewery, and the saloon, and with a governor who demands that this law shall be respected on every foot of Iowa soil; this is Iowa, and to-day these grounds are dedicated by these services to the agricultural interests of this State, and speak louder and clearer than human language can speak, the faith you have in God and the thanksgiving you would render unto Him for all His benefits conferred upon you.

VII. With God acknowledged and our holy religion universally accepted and practised, what is the future that spreads out before us? It will be a cement that will hold all this family of States together; there will not be in any State any use for the bloodhound or the whip; nor any one who would wish to use them; every man will say to his fellow-man, whatever the color of his skin, here is soil, plow it, sow it, and peacefully reap your harvests; here is water, drink it; there is air, breath it; here are schools, attend them; here are churches, worship in them according to the dictates of your own conscience; be free, as I am free; here is the ballot box, go drop your vote as you think best, for the best man and the best party; go and return fully protected in every right of mankind, every right of life, liberty, and happiness; go and act the part of "the freedmen, casting with unpurchased hand the vote that shakes the turrets of the land." Accept this, and the untilled acres of virgin soil will cast into the lap of Columbia myriads of golden children and pitch the glad anthem of prosperity from valley to hillside, and from hillside to mountain; from rill to river, from river to lake, and from lake to the bosom of the great sea, and there will be such joy everywhere as there is when the loving daughter and the pure young mother brings her firstborn into the father's

home; accept and practise this and new fires will be kindled on the hearths of the poor, brighter lights will be lit in the homes of the lowly, streams of wealth will flow into the laps of all, while with greedy haste the ships on all seas will pour the commerce of all nations at our feet; accept this, and the feeble will grow strong in the might of a nobler manhood, clothing themselves in the mantle of content, while the stalwart will grow childlike in tenderness and love; accept this, and the wrongs of the sable millions will be blotted from the record of the past; the wounds and bruises inflicted by cruel taskmasters will be perfectly healed by more than Gilead balm of the brotherhood of man; accept this, and Justice will hold her scales without a waver; bribery and fraud will hie away to their retreat in the den of the dark angels never to return; accept this, and the drunkard's home with its poverty, wretchedness, and woe, will be transformed into a home of plenty, of peace and of joy; accept this, and no State will sell permits to one class of its subjects, to transform another class of its subjects into paupers, maniacs and murderers; accept this, and the martyrdom of George C. Haddock will kindle such a fire on the hilltop of justice, as will enable every citizen of this land to read the death warrant of the rum power in every State of the Union; accept this, and the gladiolus will give place to the climbing honey-suckle, that will find its way over all old battle-fields. It will arch the doorways of all arsenals, and beautify the terraced walks of all moats, and forts and towers; it will creep up the moss-covered sides of the man-of-war; it will find its way over the cannon's mouth and bloom in unwonted beauty over the broken fragments of shot and shell; it will wreath the hilts of neglected swords, and hide in its verdure the rusted spear. The bee of industry and peace will gather riches among these relics of barbaric hate; flowers will bloom over all sepulchres, and all tombs; birds will sing in all forests and all glades; the sweet perfume of a holy content, and undisturbed peace, and a brotherly love will arise like sacred incense from the orisons of saints. Accept this, and the nightmare of doubt and fear will give place to the morning of hope and joy, and the anthem of one will be the anthem of all; "Blessed, blessed, a thousand times blessed, is the nation whose God is the Lord."

The Conditions of Life and Prosperity (*Now therefore hearken, O Israel, unto the statutes, etc.*—Deut. iv., 1–4).—I. God's statutes and judgments are the best moral and spiritual furniture with which a people can be enriched. II. They are to be preserved in their entirety in order that they may be fully obeyed. III. Obedience to them was for Israel's weal and the condition of their continuance in the land and still promotes true comfort and success and preparation for the next world. IV. See sad examples of the reverse, which are a warning to us—Baal-peor (v. 3). V. The peace and joy flowing from obedience is a strong argument for continuance therein (Ps. xci., 4). Faith in Christ and holy life are inseparable.—*C. Clemance, D.D. (Congregationalist), London.*

The Pulpit Treasury

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Preaching Skill. — This is sometimes lacking in pulpit efforts. There may be sufficient truth in the sermon to place the topic discussed fully before the minds of the hearers, but it may be deficient in the form of its presentation, either in the order in which it is arranged or in the fitness of the words in which it is expressed. The style too may be defective in ease and variety, which of itself tends to raise a barrier to the acceptance of the truth. But if there is no imperfection in the mere ordering of the matter, or in the form of voicing the idea, there may be something in the manner of delivery that fails to impress the hearers with the speaker's earnestness and longing desire to persuade his audience of the vast importance of what he is uttering, and of his willingness, like Paul, to impart unto them not the Gospel of God only but also his own soul, because they are dear unto him. It is the presence of these qualifications, somewhat negatively stated, that specially manifests the unction of the Holy Spirit, tends to give access to the heart, and practically demonstrates the skill of the trained ambassador for Christ. He who exhibits those elements has attained to the perfection of pulpit work, for he combines effective teaching with persuasive oratory.

Inconspicuous Faithfulness.—No kind of service is more greatly needed in the Church, and none is more sure of being in due time rewarded than that which is characterized by inconspicuous faithfulness. He who is discharging the duties of his lot from right motives is winning the approbation of the great Master who is never unobservant of the doings of any of His creatures, is never unmindful of their work of faith and labor of love and who will never permit any to be unrewarded.

This should be a continuous stimulus and encouragement to those who are working among the lowly or in obscure places, either in city or country, for though they may be unnoticed for many years by the great ones of earth, they are under the direct supervision of God, who will ultimately bring their work into prominence and will fulfil His own promise: "Be thou faithful unto death and I will give thee a crown of life."

Popularizing Prohibition.—The enemies of any good cause often overreach their aims in the methods employed in opposing it. Their domineering, tyrannical spirit becomes so apparent in these methods, that even those who have been with them on voting day become so disgusted and aroused, that they lose all true friendliness to their view of the question in debate, and array themselves staunchly as their opponents. The whiskey assasinations of Haddock and Northrop, both brutal in the extreme, have done more to turn the tide in favor of absolute prohibition than anything that has transpired in all the campaigns in which war has been waged against the

liquor traffic. These assassinations have aroused the people from their drowsy attitude and have demonstrated that a tyrant is arrayed against them whom they have nourished, dandled, petted and courted until his spirit has become brutalized and demonized, and ready for the perpetration of any enormities in wickedness for the spread of his iniquitous traffic and the fortressing of his liquid reservoirs of destruction. God speed the day when Christian moralists of every political type shall join hand in hand for the total abolition of all alcoholic beverages. But if more martyrs are required, we shall still be encouraged by the words of the burning Latimer to his fellow sufferer in the flames, "Be of good comfort, Master Ridley, play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Destroy or be Destroyed.—This seems the only alternative between the country and the liquor traffic. Those engaged in this ruinous business are mustering their forces, which are both many and strong, to resist all efforts for even the curtailment of their business in any particular. They seem not only conscienceless with regard to the results of their trade on the civilization of the age, on the best interests of society and the welfare of the individual both for time and eternity; but also in the methods employed to defend, strengthen and enlarge their traffic. They do not hesitate to use any means to corrupt or remove from office any who oppose their projects, and they have formed combinations for that purpose. These means are many, varied, shrewd and generally successful. By these means the popular will is often defeated, popular morals corrupted and their own nefarious ends gained. The outcome of such unscrupulous organizations can only result in a contest some day which will shake the country from its centre to its circumference and the end be the annihilation of the rum traffic or the destruction of civilization. Politicians must become Christian statesmen or be branded as Iscariots.

An Aggressive Institution.—Every feature of Christianity is aggressive, because its aim is to overthrow everything that is evil in the world and to supplant it with good. Aggression should therefore impress itself upon every phase of Christian work. Churches and Sunday-schools are wrapping their talents in a napkin and are not answering the end of their existence if they are not stretching out their strong arms as radii in concentric circles, and taking hold with willing and ever busy hands upon the victims of sin and misery all around, and constraining them by a holy violence to come to the feast of gospel love and truth which God has provided for all. Every Christian too should feel that he is a lieutenant of God, sent with the impresses of Divine Majesty to make known His will and to plead with men to be reconciled to God. Stagnant churches, Sabbath-schools and Christians cannot be in a healthy condition, so far as their own spiritual state is concerned, and are only a source of dissatisfaction and sceptical malaria to those around them. A celestial messenger is needed to be continually stirring up these human pools.

Diversities of Gifts.—Very much of the criticism that is expended upon preachers or Christian workers would be rendered valueless, if the fact were kept in view that God employs all varieties of talent to carry on His work in the world and to effect His purposes. What one can not accomplish with the talent with which God has entrusted him, another can, with his God-given measure of mental equipment. The Boanerges may not be successful as a son of consolation, nor may a Barnabas be capable of taking the place of a son of thunder, but the criticism upon the work of each loses both its point and its propriety when the question is considered, who hath made them to differ?

PARK AVENUE METHODIST EPISCOPAL CHURCH,

Corner of Eighty-sixth Street, New York.

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Present Pastor, JAMES M. KING, D.D.

NOTED PREACHERS

The Rev. James Marcus King, D.D.

James Marcus King, the able and popular pastor of the Park Avenue Methodist Episcopal Church, of this city, traces his Methodist lineage to the beginnings of the Church in this country. His father the Rev. Elijah King, a great power in his day, was ordained by that flaming apostle and founder of American Methodism, Bishop Asbury. Dr. King was born in Girard, Pa., March 18th, 1839. His early educational training was of a superior order, receiving a thorough preparation for college at Newbury Seminary, Vermont, and at the Fort Plain and Fort Edward seminaries in this State. Like most men of real power and lasting influence, he displayed in early youth an intellectual eagerness and acuteness prophetic of future distinction. An acknowledged leader now, he was in the front rank among his school-fellows, in all those exercises by which schools seek to ascertain the mental power of their students.

He graduated from the Wesleyan University with distinction in 1862. After graduation he taught for six years, holding the Professorship of Natural Science in the Collegiate Institute at Fort Edward, N. Y. In 1865 he was licensed to preach, and for three years, in addition to his teaching, he preached regularly on a circuit of six appointments. In 1868 he entered the regular work of the ministry as a member of the Troy Conference of the Methodist Episcopal Church, being stationed successively at North Second Street, in the city of Troy, and at the First Church in Saratoga Springs, where during his pastorate the present large and elegant church edifice was erected. In 1870 he went to Europe for travel and study. In 1873 he was transferred to the New York Conference and stationed at St. John's Church in New York City, since which time he has remained in the city as pastor of the following churches, in addition to the above: Washington Square, St. James', Eighteenth Street, and Park Avenue. Although an itinerant minister, according to the economy of his denomination, he has had five consecutive prominent pastorates in this city. In 1876 Dr. King's Alma Mater conferred upon him the degree of Doctor of Divinity.

In all his pastorates there have been large accessions to the Church by conversions, and no year has passed without revival interest, and in most instances extensive revivals have attended his preaching. In addition to his regular preaching, which is most effective, he is much in demand for special discourses, platform and educational addresses and lectures. His services in these directions are as much sought for in other denominations as in his own. In 1881 he delivered the Historical Address at the Semi-Centennial Alma Mater. Many calls to educational work have come to Dr. King, but he prefers the pastorate, and has held to it. He has represented his own denomination at the Ecumenical Conference in London in 1881, at the Centennial of Episcopal Methodism in Baltimore in 1884, and in the General Conference in Philadelphia the same year.

In undenominational and benevolent work in this city he is without doubt, and has been for years, the most thoroughly representative minister of his denomination, being actively connected with the boards of management of many organizations and institutions. He is one of the managers and a member of the Committee on Agencies of the American Bible Society. He has for many years been active in the United States Evangelical Alliance, being for some years Chairman of the Executive Committee, and is now Chairman of the Committee on Legislative Action, and succeeded the late Dr. Prime as Honorary Corresponding Secretary of the Alliance. He has conducted, with what success the public is apprised, the contest before the State Legislature against what he believed to be unjust assaults upon unsectarian

institutions deriving aid from the city or State treasuries. In this work he has not only represented the Evangelical Alliance, but in one instance, at their request, the United Charities of the City of New York. During the past winter he has been active in resisting the assaults of Jesuitical Romanism upon the common school fund.

The simple record of Dr. King's multifarious activities shows him to be in the best sense of the words, "a man of affairs." He is indeed possessed of executive ability of the very highest order. His knowledge of men, of public policies, of the intellectual trend of the times, and of practical remedies for existing evils, combine to make him the strong man he is conceded by his brethren to be. Busy a man as Dr. King is, and has been, for many years, he has never ceased to be a student and has never allowed his outside work to be performed at the expense of pastoral efficiency. His knowledge is always increasing, he is thoroughly abreast of the best theological thought of his time, his faculties are as keen and as bright as ever, and every sermon that he preaches bears marks of fresh, strong, independent mental and spiritual life. The lessons of his life to young preachers are many, but none is more needed than this obvious one: "Let your highest ambitions be in the pastorate, and as pastors, while neglecting no line of work, make the pulpit the peculiar home of your influence and power." It is by supreme devotion to the pastorate that Dr. King has come to be the recognized leader and representative of the Methodist Episcopal Church in this great city.

LEADING THOUGHTS OF SERMONS

Jacob's Dream.

By Rev. F. B. Meyer, B.A.

Jacob awaked out of his sleep and said, Surely the Lord is in this place and I knew it not.—Gen. xxviii., 16.

Every man spends his life at the foot of a ladder, of which the top reaches to the feet of God. The Lord God stands above it. Men call this ladder by different names, such as Providence, Angel-ministry, or Prayer. We are not concerned about names, but as to the thing itself. What is this ladder? It is the love of God, in Jesus Christ our Lord. He who said, "I am the Vine," might have said, I am the Ladder. And He did say it to Nathanael. (John i., 31.) One pole is golden, it is His Deity. The other is silver, it is His manhood. The staves begin with the incarnation, then His boyhood, and pass through the successive stages of His existence to the right hand of power.

I. Men do not recognize this ladder. Do you think it came for the first time when Jacob saw it? No, it was there all the time, but he knew it not. He was anxious, feverish, excited. He thought he had left God behind in Isaac's tent. He would admit that a ladder linked Heaven with Beersheba; but surely there could be no link between Heaven and that bare, heather-covered, boulder-strewn moor. God was there but he knew it not. God is in many places, events, acts, where we do not discern Him: and the reason is that we have dim sight. We are blinded, as Jacob, by superstition, or by deceit, or by anxious care.

II. The moment of recognition. It comes when we are alone. Jacob was a lonely fugitive. It comes when our sun of joy seems set for ever. It comes when least expected; "he lighted upon a certain place." It comes when we sleep, *i. e.*, when we lose ourselves and withdraw ourselves from the anxious rush of life. Oh, happy moment, when we first realize that God's love in Jesus is let down as a ladder to our side.

III. The result of such recognition. We feel that we are in God's house. We feel

that there is only a gate between us and the garden of Paradise (verse 17). We have no dread about the future; without doubt we shall come to our Father's house in peace (verse 21). We consecrate ourselves to Him with all we have (verse 22). Oh, climb this ladder, rung by rung, till you stand with Christ in heavenly places.

Reasons for Church Membership.

By Rev. W. D. Smith (Presbyterian), State Centre, Iowa.

There were added unto them in that day about three thousand souls.—Acts ii., 41 (Re. Ver.).

These words suggest certain reasons why men and women should unite with the Church of Christ. To give them concisely they may be stated as follows:

(1) The Performance of a Necessary Duty.

(2) The Preservation of the Spiritual Nature.

(3) The Benefits of Mutual Association.

(4) The Need of Training and Instruction.

Nicodemus.

By Bishop William Walker, D.D. (Episcopalian), Dakota.

And there came also Nicodemus, which at the first came to Jesus by night.—John xix., 39.

Nicodemus is no solitary character. He is a native of all ages. He has his side where the sunshine plays. There is also a phase of his character which lies in dark shadow. I would examine the portrait which he presents and draw a lesson from it. He was clearly a man of honest convictions. He was tolerant, judicious, kind. But he was a member of the great Sanhedrim. It would not, therefore, be dignified, not consistent with his high office, to openly take the side of the new teacher. He had not courage to meet and brave the sneer of his fellow Pharisees. The new religion was not reputable enough for the august senators of Judea to accept it. It was well enough for fishermen, "but have any of the scribes or Pharisees believed in His name?" was their query. It is plain from the conversation of that night when he sought Jesus that he recognized in the man of Galilee one sent from God. He was in earnest in seeking for light. His was not an idle curiosity. We must not treat his name as a synonym for mere cowardice or double-dealing in design. But in that little fact stated by St. John we see traced boldly the real man. Had Christ's religion been popular in high society, had the elite of Judea accepted it, he, too, would have gladly paid his homage at its feet. But it was too much for a master in Israel to wait on the teachings of a Galilee peasant, and take his place among sinners and tax-gatherers and boatmen, and so he came by night and listened and went his way. This, it seems to me, is the distinctive color, the key-note of the character. The narrative confirms it.

Once again he appears before the crucifixion of the Saviour. It is when the council sits to plot the murder of the Son of God St. John's Gospel gives him speech: "Doth our law judge any man before it hear him and know what he doeth?" It shows us the tone of the man—thoughtful, forbearing, desirous of righteous equity, even to mercy. But he dares not frankly confess his half-belief. He has not the courage to say to those angry men: "I know He is a teacher sent from God"—what he said to Jesus secretly by night. He would serve the two masters. He would be the double-dealer, who is the friend of the murderous Pharisees and the friend of the meek and innocent Son of God at the same time. It was a weakness and a cowardice which could not sacrifice the one for the other. Like all such compromises, it was a failure; and the man had not the love of either, but earned the mistrust and contempt of both. At that council he suggests only caution, a fair hearing. But his weak, timid remonstrance is only like a reed facing the rush of the torrent; like a little sail-boat meeting the wild tornado. All it calls forth is the fierce cry; "Art thou also of Galilee?" and the frightened man is silenced. That silence is guilt, for it was a submission to the act of murder by which the Son of the great God was slain. The want of resolution, the poor amiability which could not thunder its protests against that wrong in the senate chamber of Israel, is as colossal a wickedness in

the eyes of high Heaven as their voices were who on the day of the Calvary tragedy cried: "Crucify Him! crucify Him!" The voice that was not brave enough to be heard when by decision it might have averted a crime was doubly guilty, because it omitted to help when it might save.

As I look on the world I see the open champions of Christ on the one hand, and on the other His open enemies, flatly denying His truth and resolved on attack. But between the two I see a host, neither of one rank nor the other. Men by no means unbelievers; men with a kindly feeling toward our faith, who keep a formal connection with it, speak reverently of it, attend its worship, talk well of its polity and its watchwords, and its customs. But they cherish it as a hidden treasure; they cannot afford to avow it, and so they come by night. It is the peculiar tendency of this particular age, with its unsettled opinion, to create such a character. A thorough Christian is not the fashion, and many think it a doubtful cause which it is wisest not to espouse too firmly or follow too far. Science has not committed itself fully to it. Polite society finds its most rigid precepts too inconvenient, and so these Nicodemuses flatter it and honor it, but they give it a very cold welcome to their hearts. The cause of Christian truth has suffered more often by the silence and consequent betrayal of its friends than by the worst malice of its enemies. It is not the meeting with the foe on the battle-field we have most to fear. It is the poor diplomacies of our smooth Nicodemuses, the amiable, weak men of compromise, who compliment truth by night and turn their backs upon it in the daytime; the men who will wrap the body in fair linen and perfume it with the fragrant spices after they have stabbed it in the dark; the men who with a subtle trickery and a smooth-tongued sophistry on the day after the battle mould a dishonest and ignoble and unlasting truce.

If we have principles worthy of the name, let us maintain them. Let us fight always with the weapons of our Master, with calm argument, with a hearty charity. An earnest falsehood will do more than a coward truth. This is a day that specially demands this manly Christianity; a day when truth and falsehood, Israel and the Philistines, are set in battle array, army against army. Make your decision concerning them with clear, calm judgment. Be fully persuaded what is faith and what is superstition, what is for Christ and what is against Him; and then stand—stand steadfast; live, labor, surrender mind, heart, strength, will, for your Master. "If Baal be God, follow him, but if the Lord be God, follow Him."

PROFESSOR F. A. G. THOLUCK OF HALLE AS A PREACHER.

Dr. Tholuck was university preacher as well as professor. During the academic year he delivered one sermon a fortnight. His audiences were large, and were composed of professors, students and citizens. As a preacher he reached a much larger audience than in the lecture-room; and in the pulpit and by means of printed sermons he exerted an influence that was felt throughout Germany and also in other lands.

After mentally elaborating a sermon he would dictate it to his amanuensis. His memory was so retentive that it was nearly committed when it was dictated.

In review of his earlier sermons Julius Mueller says: "He unites in one picture the highest subjects, the bliss of Heaven, the torments of the damned, the conflicts of the terrestrial life, the anticipations and dreams of children, the emptiness and misery of the godless life, the terrors of the hour of death, the raptures of the new birth; and the centre of this picture is the holy form of the Son of God. Having grouped all together he penetrates therewith the inmost part of our heart, in order to awaken its deepest sorrows and then to transport it to the highest joy. . . . Dr. Tholuck has a magic power over the soul; and his address possesses all that makes the mightiest and

most immediate impression on the hearer." But Dr. Mueller at the same time thinks that his sermons have not enough calm instruction, that they have too much that is of an exciting and startling character.

German preachers make a distinction between the sermon and the theological lecture. Frequently, after hearing sermons by eminent German scholars, we have said: "We have heard more learned sermons than that in America." The Germans would answer: "The university is the place for the display of learning; in the pulpit we want the simple Gospel in such a form that all can comprehend it." And the most learned evangelical preachers and professors of Germany, when in the pulpit, lay aside all display of learning, and aim to preach the Gospel with plainness and with directness.

Dr. Tholuck's sermons were of a popular character, not learned essays or dry theological disquisitions. The American translators of some of his discourses say: "The chief peculiarities of his discourses are, a remarkable elevation and richness of evangelical sentiment; no display of abstruse thought or dry discussion; liveliness and exuberance of fancy; vigor, sprightliness, and boldness of expression, and a peculiar fervor, and tenderness, and childlike simplicity, which warm and attract every pious heart."

Man's condition out of Christ and his condition in Christ form the poles around which everything revolves. While the sermons are rich in scriptural truths, these truths are presented as they had affected his own heart and were therefore a reflection of his own experience. The thoughts were fresh and living. They were calculated to make the soul conscious of its needs and to give bread and water to the hungry and thirsty. They indicated an ardent love for souls and an intense yearning to save them. Sometimes he introduces matter that borders on the sensational.

We remember a sermon which begins with an account of the murder of a minister, while performing his duties at the altar, by another minister who was his colleague. The murder had recently been committed and created great excitement. The reference to it in the introduction of the sermon was calculated to arouse attention and create an interest in the discourse. After giving an account of the deed, he announced this subject: "How must that faith be constituted which can save a believer from a disgraceful fall?"

His sermons were delivered without notes, the usual method of preaching in Germany. So perfectly were they committed that there was not the least hesitation. The delivery was animated. The earnestness, the love and the zeal of his soul were manifest in the delivery. His very manner indicated that his heart was in the subject. He had, in an unusual degree, the power of moving the heart. A German writer says: "Tholuck belongs to the few Germans to whom great oratorical power is natural, and who use that power in the service of Him who gave it. This talent he uses not merely in his sermons, but whenever he is called on to speak. He knows how to penetrate the human heart and to make strong and lasting impressions by means of living representations and striking expressions both original and quoted."

The matter of the sermon, the deep feeling manifested, the earnest appeals and the tenderness were in striking contrast with the dry moral preaching of Rationalism and made him very powerful as a preacher, He fixed the attention, he interested, he instructed, he moved. He gave the numerous theological students at the university an example of earnest and effective evangelical preaching. Many of his sermons were also published and extensively circulated, and did much for the spread of a living Christianity.

He was free in the choice of his texts, not taking, as so many German ministers do, the Gospel or Epistle for the day. Sometimes he would take a verse, sometimes a long passage, as John xi., 1–45. He himself gives the occasion of many of his sermons as follows: "Nearly every time the experiences of the preceding weeks among the members of the congregation were the birth-place of the ideas lying at the basis of the sermons."

The homiletical arrangement is very simple. He says, in a preface to a volume of sermons, that he submits to the preva-

lent homiletical rules, but very unwillingly. He wants the occasion, the subject and the man to determine the movement of a sermon, rather than the rules of art. Thus mere formality is avoided as much as possible; and his sermons are living organisms rather than artistic productions. And they are full of individuality.

His special aim was to win back to the Gospel the cultivated minds that were alienated from it. He gives the following rules for the accomplishment of this: "The minister must explain the Scriptures in an attractive manner; in order to do this he must have extensive culture and an enlarged view of things, so that he may be able to use everything that can serve this purpose. He must also create decided confidence in himself. Frequently it is well to use the homily instead of treating separate texts; still better is it to explain connectedly entire books of the Bible . . . Every sermon must be an act, and must be conceived and born in the spirit; it must be thought out in the study and must be born in the pulpit. It should contain a kernel of doctrine, but immersed in imagination and feeling. It should bear the impress of holy simplicity, which is not however to be confounded with commonplace plainness or with shallow popularity. The sermon should grow out of living intercourse between the preacher and the congregation."

The introduction precedes the announcement of the text. It is generally short and striking, and calculated to gain the attention. After the introduction the text is announced. Unless this needs explanation it is immediately followed by the subject and its divisions, and the development of the theme.

A brief outline of a sermon will explain his method. The first sentence of the sermon we select contains the thought considered in the introduction, and is as follows: "Brethren in Christ, what a beautiful characteristic is it of our faith, that it is so simple in itself, and begets in us a like simplicity." After briefly considering this thought he announces his text: "Verily, I say unto you, except ye be converted, and become as little children, ye shall in no wise enter the kingdom of Heaven." This is followed immediately by the subject, which is thus announced: "*The Christian life is a glorified childhood:* such is the truth that these words teach us." After explaining the subject the divisions are announced and discussed. The Christian life is viewed as a glorified childhood in faith, in love, in hope. At the close he appeals to the impenitent, and then adds these words: "Who will wonder then if Christians are a joyous people as children are? How much rather ought we to be astonished at ourselves, if we are still sad! The Christian life is a transfigured childhood: like children, we believe without suspicion; like children, we love without distinction; like children, we hope without limitation; and together with this has the Spirit of grace given to our faith, *light;* to our love, *wisdom;* and to our hope, an *everlasting foundation.* Honor—and praise—and worship be unto Him who hath done such great things for us. Amen."—*Luth. Evan.*

PULPIT TRUTHS FOR THE TIMES.

By John Hall, D.D., LL.D.

Invited to state concisely what the Christian Church needs to hold fast, and to hold forth, in the present day, I venture to indicate the following:

(*a*) The Scriptures, the rule of faith; as distinguished from the Church, the fathers, the councils, the traditions, or the so-called "Christian consciousness." The place of the Divine Spirit in inspiring and in interpreting them is a part of this theme.

(*b*) The scriptural idea of God as just, holy, and good; as distinguished from the popular pictures of Him as mere infinite good-nature. The nature of sin will thus appear. Grace will be understood; and it will come to men's penitent hearts, that

God was under no obligation to give sinners a first, not to say a second probation.

(*c*) The Bible view of Christ's atonement, more than illumination, more than correcting mistakes, more than drawing by example; and including the actual dying sacrifice for sins, of the Divine-human Saviour, who had a right to give His life for such an end.

(*d*) The Bible idea of the ministry; as against the papal idea, as against ritualism, sacerdotalism, and, on the other side (which is, in part, a reaction against the foregoing), against all that would convert the body of Christ's disciples into a voluntary speculative society.

(*e*) The place of the Old Testament; not obsolete, but part of one whole revelation. Neglect of it shaping as it does New Testament language and institutions, prepares for crude and erroneous ideas of Christianity.

(*f*) The scriptural idea of the Church; bound to do aggressive work for Christ among men, in His spirit; aggressive as light is, as salt is, as is the fragrance of a rose. This will imply regulated Christian activity in God's household, orderly service in the army of the Lord; regiments indeed being distinguishable, but under the one Leader and Commander.

(*g*) The Protestantism made necessary by the corruption of Christendom. We are Protestants, "for cause," against a corporation which adapts religion to the corrupt nature of men, and which puts forth "another gospel," "which is not another," for the elements of the Gospel are eliminated, or buried under perpetuated Pagan or perverted Jewish rites. Many do not know why we are Protestants, and so they become unconscious instruments of a power which in seeking to secure in the New World what it is losing—largely to reactive infidelity, for which it is responsible—in the Old.

DR. THOMAS CHALMERS AND THE UNCHURCHED MASSES.

By A. T. Pierson, D.D. (Presbyterian), Philadelphia.

Dr. Thomas Chalmers is a name especially worthy of a permanent record, as one of the men who led the way in the practical solution of that great problem of our civilization: How to deal with the masses in our great cities.

At his sixty-fifth year we find this greatest of Scotchmen on fire with all his youthful ardor, in this mission to the masses in Edinburgh, in which, as in Ephesus, the gold, silver, and precious stones of the sacred fanes and palaces were in strong contrast to the wood, hay, stubble of the huts and hovels of the poor. With sublime devotion Chalmers at this advanced age, when most men retire from active and arduous toil, entered upon the most difficult experiment of his life, that he might demonstrate by a practical example what can be done for the poor and neglected districts in a great metropolis.

The West Port, in the "old town" of Edinburgh, was the home of a population, whose condition may be described by two words, poverty and misery. He undertook to redeem this heathen district by the Gospel, planting in it schools and a church for the people, and organizing Christian disciples into a band of voluntary visitors. The name "territorial system" was attached to the plan as he worked it, and has passed into history under that sonorous title.

In St. John's parish, Glasgow, he had already proved the power of visitation and organization. Within his parochial limits he found 2,161 families, 845 of them without any seats in a place of worship. He assigned to each visitor about fifty families. Applications for relief were dealt with systematically, and so carefully yet thoroughly that not a case either of scandalous allowance or scandalous neglect was ever made known against him and his visitors. There was a severe scrutiny to find out the fact and the causes of poverty, to remove necessary want and

remedy unnecessary want by removing its cause. The bureau of intelligence made imposture and trickery hopeless, especially on a second attempt. And not only was poverty relieved, but at a cost which is amazingly small. While in other parishes of Glasgow it averaged £200 to every 1,000 of the population, and in many parishes of England it averaged a pound for every inhabitant, in St. John's it was but thirty pounds for 1,000 people!

It was an illustration of heroism in these latter days, when a man passed threescore years, whose public career both with his pen and tongue had made him everywhere famous, gave up his latter days to elevate the physical, mental, moral and spiritual condition of a squalid population in an obscure part of the modern Athens. His theory was that about 400 families constituted a manageable town parish, and that for every such territorial district there ought to be a church and a school, as near as may be, free to all. This district in West Port contained about this number of families, which were subdivided into twenty "proportions," each containing some twenty families.

A careful census, taken by visiting, revealed that of 411 families forty-five were attached to some Protestant church, seventy were Roman Catholics, and 296 had no church connection. Out of a gross population of 2,000, 1,500 went to no place of worship; and of 411 children of school age, 290 were growing up entirely in ignorance. It is a curious fact that these 411 families averaged one child each of appropriate age for school; and that of these 411 children there were about as many growing up untaught as there were families without church connection. This careful compilation of satistics revealed that the proportion of ignorance and of non-attendance at church correspond almost exactly; in other words, families that attend a place of worship commonly send children to school, and the reverse.

Another fact unveiled by this effort at city evangelization was that about one-fourth of the inhabitants of this territory were paupers, receiving out-door relief, and one-fourth were habitual, professional beggars, tramps, thieves, and riff-raff.

Here was a field indeed for an experiment as to what the Church could do in her mission among the masses. Chalmers was hungry for such an opportunity; it stirred all his Scotch blood. So he set his visitors at work. But he did not himself stand aloof. Down into the "wynds" and alleys and "closes" of West Port he went; he presided at their meetings, counselled them sympathetically, identified himself with the whole plan in its formation and execution, while his own contagious enthusiasm and infectious energy gave stimulus to the most faint-hearted. He loved to preach to these people, not less than to the most elegant audiences of the capital, or the elect students of the university. He would mount into a loft to meet a hundred of the poorest, as gladly as ascend the pulpit of the most fashionable cathedral church, crowded with the elite of the world's metropolis. And those ragged boys and girls hung on his words with characteristic admiration.

Two years of toil, with the aid of Rev. W. Tasker, enabled Dr. Chalmers to open a new free church in this district; the Lord's Supper was administered, and out of 132 communicants one hundred were trophies of the work done by him and his helpers in that obscure district. With a prophetic forecast Chalmers saw in this success the presage of greater possibilities, and a practical solution of the problem of city evangelization; and hence he confessed it was the joy of his life, and the answer to many prayers.

The plan pursued by Dr. Chalmers was not at all like the modern evengelistic services, an effort spasmodic if not sporadic, preaching for a few weeks in some church edifice or public hall or tabernacle, and then passing into some other locality, leaving to others to gather up results and make them permanent. From the most promising beginnings of the sort, how often have we been compelled to mourn that so small harvests have been ultimately gleaned! He organized systematic work that looked to lasting results. The plow-

man and the sower of seed bore his sickle and watched for the signs of harvest. And whenever the germs of a divine life appeared, they were nurtured, cherished, guarded, and converts were added to the Church, set at work, kept under fostering care, and not left to scatter, wander at will, or relapse into neglect.

As to his mode of dealing with pauperism, the sagacious Chalmers saw that while a ministry of love to the poor, sick, helpless, was a first necessity, it would be unwise and hurtful to their best interests to encourage them to depend on charity. The Church must not be an asylum in which indolence and incompetence and improvidence should take refuge. The poorest must be educated to maintain, not to sacrifice, self-respect, and must be compelled to form and maintain habits of self-help, industry, economy, thrift. Instead of clothing the poor with the half-worn garments of the better classes, he would have them taught to save money worse than wasted on tobacco, drink and vicious indulgence, and buy their own garments. And the results of this wise policy were seen in the gradual and rapid improvement in appearance of the attendance at church—rags gave way to respectable raiment, and it was not the cast-off clothing of their betters, either.

Chalmers had no less an ambition than to ameliorate and finally abolish pauperism; and his success in St. John's parish, Glasgow, had proven that he was master of the situation; and no one can tell what results might have followed but for the poor law, enacted in 1845, which, by the admission of a statutory right to public relief, encourages improvidence, weakens family ties among the poor, conduces to a morbid satisfaction with a state of dependence, and thus sows the seed of the very pauperism it professes to relieve and reduce.

CHRISTIAN EDIFICATION

Thoughts for a Communion Sabbath Morning.

By J. Hall, D.D., LL.D. (Presbyterian), N. Y.

"O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou hast comforted me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is my salvation. Therefore with joy shall we draw water out of the wells of salvation."

Such was the language of a Christian on a communion Sabbath morning, as he took his Bible to his closet. He would be alone with God an hour, before going to the sanctuary. He laid down his Bible for a moment. A fresh passage has flashed upon his mind. Indeed he hardly needed to look on the page.

This day the Scripture seemed to meet him in his closet, and with peculiar sweetness too. "We have a strong city," he repeated, "Salvation will God appoint for walls and bulwarks." "Thou wilt keep him in perfect peace," he continued, "whose mind is stayed on Thee;" but he must fix his mind on the special, solemn business of the day; and to give direction to his thoughts he turned to the Apostle's account of the Lord's Supper, as he received it from the Lord.

My dear reader are you in the habit of thus making your Bible your sole closet companion ere you go forth publicly to renew your acceptance of Christ, and your engagement to be the Lord's? Then I need not say a word of the need of self-examination. You have long felt that your own experience and the divine word agreed on this point. Nor need I warn you of the danger and the loss of being unprepared. If you come not hungering, do not wonder if you be not satisfied with fatness. But let me suggest to your mind some of the bearings of that service to

which you are invited by a Communion Sabbath.

1. Observe *its relation to Christ Himself.* He appointed the feast. His lips said "This do in remembrance of Me." And when did He say this? On the eve of His lowest humiliation, before a death attended by every circumstance of ignominy and when men seemed banded together to cast Him out. With all this full in view, He said. "This do in remembrance of Me," and you are about to reply "Yea, Lord! this will I do in remembrance of Thee. Though all men forget and forsake Thee, yet by Thy grace so will not I. I will honor Thee as Head of the Church, as my great High Priest, Jesus the Son of God. I will honor Thee in that very event which men associate with shame and show forth Thy death. I will honor Thee as the Crucified One, bruised and broken for sin; God forbid that I should glory save in Thy cross."

My dear friend, is this your language? Is it with this intent you approach His table? Go forward, and say with the writer of the twenty-sixth Psalm, "I will wash mine hands in innocency, so will I compass Thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works."

2. Observe *its relation to the world.* The world includes all those who have not *actually believed* on Christ. The Lord's Supper seems as a pillar set up on earth, and covered with beautiful inscriptions, such as this—"God so loved the world," etc. "The blood of Jesus Christ cleanseth from all sin." "My flesh is meat indeed, and My blood is drink indeed." "The good Shepherd giveth His life for the sheep." The importance of this ordinance, in this point of view, appears from the way in which the New Testament Church regarded it, the notice taken of it by heathens in early ages, and even by the errors and exaggerations heaped upon it by a corrupt Church. Even the pains taken by Satan to pervert it, show its importance. Not that we are to have a sacramental religion or put the channel for the blessing conveyed; but we are to be thankful for an opportunity given us of raising a calm, dignified, unobtrusive, but yet most solemn and striking, protest against the sin of all, of whom Christ might still say, "I came unto Mine own, and Mine own received Me not." Have you felt this, and rejoiced that for the world's good you were permitted openly to confess Christ? Then go to the table of the Lord, and in that day shall ye say, "Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord, for He hath done excellent things; this is known in all the earth. Cry aloud and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

3. Observe *its relation to yourself.* Jesus says to believers, "The world, and sin, and self would banish all recollection of Me. You will be in danger of forgetting Me. But oh! yield not to temptation. Gather yourselves together as the members of one family, and eat bread and drink wine in remembrance of Me." What a simple request! Shall we be ungrateful enough to decline it? What a high privilege! Shall we be foolish enough to despise it?

Yes my dear friend, it is not a duty merely, but a blessed privilege. In its connexion with the covenant of grace, it seals to the believer forgiveness of his sin, adoption into the family of God, union with Christ, and with His people, and, through Him, life everlasting. It brings us near to Christ; and, as a divine institution, it conveys spiritual food for our nourishment. The Bible presents truth in words, and we feed on truth there. The Lord's Supper still more vividly presents truth in signs—visible and most appropriate. How could faith fail to be strengthened, when the glorious Gospel of the blessed God is held up in the most impressive of all ways? Truth is the appropriate food for the soul—divine truth for the believing soul. And where do you see so much of it as here? It kindles our love anew. It is itself full of love. There was self-forgetting love in the circumstances of its appointment. It commemorates self-sacrificing love, the love of Him who died that we might live. It reveals a salvation free and full, neces-

sary to our souls as sustenance to our bodies, and accessible to the meanest. It has bread and wine—not merely deliverance, but "the joy of God's Salvation." It associates us more closely with Christ and His people. It dissociates us from the world, and, as we sit at the table and eat and drink, basking in the sunshine of a Saviour's love, well may our hearts melt afresh, and the tears of contrition flow again. One such tear is worth a lifetime of the world's joy, for the Saviour wipes it away, and the eyes of faith and hope with increased clearness, see the crystal river with the overhanging tree of life, and we realize with a new joy the prospect—"and His servants shall serve Him, and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

Look, my dear friend, for such a strengthening of your faith, and increase of your graces. Go to the table humble, for you are a sinner with only one hope, but confident, for that hope is sufficient, and He has invited you. Go, trusting Him, for he Has promised; expecting much, for He has unsearchable riches; loathing self, for you are vile; but rejoicing in Christ, for He is "altogether lovely." Go to the table, and once more join yourself "to the Lord in an everlasting covenant, never to be forgotten."

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

June 5, **The Manna.**—Exodus xvi., 4–12. **1887.**

In the Wilderness of Sin, the Israelites spent, in all, nearly thirty-eight years. They arrived there, for the first time, about a month after their departure from Egypt. Though remaining but a short time before going on to Sinai, yet, subsequently, it became their chief camping ground. It was here that God began feeding His people with "bread from Heaven."

I. The manna promised. V. 4. (1) The people were in a condition of great need—no food to eat, the bread brought from Egypt being exhausted (v. 3). (2) A murmuring spirit prevailed throughout the camp against Moses and Aaron (v. 2, 3). We here see the little confidence that multitude had in God, though He had given them, but a short time before, the most wonderful exhibitions of His power and goodness. This is like ourselves. We doubt the Almighty when we behold the smallest cloud. (3) The manna was promised, not because they murmured but because the Lord knew their need. What the people did only made themselves miserable in heart and displeasing to God. Discontentment does nothing towards moving the compassion of our Heavenly Father. (4) The food promised was to be a daily portion. We pray: "Give us this day our daily bread." This is to develop in us daily faith in God. No doubt many of those faithless Israelites would liked to have had great quantities of manna, sufficient for weeks and months at a time. The human heart rebels against living on the divine bounty given day by day. We want to walk by sight not by trust. Christ the true Bread must be a daily supply. We cannot make for ourselves storehouses of grace. (5) The goodness of God is a test of His people's fidelity: "And the people shall go out and gather a certain rate every day, that I may prove that, whether they will walk in My law or no" (v. 4). From our discontentment in the past, the Lord has good reason to believe that we will murmur however wonderful His mercies are to us. Yet by every new blessing He would "prove" our faith and seek to make it stronger. Would that with David we could all say: "Thy gentleness hath made me great" (Ps. xviii., 35).

II. The Sabbath involved in the promise of the manna. V. 5. (1) On the sixth day

a double portion was to be gathered. This was to revive the proper observance of the Sabbath which, no doubt, had fallen into disuse, at least during slavery days in Egypt. It is worthy of remark that so early in the wilderness journey the children of Israel were reminded of this great obligation and urged upon, in a remarkable manner to keep it. (2) The Sabbath is as old as the race; it was only re-established by Moses in the wilderness. In the Hebrew Church, until Christ came, it held a high place. The New Testament conserves the Sabbath, making it still more a day of rest and of spiritual import. The only hope for the religious life of any people is a proper observance of God's Holy Day.

III. Abundance of food for Israel. Vs. 6–9. (1) It consisted of flesh in the evening and bread in the morning. (2) Was for the purpose of supplying their need and reproving their murmurings. (3) Was to convince them that Jehovah, not Moses and Aaron, had brought them out of Egypt.

IV. God's glory in the cloud. Vs. 10–12. This was some extraordinary display of the divine presence. It was to teach the people to put more faith in Jehovah. His whole purpose was that "Ye shall know that I am the Lord your God" (v. 12). So all His dealings with us are to establish our confidence in Him. This is the one needful thing.

V. What was the manna and how was it supplied to Israel? (1) It resembled the gummy exudation of the tamarisk which abounds in the Arabian peninsula. It lay on the ground in round particles, white in color and having a sweet flavor. (2) It was miraculously given to the children of Israel. The following points prove this: (*a*) It began to fall at the time the Lord promised. (*b*) It continued for forty years until Israel came into possession of corn in Canaan. Its arrival was abrupt and its cessation was sudden. (*c*) It fell six days in the week but not on the seventh.

VI. The manna a type of Christ. This truth is developed in John vi., 31–35. (1) Both came from the Father. (2) As the manna was the staff of life to Israel, so is Jesus Christ to the world.

June 12, The Commandments.—Exodus xx., 1–11. **1887.**

I. Preface to the Ten Commandments. Vs. 1, 2. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Here we have reasons for obeying the Commandments. (1) Because the one who gave them is the Lord God. His excellent nature, His infinite goodness and wisdom, etc., all call for a willing response to what He says. (2) Because He is our Redeemer. The deliverance from Egypt was a type of Christ's great salvation. (3) The more the character and work of God are studied by us and understood, the more heartily will we obey His law. Ignorance as to the Bible is an awful sin.

II. The First Commandment. V. 3. (1) This means that we must know the true God as He is revealed in Jesus Christ. (2) We must acknowledge Him as our Lord, Possessor and Master. (3) Must worship Him as our Father, Redeemer and Benefactor. (4) Must cherish Him in our hearts in love, gratitude and holy meditation. (5) Must work for Him so as to honor Him before the world and establish God's kingdom of righteousness in all the earth. To do all this, the Scriptures must be made a life study.

III. The Second Commandment. Vs. 4–6. (1) No image must be used in worshipping God. He is a Spirit and must be worshipped in the spirit and by the aid of the Spirit, not by any pictorial or material representation. (2) Idolatry in every form is a sin, whether we make a visible image of God or frame such an image in our own mind or pray to saints in glory. (3) God can only be worshipped in the way appointed by Himself in the Bible. (4) It is the duty of all men and especially the Church to keep the worship of Jehovah, pure simple and spiritual. (5) The reason for this is that God is jealous of His own name and honor. He alone knows how men ought to serve Him. (6) Those who are allowed to dishonor Him by false worship shall be punished. (7) Those obedient shall be blessed.

IV. The Third Commandment. V. 7. (1) Here we find blasphemy forbidden. (2) All irreverent use of any holy thing. (3) The name of God is not to be used thoughtlessly or in matters of insignificance. (4) The subject of taking an oath as a witness is involved in this command. Perjury is a great sin.

V. The Fourth Commandment. Vs. 8–11. (1) "Remember." This shows that the Sabbath-day had already been established. It was from the beginning. (Gen. ii., 1–3.) (2) It is to be a religious

day: "Remember the Sabbath-day to keep it holy." (3) It is to be a day of rest from secular toil: "In it thou shalt not do any work." (4) Ample time is given for labor and work: "six days, etc." (5) It is binding on all parties: parents, masters, children, servants, cattle. (6) Reason for its observance is God's example in Gen. ii., 1–3. (7) Being a moral law, it is binding upon men now as it was on Israel. It is still a day for physical rest and for spiritual cultivation.

June 19, **The Commandments.**—EXODUS xx., 12–21. **1887.**

I. The Fifth Commandment. V. 12. (1) This command involves fidelity on the part of the parent to the child. There must be prayer, correction, a good example, etc. (2) Children must love, fear and obey their parents; supply their wants, pray for them, and show respect for them after death. (3) Both long life and temporal prosperity are promised to all who honor their parents (Eph. vi., 2, 3).

II. The Sixth Commandment. V. 13. (1) We have set before us the great value of human life. (2) We must use all lawful means to preserve our own lives and that of others. (3) We must not destroy our own life or take the life of any man unjustly.

III. The Seventh Commandment. V. 14. (1) Personal purity. (2) Avoid temptation. (3) Must be chaste in thought, word and deed. (4) It requires a clean literature, a modest behavior, and a becoming apparel. (5) Forbids wilful desertion and unkindness between husband and wife, etc.

IV. Eighth Commandment. V. 15. (1) We must procure wealth honestly. (2) All gambling and theft are forbidden. (3) We must avoid idleness, sloth, waste and unnecessary giving so as not to have any temptation toward getting wealth by unholy measures. (4) The world must be used not abused.

V. Ninth Commandment. V. 16. (1) We must speak the truth. (2) Must preserve our own and our neighbors' good name. (3) Must abstain from all whispering, slander and tale-bearing. (4) How important it is to watch over our tongue.

VI. Tenth Commandment. V. 17. (1) This law is against the awful sin of covetousness in all its forms. (2) It would urge us to be contented with our own lot. (3) It would have us avoid the sin of envy because of another's prosperity. (4) We must, to obey it, avoid lust. (5) We ought to set our affections on things above and love one another.

Helps in Pastoral Work

Installation Service—Charge to the Pastor.*

BY CHARLES D. SHAW, D.D., SECOND PRESBYTERIAN CHURCH, PATERSON, N. J.

MY DEAR BROTHER: In the unavoidable absence of Dr. Magie—an absence which we all deeply regret—it devolves upon me to give you a charge, as part of the rightful ceremony attendant upon your formal installation as pastor of this church. You are not to be addressed as if you were a novice in this work, as if you came to it untried and inexperienced, as if you knew not what you ought to do. Not so! You have made full proof of your ministry elsewhere, and you come to us as a workman not needing to be ashamed. We welcome you to our Presbytery and our city, and hope for blessings to ourselves from your residence and labors among us.

But in assigning to you the full pastoral oversight of this church, Presbytery rightfully follows the ancient and honored custom of reminding you of your duty. Pastors come and go, but the Church remains. Congregations alter, the old die, the young grow to maturity,

* Delivered at the Installation of Rev. Frank E. Miller as pastor of First Presbyterian Church, Paterson, N. J.

strangers appear in the courts of the Lord's house, and once familiar faces vanish thence and are seen no more. Yet through all these changes the Church abides. On the sturdy oak the budding leaves that now push forth are not the same as last year's foliage; but the tree is the same. And so this honored church stands in her strength and beauty, though great changes have taken place. "The old order changeth, yielding place to new. And God fulfils Himself in many ways, lest one good custom should corrupt the world." Out of the thronging forces of this venerable church a new and noble congregation has been formed. It lives and prospers: but life and prosperity are in the old as well as in the new. This change is but an incident in the onward march of the Redeemer's kingdom. It is not disaster, it is development. It is not loss, but gain. It is not to be deplored, but rejoiced in.

This church is a jewel in the Presbytery's diadem. Its past record is all honorable; it shines with the lustre of more than seventy years of prayer, piety and duty. With love and honor for what it has been, and with confidence and hope for what it is, the Presbytery gives this church into your charge. We believe you will keep its brightness unsullied, its glory undimmed; we hope that under your care its radiance may grow even more brilliant, and its splendor the more to be remarked. The church is like a precious gem, in truth; but it may be rightly and scripturally viewed under another figure. It is a flock of the Great Shepherd, and it is now committed to your care as an under shepherd of the Lord. You are to be its pastor, and the duties of the pastor toward his flock are to feed, to rescue, to comfort, to cherish, to defend, to guide.

These are your duties, let me remind you, my brother. You are to feed this flock. You will not "scramble at the shearer's feast," nor of your people will it be said, "The hungry sheep look up and are not fed, but, swollen with wind and the rank mist they draw, rot inwardly and foul contagion spread." You will provide them with gospel food, with the nourishing truth that is in Christ Jesus, whereby they shall be strengthened and grow, so that their thriving shall be seen and known of all men. Not with vague speculations that have no more substance in them than morning clouds that roll along the mountain-side, not with fairy tales of science that are but brilliant imaginings after all, that can only amuse, not instruct or help, not with the uncertain and untrustworthy products of man's wisdom which cannot fortify the will or cheer the heart or satisfy the soul—not with these will you feed this people, but with the sacred verity of God, drawn from the Bible, and bearing with it into the deepest recesses of their nature the powerful influences of the Holy Spirit. The Word revealed from Heaven, the Word spoken by prophets and apostles, the Word uttered by Him who was Himself the Incarnate Word, this will be the staple upon which you will feed your flock. Sweet, savory, life-giving, life-sustaining; suited to all ages, classes and conditions; the truth which has nourished your own soul will be the provision to which you will lead this flock of Christ.

You will not only feed them with gospel truth, but you will rescue them from the perils into which mankind are liable to fall—perils of wrong doctrine, perils of wrong-doing. So the literal shepherd rescues with his crook the members of his charge that are mired, or that have fallen into pits. Not all the flock will be thus endangered; but some may. Erroneous doctrines are abundant, and they meet us everywhere. In the old days when books were few and newspapers fewer still, when the one great fountain of instruction was the pulpit, and the library of most households held only the Bible, the "Pilgrim's Progress" and a few books of sermons or devout meditations, false doctrine was in many places unknown, or known only to be feared. But now when papers, magazines and books are blown around us by every wind thick as autumnal leaves, errors of doctrine are rife and take hold upon many minds. From these false and hurtful opinions the pastor is to rescue his flock,

lifting them up out of the delusions and snares into which some of them may fall.

If any wander into wrong ways of living, if they fall into the bondage of strong drink, if they are taken by any form of vice, if they wander from the integrity, uprightness, honor and fidelity which are the Christian's proper walk, O, man of God, it is thy duty and privilege to seek them out and to labor to deliver them from these hurtful lusts and ruinous ways.

You will comfort the flock. The strong, the brave, the successful may not need this part of your work, but there will be others who do need it. Day by day there will be stricken households, smitten hearts: Rachel weeping for her children; a man lamenting for the desire of his eyes taken at a stroke; Naomi saying, "Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me;" children mourning in their orphanhood; sisters saying with tears, "Lord, if Thou hadst been here, our brother had not died." There will be the aged with trembling hands and stumbling feet, tottering down life's descent and fearing as they go; there will be the poor, suffering the pangs and tortures of penury; there will be the tender-hearted grieving over their sins and the sins of others; there will be the conscience-stricken in agony lest they have committed the unpardonable sin. To all of these, dear brother, you must bring care and consolation suited to each case, as the good shepherd binds up the broken, heals the wounded, cares for the sick, carries the feeble, pities the aged, and soothes the affrighted. The literal and the spiritual are here the exact counterparts of each other.

You are to cherish particularly the young. So the shepherd does, whether on Scottish mountains or in Syrian valleys. "He shall gather the lambs with His arm and carry them in His bosom," said the prophet, fortelling the work of Messiah. Here lies a charming and hopeful part of the pastor's work. To be the friend and teacher of the young, to love them and to have them love him, to influence them toward Christ and Heaven, to be in their fresh hearts a power that makes for righteousness—what could be more attractive, or what could yield a richer reward? No man must be so busy with the sheep that he overlooks the lambs; no man must think his ministry is only to the mature, the experienced, the wise, to those who are in the thick of the fight struggling with every energy. These *are* his charge; he must go to them, sympathize with them, help them; but he must not forgot those who are coming up the slope with songs and smiles, drawing near, almost unsuspecting, to the parting of the ways where the dew of youth must vanish and the sweat and tears of maturity take its place. While they are young and glad and merry, cherish them in your inmost heart, my brother, and let them learn from you the love of Christ. Shepherd the lambs; cherish the little ones; care for the young.

You are to defend the flock from the assaults of infidelity and from all the attacks of the adversary who goes about like a roaring lion seeking whom he may devour. You are to warn against the dangers which lie outside the track of the footsteps of the flock. You are to endeavor to keep your people together in a compact body, united in affection for each other, in loyalty to the order and doctrine of the Church, in devotion to every duty, in the practice of spiritual piety. Thus marshalled, compacted and unified, there will be no stragglers for the wolf or the bear to seize, and you will be able to present your entire charge to the Lord Jesus undiminished and unmarred.

You will guide your people from point to point, from truth to truth. The pastor's work is not an unvarying round in a narrow circle without advance. As your own heart grows riper and richer in Christian grace and knowledge, out of its own fulness you will be able to tell more of the sacred story of the Cross—that story whose scope is the whole vast field of human loss and divine redemption. Climbing yourself to grander heights of attainment you will be able to show your people all the way. Going before them you

will lead them on from summit to summit of devotion, joy and consecration. A fuller sense of pardon, a richer possession of divine grace, a more nearly complete submission to the will of God, a larger delight in doing His work will distinguish you—and them. You will be their guide into that spirituality of religion which is the New Testament ideal where worship is no longer a mere form, but the soul's precious communion with its Maker and Redeemer; where duty is no longer a task but a pure delight.

Not in your own might, brother; not by strength of intellect or force of will can this be done. But we remember one who said, "I can do all things through Christ which strengtheneth me." In such a faith, with such a hope, take thou this charge, my brother. Thus Presbytery gives it into your hand.

Common Sense Preaching to Common People.

By Rev. Smith Baker (Congregationalist), Lowell, Mass.

By common people we mean, not the educated or the ignorant, the rich or the suffering poor, but the middle class of society who are neither rich nor poor, learned nor ignorant, but intelligent and in comfortable circumstances—comprising the vast majority of all our people, and from whose homes are to come three-fourths of the leading men of the future—the most important part of society.

1. Preach not learnedly, but intelligently. Give the result of culture, not its methods. Learning and clearness are not the same. The people do not want to hear a man tell how many times a word occurs in the Hebrew or Greek. We recently heard an honest, scholarly man, before a congregation of common people, with intense earnestness use Hebrew, Greek, Latin, and French words. They doubtless thought him learned and dull. Not long ago we listened to a sermon from a cultured young preacher, just home from Germany, before a congregation mostly of farmers, upon the "subjective influence of Christian consciousness," and, as an honest deacon said, "the more he unfolded it the more he covered it up." What is culture good for if not to make truth plain? The preacher to the common people must be sure he understands his own thoughts, and then seek to make it impossible for any one to misunderstand him. The people like clearness.

2. Preach not theologically, but practically. Theological preaching is seeking to prove a doctrine for the sake of proving it—which is lecturing, not preaching. Practical preaching is the unfolding of some great doctrine in its relations to human life. The people like to hear about the great fundamental truths when they are made to touch human experience, but when they are only displays of metaphysical, logical, rhetorical, or exegetical skill, then they become, like all technical addresses, dull. The preacher has no right to turn himself into a lecturer before he is called to a theological professorship. One of the most learned and logical preachers in our land, who a few years ago was one of the most brilliant and popular of our preachers, has lost his hold upon the people simply because he has turned his sermons into lectures, and seeks to prove the truth rather than apply the truth to men's souls. Our pews are so empty because so many ministers are trying to be small theological professors rather than proclaimers of the Gospel. We are never to preach a truth for the mere sake of proving it, but for the sake of its helpfulness to men.

3. Preach not negatively, but positively. The people are never drawn or held by doubts, suppositions, or speculations. Infidelity has no power with the masses except as it is a positive negative. It is an asserting scepticism which draws men. So in the pulpit: the majority of men are too busy and tired to investigate truth for themselves; they look in religion, as in medicine, as in law, to their teachers. They demand certainties. Not dogmatism, but the evidence that the preacher not only thinks, but believes and knows, what he says—that they are realities to his soul. All the great people drawing preachers have been positive preachers. There is a charm, a magnetism, about an honest, positive man which men enjoy. It is a

proclaiming pulpit which the people love.

4. Preach not formally, but earnestly. A man may be intelligent and practical and positive, but cold and dull; you have heard such men—good, honest, clear-headed, and faithful, but powerless because there was no earnestness in them. Earnestness is, after all, the art of preaching. By earnestness is not meant mere noise or excited declamation, but a passion of soul which fires the brain, the will, the heart, the body, and brings the whole man into an excitement under the truth. It is passion in delivery, sometimes calm and sometimes agitated, but passion in the pulpit—not lung power, but soul power. The people enjoy it. It is the highest art, in song, in the actor, on the platform, in the pulpit. A few years ago I passed an evening in a cultured New England city with one of the most learned, unemotional of our American college presidents. The question arose where we should spend the time. We were informed that in one church a very learned, metaphysical preacher was to lecture, and at another church a popular pastor was to preach. It was left with the president to decide which we should attend; his quick reply was: "I am tired to-night: let us go hear the Methodist man." The learned president voiced human nature. It is tired, and demands mental and spiritual fire. Our pulpits do not suffer half so much from lack of culture as from dulness. There is now and then a criticism about sensationalism in the pulpit, but where one church suffers from a sensational preacher twenty churches are dying from a tame preacher.

5. Preach not merely ethics, but spirituality. Nothing is so popular, after all, as the old truths which touch the deepest needs of men's souls. The supernatural has a fascination about it which draws men, and when they see the preacher deals with it and has it in his own soul, and that it is the fact which burns in his heart and is the fire which gives earnestness to his life, they will come to hear him. Honest spirituality is the greatest power a man can have. An unspiritual preacher may be cultured and dogmatic to the extreme, but sin-sick humanity will look upon him as a sounding timbrel! Let a man be intelligent, practical, positive, earnest, and spiritual, and the people will listen to him. Dull preaching is a sin. Let the preacher give the common people the best there is in his brain and the hottest there is in his heart, and they will come to hear him. No truths are so grand and fascinating to the people as spiritual truths, and no art so high as the proclaiming of these truths to the souls of men. When people do not come to hear us preach it is more our fault than theirs. The common people heard Him gladly; and as we are like Him, clear, practical, positive, earnest and spiritual, they will come to hear us also. It is not more art or more ritual, or finer music, or a new Gospel that the common people demand, but more manly, sensible, impassioned, spiritual preachers. —*Christian Union.*

THE PULPIT TREASURY IN THE FAMILY.

Love of Home.

By Rev. D. W. Thomas, Ohio.

The love of home is not an art nor an accomplishment. It does not come from early training or education. It is the instinct of humanity. It is the gift of God. It is a pure emotion and brings joy and comfort to the humble and the great. "Be it ever so humble, there's no place like home." No wonder that the simple song of John Howard Payne endeared him to the world. The world felt its touching, tender truth and wept a sympathetic tear. It is the want of home that makes tramps and vagabonds and desperate men. Sometimes I think the nation could well afford to give to every father and mother a house. Besides the love of those who are dear to us there is something in the locality that affects us—something in the familiar scenes, the trees, the fields, the branches, the run-

ning spring or the generous well. We love the trees and vines that have borne us fruit or given us shade; the open fireplace that gives us welcome on a winter night; the bed that gives us rest and sleep, and the ever pleasing prospect of the distant hills and mountains that seem as if reaching up to God.

Even the beasts and birds are conscious of this love of home. "The lowing herd winds slowly o'er the lea," as they seek their accustomed place. The faithful, loving dog will travel miles and leagues to reach it, and the cat cannot be easily weaned from the chimney corner. Man has made use of this never-failing love of the carrier-pigeon, and it commands our respect and admiration when we see it released from the unwilling prison of a distant land and watch it ascend and circle, and take its bearings, and then with swift and tireless wing make for its home by the nearest line.

Oh, the love of "Home, Sweet Home," how happy we should try to make it! In all this broad land is there a heart so cold, so hard, or so burdened with care or sorrow, that it does not thrill responsive to the plaintive strains of this song so beloved—whether voiced with unconscious pathos by some sweet singer, or rolling forth in the deep diapason of many stringed instruments? Especially in the hush of eventide when stillness has fallen alike upon the soul and upon nature, do these words, born of the lonely yearning of one who was himself a homeless wanderer, stir the tenderest deeps of the spirit with infinite longings for all that the words imply. If our feet are pressing foreign soil, nature may woo us vainly with the vast grandeur of her mountains, the far sweep of her forests, the still beauty of her fields and lakes; one bar of "Home Sweet Home" like the wand of an enchanter, will instantly paint for us the fair picture of the dear old hearth-stone and household goods beyond the seas, while our eyes fill, and every pulse throbs with sudden tenderness over the vision. So in the serene eventide of life when we sit with folded hands in the soft afterglow, musing upon the "Long ago," one picture shines upon us clear and distinct from out the silvery mist of threescore and ten, it may be, and that is the home of our childhood—always beautiful to us in the softening haze of memory, whether it be palace or cottage, around which shines the halo of mother-love and gentleness, where we felt the protecting strength of a father's care. Delight is ours as our eyes travel fondly over every little artistic arrangement, every graceful adornment of this or that well-remembered room of our old-time home. Then while we may, as the old earth grows glad and beautiful again in this fair resurrection morn of nature's buried darlings, let us catch and hold these sun-pictures, these photographs, as precious souvenirs for ourselves and our children in the future. Then dear brethren, let us strive to make happy homes. For only a few more days of toil, a few more days of trouble and sorrow, sickness and death. Then all will be over, when we shall enter that sweetest home of all beyond this vale of tears. There shall be no sickness, trouble, and sorrow, and no parting there. It is our eternal home.

Matrimony.

By T. L. Cuyler, D.D.

The social malaria of these times is a false idea of matrimony; the consequent curse of the day is easy divorce. Every strand that is cut in the sacred bond of wedlock loosens the fabric of both society and the Church. Easy divorce breeds a practical polygamy as abominable as any in Utah. Occasionally divorces are justified by the criminal conduct of one party towards deceived and long-suffering innocence.

"Incompatibility" is no more a valid ground for divorce than bad digestion or a broken limb. I have watched the after history of the hundreds whom I have married, and have usually found that the "misfits" were the result of hasty or thoughtless engagements—sometimes in defiance of parental wisdom and wishes.

When young people go into an engagement for life as carelessly as they go to a picnic they must expect to pay for their folly with bitter experience. With thousands a marriage engagement is a

matter of boyish or girlish caprice. Sometimes a wife if sought for the gross gratification of sensual appetite; sometimes as a shrewd pecuniary speculation; sometimes to secure a support for shiftless laziness from a father-in-law. Such violations of the sacred core idea of wedlock often end in the divorce court, or in some other form of permanent separation. If wise marriages are "made in Heaven," then the hasty, loose, selfish, or libidinous sort are the handiwork of the devil. I would like to whisper in every young lady's ear—never be "to be had" too cheaply; never say "yes" too hastily; never accept any man who cannot offer you a love without a rival and a character without a stain. Common sense, industrious habits, a warm heart, and a Bible conscience are the first requisites; when a young man can lay these at your feet be careful how you say "no" to him; you may be sorry for it, and by and by take up with a sorry stick from a silly fear of being laughed at as an "old maid." But the easier that the divorce process is made, the more numerous will be the hasty, reckless and ill-assorted marriages.

Probably there never was a marital union that did not involve a single particle of friction; and simply because no man is a demi-god and no woman an angel. But even the few and inevitable frictions will not wear on the "rivets" if they are kept well oiled with unselfish love. When true hearts are wedded in the Lord, and wedded for Heaven, they can bear an occasional disagreement of taste or judgment, or a few disappointments, and not love each other one whit the less. What cuts a wedding ring through the soonest is wilful neglect.

QUESTIONS OF THE DAY

Man's Need of the Sabbath.*

By James Morrow, D.D. (Methodist Episcopal), Philadelphia.

It is a characteristic of our times to dwell upon the advantage of modern life, to talk of the discoveries of this country and of the inventions made by living men.

Yet it may be worth our while to remember our indebtedness to the past. Certainly the most potent forces upon our characters and destinies come from things inherited, not from things discovered or invented.

We were born under a roof where there was a Bible, and the first sound that fell upon our infant ears, after our mother's lullaby, was the sound of the church-going bell in the holy calm of a Sabbath morn.

This inheritance of the Sabbath came to our ancestors as well as from them. Back century after century, back into millennium, back to the first Easter, back to the giving of the law on Mt. Sinai, back to the scene of the first recorded sacrifice, when the first brothers of the race met outside of the closed gates of Paradise, "in the process of time" which clearly means an appointed period at a regular interval—in other words, the Sabbath.

In our own days, blatant infidels and pseudo friends of the working classes ask us to give up the Sabbath—to relinquish our inheritance. The "Liberal League" and other anti-Sabbath associations call upon us to turn the holy day into a holiday, and we are called upon to justify our love for the Day of Rest.

We do not fall back as we might upon the authority of God and the commands in the Decalogue. This, however conclusive to us, is not to them. Meeting them on their own ground, we say, in the words of our Lord, "The Sabbath was made for man." Man still needs it. Why?

1. *Because of his physical nature.* Jesus knew that, when He said, "The Sabbath

* An address delivered at the anniversary of the Philadelphia Sabbath Association.

was made for man." It is His hand, nail-marked and bleeding, that has shut off the steam in factories and workshops so that no hammer clangs or shuttle flies. As He once spoke to the storm-tossed sea of Galilee, and there was a great calm, He once more speaks. He is looking over the rough sea of human life and His divine "Hush" falls upon the clamorous exchange and wrangling courts of law and noisy wharves of industry. He sees the overworked and hard-handed sons of toil, and says to them every Lord's Day, "Come here and rest awhile."

I think men work too much and too long. I believe in shorter hours and in the Saturday half-holiday. Nor should we Christian men stand by and let humanitarians lead in this great reform. The Church ought to advance in securing that which will cut away many of the popular objections to our way of spending the Sabbath.

I was pained a short time ago when in answer to my question about his son's attendance at church, his father replied, that he spent the day chiefly in sleep. Often he said he returned home so wearied from his long day's work in the brickyard that he is unable to eat his supper, and will throw himself upon the floor wearied and sick. Even sleep is better than work. Not the best—worship is that—but the overtasked and unstrung man is better in God's hands. And when man feels that he owes his Sabbath to God it may help him to think more of his Creator and eventually lead to prayer and praise.

The Deists of France acknowledged to Dr. Norman McLeod that they had been bred to do without Sunday, but could not. They found out like other men that shorter hours do not mean less work. Now these men were not Christians. They had left Roman Catholicism, but had not become Protestants. The pendulum that had once swung to superstition now swung to Rationalism. But their testimony for the Sabbath as a necessity for man's body is likely on this account to be more appreciated.

2. Man is a domestic being, and he needs the Sabbath for the cultivation of his family affections.

Nothing makes the lot of the great mass of mankind more sad than the fact that often he is almost a stranger to his own children. The early risen toiler leaves his little ones asleep on the raw morning. His kiss falls lightly on their cheeks as he steps from their side to his work. He returns to find them asleep, and only on the Holy Day does he find the opportunity to listen to their pleasant prattlings.

The conscienceless corporations have much to answer for, that would rob such a man of the only time for the enjoyment of his true home-life.

3. Man is a religious being, and God's Day is needed for God's house. These are closely linked together. Were there no Sabbath, such beautiful temples as this in which we worship would soon cease to be. Where the church spire does not pierce the sky as with a wedge—the only sounds are those of revelry or the grinding mill-wheels of toil and task.

Our Association deserves well the support it receives and the position of honor that it holds among the churches. It is patriotic. It seeks to sustain the laws handed to us by our forefathers, and desires that all who in distress and debt come to us from afar should conform to the laws of the land which they adopt. We defend these laws. We affirm that laws to prevent crime are as justifiable as laws to punish crime. We further maintain our right to legislate on moral questions. The germs of our holy religion permeate the Constitution.

In Eastern lands travellers say that they frequently meet with traces of the vampire. Sometimes a whole village is in dread of the fearsome thing. It is a corpse that has come from the burial place to suck the warm life-blood from men, women and children; when it comes a blight falls and horror reigns. We have the vampire here. In our "Liberal League" and kindred societies I see a foe to every blessing we enjoy. A thing that fattens on life—the life of faith, of peace and heavenly joy. The draught they offer the working classes is not less deadly because of the honey on the edge of the cup. To open picture galleries and

museums, to have sacred concerts in the parks and moral dramas in the theatres. This is the way in which they propose to beguile the unwary and filch from man the Day of God. Let us be faithful to our inheritance, faithful to our convictions on the matter. In spite of the laughter of the light, the contempt of the scornful, and the abuse of the brutal, the sweet breath of praise will come from a myriad mother hearts from distant quiet country homes for the way in which the churches and the Sabbath Association conserve the day of rest for their sons and daughters.

Looking at the platform to-night and seeing representatives here of all branches of our common Protestantism, I was reminded of the scene before Trafalgar. Nelson and Collingwood had quarrelled, but on the eve of the great fight the latter came to Nelson's ship, and pointing to the long line of the Frenchmen said, "In the presence of yonder foe let us shake hands."

So in the presence of the enemies of God's Day — man's Sabbath — let us, brothers, shake hands. United before the common foe let us swear eternal vigilance and consecrate ourselves to the glory of God and the best interests of our brother man.

PRAYER MEETING SERVICE

Prayer-meeting Courtesy.

By Rev. S. W. Adriance.

1. I mean *courtesy* to the leader. It is a great unkindness to leave him unsupported. He takes his place relying on our pledged assurance that we will hold up his hands. It is an absolute lack of common charity, therefore, for fifty or a hundred of us, his friends, to sit facing him and see him troubled, trembling and self-distrustful, but not rouse ourselves to help him. His position is that of one appointed by us all to lead us to the warfare, and when the battle thickens he beholds himself alone. Nay, we are even discourteous to the point of absolute cruelty. The pause comes, and he waits for a word; but all those fifteen who have as yet taken no part, stare at him in cold, relentless, pitiless cruelty. Be courteous to the leader.

2. Let the leader be courteous to the meeting. It is not kind to the prayer-meeting committee to be appointed, and then not go, nor send any notice. You simply stay away, that's all. But that is one of the sins of omission, which is a flagrant sin of transgression. It is a cowardly breach of etiquette. Because it gives the impression that the prayer-meeting committee have been derelict in duty. You choose to saddle them with this load, and, more than that, it hurts their feelings. And more still, it puts a stumbling-block before the meeting. No one else is prepared to lead, the meeting begins late, and all is thrown into confusion by staying away.

3. Be courteous to the stranger. If you had him in your house, you would try to make him at ease. He is just as much your guest at the prayer-meeting. He may have run in for shelter. Your friend's soul may be in special danger. It is worse than the Levite and priest acted. For they passed him by on the highway. But we pass by our friend's critical hurt in our own home. He has come in as our guest, and we all sit dumb and uninteresting. Be courteous to him. "Give him a hymn-book?" Yes, but more. Give him a good word, spoken in the meeting; let him carry home the remembrance of an earnest prayer. We are told of successful, earnest preachers, under whose ministry occurred many conversions, that they ever carried into their pulpit the thought that some one had come into the house in special need. Every service was thus a critical service. This is equally true of *every prayer-meeting.* To some one it is a serious crisis. And as we cannot tell the burden and longing which those around us

carry under their calm and indifferent exterior, the only true way is to exercise the highest type of Christian courtesy *to every one at every meeting.* Our manners have a great deal to do with our morals. Our manners have a great deal to do with our neighbor's morals.

4. Courtesy to the brother or sister who participates. The forgetfulness of the commonest rules of courtesy is often apparent. Trifling slips, quaint language, unfortunate blunders, stumbling hesitancy are not matters to be laughed at in a meeting which is a drill-room of the Lord Jesus Christ. I have known pert young misses and conceited young men make rare sport of the evident embarrassment of some one who was heroically endeavoring to honor his Master at great personal discomfort. This fear of criticism on account of deficiencies of which he is most painfully conscious, has in the old time kept many an earnest young brother from becoming a prayer-meeting helper. Thank God, we are at earnest drill now! Let us therefore be extremely courteous. By and by it will occur to me. I will make a blunder. I am sure I shall not want to be laughed at. Let us all try, when anything like this occurs, to cover it at once by starting a hymn, or relieving the brother by ourselves participating at once.

5. Be courteous to yourself—I mean your real self. Do not be rough with your own hopes. A man will be much more likely to be courteous to the world with genuine kindness, who is courteous to his own children, to his own wife. We none of us can afford to treat our own souls disrespectfully. To be careless and indifferent and noisy in the prayer-service, to be irreverent during these holy services, is a wanton, cruel, disrespectful treatment of that within us—our soul. He who values his own self lightly, will be willing to trifle with other souls. This is, after all, the true beginning. He who regards longingly the needs of his struggling desires and choices, and looks on the prayer-meeting and his own participation therein as a means to his own growth, will surely respect others. Be courteous to thyself.

6. Be courteous to the Holy Spirit. "Grieve not the Holy Spirit." Honor Him in your conduct by your participation; remember Him in your prayers.

One of the prime essentials to a good meeting, a great blessing, and continued prosperity, is a thorough and consecrated courtesy. Even in a dull meeting, yes, most of all in a dull meeting, it is unpardonable. "Let no one despise thy youth, but be thou an example of the believers." Let us, for Christ's sake, show that our standard of devout, courteous attention is very high.—*Golden Rule.*

Mission Fields

The Churches and Missions.

By Oswald Dykes, D.D. (Presbyterian), London.

Of the modern movement for the extension of the Gospel, and especially of its prospects, I should like to say a few words; partly for encouragement, partly, too, for warning. This is the outstanding fact in the religious history of our country; and much of its interest centres in the question: Is this, which is the latest, likely to prove also the last of the Church's efforts to fulfil her mission? In other words, Is the present movement likely to retain its force until every portion of the human family has heard the tidings of salvation? . . .

How striking is it that the Christian nations which, amid the decay of faith, have retained the keenest evangelical sympathies, are precisely those at whose feet lie spread the widest and most promising portions of the non-Christian world: England, that is, and America, with their all-embracing commerce and their all-con-

quering language! Especially notable are those exigencies, whether of war or trade, which have providentially forced these two states into closer contact than any other with those ancient strong people in the further East that are to-day the homes and bulwarks of the Gospel's chief rivals among the faiths of the world—with India, with Burmah, with China, with Japan. Southern Asia is the stronghold of modern heathenism; and Southern Asia has at this moment become the scene of a death-grapple betwixt Christianity and the leading historical religions of mankind—a grapple into which the Christian Church has been flung in large measure through no choice of her own, but which, it is plain, can be closed only by the "survival of the fittest." Events are hurrying on a crash of creeds that may convulse Asia from the Persian Gulf to the Yellow Sea, and offer Christianity an opportunity the like of which she has not seen since Constantine the Great.

But while ancient civilizations are changing shape beneath the action of new solvents, ancient barbarisms, long hidden, are being sought out, and through the allied powers of commerce and the Gospel are yielding to civilization: notably in Africa, that new-found sister among the continents.

Weighing all the facts, does not the impression force itself on the mind that now, at length, in the end of the ages, by a thousand converging lines of Providence, the Lord Jesus, who is Head over all things, is summoning His Church to her final and supreme effort, and that He intends her fervor in the cause of missions to increase "till each remotest nation has learned Messiah's name"? True, the Church's duty to preach to every creature has been the same from the beginning. But every duty does not press with equal urgency at every time. Our forefathers had their special work to do, and we have ours. Ours is to spread the message. To this the times are calling us. The globe grows manageably small. It grows one. A strange, unifying process is going on, binding long-sundered peoples. As space and time are practically lessened and intercourse gets closer, there comes a wiping out of alien usages, an assimilation of men everywhere to the same prevailing type. Must not all this hasten a time when one religion, too, shall everywhere prevail? Can any man doubt what religion that will be?

If mission work is to be done, and quickly done, one thing grows every day more clear: the present pace is far too slow. We need to be told that we are doing but a bagatelle of what ought to be done; and already there are voices that tell us so. With our present expenditure of men and money we are making no headway. A recent pamphleteer has even published the startling statement that, relatively to the heathen population of the globe, we are losing ground. Through mere increase by birth-rate, and the saving of life effected by Christian influence restraining wars, arresting pestilence, or relieving famine, the vast heathen populations, it is said, are growing far faster than we are converting them, so that the number of non-Christians now alive is alleged to be "vastly greater" than when your own Carey issued his famous "Inquiry" exactly one hundred years ago. All we have done, then, it seems, has failed to keep pace with the growth of the heathen world. At this rate we shall never convert the heathen. The moral is that we should do ten times more. Everything is ripe for a supreme sustained effort all along the line. It will cost much, but it has to be made.

All who study the subject come to but one conclusion—that if the enormous and multiplying swarms of human beings who know not Christ are ever to hear His name—indeed, if they are not within a measurable time, to choke the earth with the spiritually dead—Christians at home must rise to the occasion and lavish means and men upon the work at this favorable juncture on a very different scale from anything we have seen. The dignity of the service to which our Lord invites us has yet to be appreciated. The urgency of the hour has to be understood. Our joint and several responsibility for the work has to be brought home to each of us. The money power of the Church needs to be used without stint. But far more the

of heart" among not a few. The little hand-bell ringers played on their bells; other speakers followed with earnest, manly words of Gospel truth, illustrated by telling anecdotes from life; and finally as they passed through the door, each received a copy of the New Testament penny edition, and a new sixpence from Miss Holt's hands. Seventy miserable ragged fellows lingered behind to apply for admission, and we hear that Dr. Barnardo received about sixty-five at once into training at the Labor House for Destitute Youths. In these cases the "*De Profundis*" may surely give place to the "*Te Deum Laudamus.*"

Preparing for a Revival.

Believe in revivals. Churches are made by revivals, and will die without them. To fear a revival is to fear the coming of Christ. There are some practical measures which result in a revival, which the churches are too prone to ignore, partly because they are so practical:

1. Individual, reconsecration, heart-searching, frequent and protracted closet devotion, wrestling supplication. Let the church-members get where they can no longer honestly sing:

> "Dear Lord, and shall we ever live
> At this poor dying rate?"

Let them cease not in their work of heart-seaching and consecration until each can sing, as he may, from Beulah land,

> "The Saviour comes and walks with me,
> And sweet communion here have we."

O child of God! begin the revival in the Jerusalem chamber of thine own heart.

2. Go to work; specific work, for the specific end—more life. Let each member honestly, earnestly, prayerfully, and faithfully labor with, say, at least four individuals for their reclaiming or salvation before the specified time for the coming of the evangelist. Why be so numerically specific? Because it defines duty, and spurs to activity. Armies are made up of individual men, by a specific and numerical process. Revivals will come by the same process. We do not labor effectually for all, unless we labor effectually for some one. Be content to revive and save men one at a time.

3. Assemble together, for the one specific purpose—spiritual quickening. Let there be a central meeting, or neighborhood meetings, so as to reach all the members, daily, for the additional light and power that thus comes from waiting upon God. At these meetings *all* should pray, and for the one thing needed—a revival. Let all sealed lips be unlocked. We are not apt to overestimate the importance of such a test of willingness to co-operate. God has made it a simple and plain condition: "Ask, and ye shall receive." A church-member cannot want a revival very much who is unwilling to make the sacrifice that is requisite to attend such a daily meeting, and, when there, to open his lips and ask God for it honestly, earnestly, and persistently.

4. Let individuals and the church remove all obstacles to a revival. Arrange business so as to attend the meetings. Give up all conflicting enterprises. In doubtful things give the cause the advantage of the doubt. Settle quarrels, heal animosities, right wrongs, quit bad habits, forsake every known sin. This condition of things is a revival prepared for, expected, begun. Let not the church be as the worldling Herod, hearing many things gladly, but inviting the evangelist to his own beheading and its condemnation; but rather, like Cornelius, let their condition be one of petition and consecration, and some Peter will be sent to complete the work so thoroughly begun.—*Congregationalist.*

Self-Consciousness.

By Phillips Brooks, D.D.

There is a constant tendency among men, when they desire to reach others, to endeavor to efface themselves. The rich man thinks he must cast his riches into the sea before he can be in full sympathy with the poor man. The poor man thinks he must leave his poverty behind him and become artificially rich. The learned man thinks he must consider himself ignorant; and the ignorant man thinks he must conceal his ignorance. But true unselfishness starts distinctly from, and never forgets itself. It is full of self-consciousness. Something keeps it from being a stagnant pool, and turns it into a vehement river, running on toward its purpose, and carrying its own distinct contribution to that purpose. St. Paul never ceases to feel the presence of the jailer by his side, but always he was conscious of that which God had given him through his imprisonment.

BEAUTIFUL THOUGHTS

Live to explain thy doctrine by thy life.—*Prior.*

Happiness is not perfected until it is shared.—*Jane Porter.*

The tender, humble, broken heart is the best thank-offering.—*Perowne.*

Do the truth you know, and you shall learn the truth you need to know.—*George MacDonald.*

You cannot repent too soon, because you do not know how soon it may be too late.—*T. Fuller.*

I never heard yet of a committee asking for a preacher that is popular with God Almighty.—*Rev. S. Jones.*

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—*Luther.*

If the glory of virtue do not first enter into thee, thou shalt never enter into the virtue and triumph of glory.—*Adams.*

All believers receive of Christ's fulness; the greatest saints cannot live without Him, and the weakest saint may live by Him.—*Henry.*

God sometimes washes the eyes of children with tears, in order that they may read aright His providence and His commandments.—*Dr. Cuyler.*

Every day we may see some new thing in Christ; His love has neither brim nor bottom. Oh that I had help to praise Him.—*Samuel Rutherford.*

Christ has lived, and He asks for living followers. He has died, a sacrifice, and He asks the spirit of self-sacrifice in you.—*Bishop Huntington.*

Not only do we not know God without Jesus Christ, we do not know ourselves without Him. We know neither life nor death without Jesus Christ.—*Pascal.*

God often works more by the life of the illiterate, seeking the things which are His, than by the ability of the learned, seeking the things that are their own.—*Anselm.*

Let not any one say that he can not govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke.*

Let your great Physician heal you in His own way. Only follow His directions and take the medicine which He prescribes, and then quietly leave the result with Him.—*Payson.*

Let us be content to work,
To do the thing we can, and not presume
To fret because it's little.
— *E. B. Browning.*

When the widow brought empty vessels to Elisha, the oil was poured into them. Bring God the broken vessel of a contrite heart, and He will pour in the oil of mercy.—*Augustine.*

Repenting tears are the joy of God and angels. Doves delight to be about the waters; and surely God's Spirit, who once descended in the form of a dove, takes great delight in the waters of repentance.—*T. Watson.*

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—*Ex.*

Faith has two hands; with one it pulls off its own righteousness as David did Saul's armor; with the other it puts on Christ's righteousness over the soul's shame, as that in which alone it dares see God or be seen of him.—*Sinclair.*

The whole company of saints is like to a well-tuned instrument, the strings whereof, though not all of one note, but some higher, some lower, yet all together make a sweet harmony, nor can the loudest be without the smallest.—*Jenkyn.*

If you are in the spirit of prayer do not be long, because other people will not be able to keep pace with you in such unusual spirituality, and if you are not in the spirit of prayer do not be long, because you will be sure to weary the listeners.—*John Macdonald.*

As the ice upon the mountain, when the warm breath of the summer sun breaths upon it, melts, and divides into drops, each of which reflects an image of the sun; so life, in the smile of God's love, divides itself into separate forms each bearing in it and reflecting an image of God's love.—*H. W. Longfellow.*

In Thy presence we are happy,
In Thy presence we're secure;
In Thy presence all afflictions
We will easily endure;
In Thy presence we can conquer,
We can suffer, we can die;
Far from Thee, we faint and languish;
Lord our Saviour, keep us nigh!
— *W. Williams.*

ILLUSTRATIVE SELECTIONS

6. Satan Transformed.—II. Cor. xi., 14.

St. Martin of Tours was once meditating in his cell, when a radiant form appeared to him, with a jewelled crown on his head, a countenance resplendent with glory, and with a manner so impressive that it seemed to demand homage and love. The heavenly vision said to St. Martin, "I am Christ; worship Me!" and the legend goes on to say that the saint looked upon this glorious form in silence, then gazed upon the hands, and asked, "Where is the print of the nails?" Forthwith the vision vanished, and St. Martin knew that it was the crafty tempter.

7. Finding the Sown Bread.—Eccl. xi., 1.

"Do you think," I asked, "that the Lord will let me see in this life the salvation of the souls for whom I pray?" "I cannot say as to that. When I was a child in the Sabbath-school in the old country," she continued, "my faithful teacher used to say, 'I have prayed too much for my class for one of them to be lost.' I was a thoughtless girl at the time, and remember wondering at it and thinking it a very self-confident remark. She is so sure. 'I shall have them all,' she would say. 'I shall say to Christ at the judgment,' "Here am I and the class Thou hast given me." "And were they all converted?" I asked. "Yes; she did not live to see it, but my eyes have seen it—the last of sixteen gathered into the fold."

8. The Christian a King.—Rev. i., 6.

"When the Duke of Hamilton lay upon his death bed his tutor, to amuse him and keep him cheerful, was speaking to him about the wonders of astronomy, and pointed out the various stars visible through the window, hoping thus to keep the invalid from thinking of his fast approaching end; but the young man interrupted him, saying, 'I shall soon be up among them.' A few days afterward he was visited by a number of ministers, who strove to comfort him, and to them he said, as he lifted his Bible, 'I have fought the good fight, and my race is drawing to a close, but I know that there is laid up for me in Heaven a crown that fadeth not away;' and turning to his brother and heir, who stood by the bed, he said, 'You shall soon be a duke, but I, by the grace of God, shall be a king.'"

9. The Long-suffering of God.—I. Pet. iii., 20.

Is not the divine forbearance the miracle of miracles? I am sure when I stood for a few minutes at the bottom of Pilate's Staircase in Rome, and saw the poor creatures crawling up and down it on their knees, and the priest looking on, I thought that if I had the loan of a thunderbolt or two I would have cleared out all the impostors and their trumpery, in the twinkling of an eye; and then I recollected that they were dealing with God, and not with man. He looks down on antichrist and all its blasphemies, and still stays His hand. He sees in this city of London sins which I dare not mention; yet does His thunder sleep. He hears man curse Him, and even defy Him to His face, and still do His compassions go forth, and He beareth with them still. Wonderful, wonderful is the omnipotent long-suffering of the Lord. Oh, then my brethren, we ought surely to have patience with the trifling affronts which we have to put up with in the service of God, and we ought never to grow weary in well-doing.—*Spurgeon.*

10. The Power of Testimony.
—II. Thess. i., 10.

A lawyer in a Western state, connected with a Sunday paper (of a sporting character), some time since conceived the idea of "writing up" a series of semi-burlesque reports of the revival meetings then in progress in the city where he lived. He sat taking notes till he had heard over fifty converts and others speak. Then he threw down his notes, rose to his feet, confessed the errand that brought him to the meeting and said: "I am a lawyer and accustomed to taking testimony: I find point in what these witnesses say, every one of them; I find one point. That all these intelligent men and women—fathers, mothers, respected and trustworthy members of society—are self-deluded I cannot think; that they are liars I do not believe. I am convinced there is reality in what they have given evidence of. I need it—pray for me."

11. Sufficient Grace.—II. Cor. xii., 9.

I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text, "My grace is sufficient for thee;" but it came with the emphasis laid upon two words: "*My* grace is sufficient for *thee;*" My soul said: "Doubtless it is. Surely the grace of the Infinite God is more than sufficient for such a mere insect as I am," and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said; "Alas, I shall drink up the ocean." Then the Father of the waters lifted up His head sublime and smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought made unbelief appear supremely ridiculous, as indeed it is.—*C. H. Spurgeon.*

MONTHLY SURVEY

There are 3,000 abstainers in the Highland Brigade in Egypt.

Over 38,000 children attend the Catholic free schools in New York City.

One thousand is the usual attendance at prayer-meeting in the Third Presbyterian Church, Chicago.

The native Christians of Madagascar have given more than $400,000 for the spread of the Gospel within the past ten years.

Edinburgh is probably the most Presbyterian city in the world. Out of its 181 churches, not fewer than 124 are Presbyterian.

The money given by the women of the Presbyterian Church in the United States during the past sixteen years was $2,150,000—supporting 200 women missionaries, 200 native Bible readers and 150 schools.

In the little kingdom of Travancore, the "land of grace," on the southwest coast of India, Christianity has so far displaced heathenism that one man out of every five ranges himself among the followers of Christ.

At a recent meeting of Buddhist priests at Kyoto the delegates of various sects resolved that in future all Buddhist orations and exhortations should be kept free from any attack upon Christianity. This resolution was adopted.

At the recent semi-centennial celebration of the American Board in Syria about 800 Nestorian women being present, in response to a request that all among them who could read should rise, full three-fourths of them rose to their feet.

The Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is baked, nor a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's Holy Day.

The circulation of the Scriptures in the whole world since the beginning of the present century, is estimated at 200,000,000 copies, of which 120,000,000 are placed to the credit of the British, 50,000,000 to the American, and 30,000,000 to all the other Bible Societies.

The British and Foreign Bible Society was organized in March, 1804. From that time to March 31st, 1885, it had issued 32,779,623 Bibles, 49,306,164 New Testaments, and of portions of the Scriptures 22,111,178, making nearly one hundred and five million copies of the Word of God.

There are now 194 native laborers connected with the Presbyterian mission in Syria, pastors, licentiates, and teachers. The contributions of the native churches were $6,302. total number of pupils in 144 schools, 5,881; of these 1,405 were girls. Three steam presses and six hand presses printed last year 19,000,000 pages, half of them Holy Scripture. From the beginning, 283,000,000 pages have been printed. In the Syrian Protestant College are eleven professors and tutors with a hundred and eighty-five students.

The country's drink bill is figured at over $700,000,000, of which $300,000,000 goes to the manufacturer and $400,000,000 to the middlemen, mainly the retail dealers. The drinking portion of the population is figured out at about one-fourth of the total, and the drink bill of this fourth has averaged $47.41 a year for the past five years. For this amount of money the average drinker got 5.3 gallons of spirits, 41 gallons of beer, and 1.6 gallons of wine, altogether drinking nearly a gallon a week, and paying nearly a doliar a week.

The human family living to-day on earth consists of about 1,450,000,000 individuals; not less, probably more. These are distributed over the earth's surface so that now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately about 800,000,000, densely crowded; or on an average of 120 to the square mile. In Europe there are 350,000,000, averaging 100 to the square mile—not so crowded, but everywhere dense, and at all points overpopulated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000 relatively thinly scattered and recent. In the islands, large and small, probably 10,000,000. The extremes of the white and black are as five to three; the remaining 700,000,000 intermediate brown and tawny. Of the race, 500,000,000, are well-clothed—that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race 500,000,000 live in houses partly furnished with the appointments of civilization; 800,000,000 in huts or caves, with no furnishing; 260,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round —the Anglo-Saxon civilization, which is the highest known—down to the naked savagery. The portion of the race lying below the line of human condition is at the very least three-fifths of the whole, 900,000,000.

BOOK DEPARTMENT, Etc.

PLEADING FOR PRAYER and other Sermons, preached in 1886. By C. H. Spurgeon, London. New York: Robert Carter & Brothers, 530 Broadway.

The sermons in this book have the well-known characteristics of all the author's sermonic productions; textual, scriptural, practical—admirably adapted to lead the sinner to the Saviour and to edify and stimulate the Christian to work for Him.

THE BIRD'S NEST and other Sermons for Children of all Ages. By Rev. Samuel Cox, D.D. New York: Thomas Whittaker, 2 and 3 Bible House. Price $1.50.

The sermons in this book cannot be characterized as baby-talk. There is real information on every page expressed in good Saxon English well fitted to instruct, interest and feed, not only children, but those of riper years. Out of this strong man comes forth sweetness.

AN INTRODUCTION TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT. By the Rev. Benjamin B. Warfield, D.D., Professor of Theology in the Theological Seminary, Princeton, New Jersey, U. S. A. New York: Thomas Whittaker, 2 and 3 Bible House. Price 75 cents.

The author does not claim any special originality for the contents of this volume. But the man who places before the student in a systematic and clear light the principles which have guided and should continue to guide in the proper textual criticism of the New Testament does an invaluable service to his contemporaries and followers. This Prof. Warfield has done with singular good judgment and critical acumen.

POPULAR LECTURES ON THEOLOGICAL THEMES. By the Rev. Archibald Alexander Hodge, D.D., LL.D., Professor of Didactic and Polemic Theology in Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut Street.

This volume has a peculiar interest. Many of the lectures were delivered to a class of ladies in Princeton and afterwards to large audiences in Philadelphia, but several did not receive the author's revision. His lamented and sudden death interfered. But the office of Dr. Hodge and his ability to popularize the most abstruse subjects gave a halo to the course, and still lingers over the printed page. Whoever needs information on the chief questions of theology will find it in this volume by one to whom truth was dearer than life, who was comprehensive and clear in thought and lucid in expression.

THE PHARAOHS OF THE BONDAGE AND THE EXODUS. By Charles S. Robinson, D.D. New York: The Century Co. Paper covers, 50 cents.

This beautiful volume comprises a series of discourses preached to his congregation by the author during the past winter. Their delivery attracted large congregations, created very general interest and were highly praised by those who heard them. They embody the latest information on the ancient history of Egypt, both sacred and secular, throw a flood of light upon many of the biblical statements and depict some wonderful scenes. It is a fascinating book from cover to cover.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

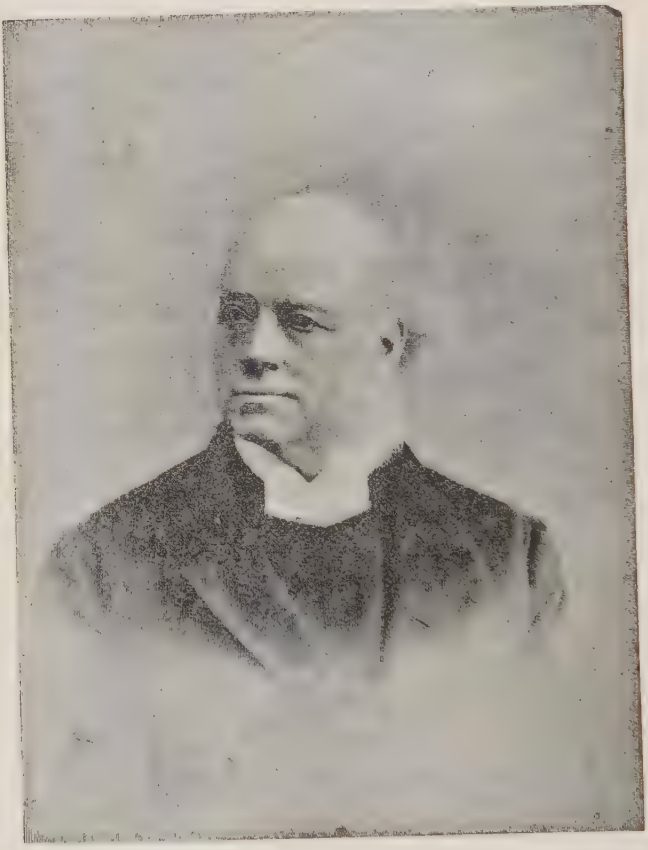
THE ATLANTIC MONTHLY, MAY, 1887. China and the United States, *A. A. Hayes.* The Decline of Duty, *Geo. Fred. Parsons.* One Hundred Days in Europe, III., *Oliver Wendell Holmes.* A Glimpse of Emerson's Boyhood, *J. Elliot Cabot.*

HOMILETIC MAGAZINE, APRIL, 1887. The Reunion of Christendom—Is it Desirable? Is it Possible? *Rev. R. F. Littledale, LL.D.* A Levelling Gospel, *R. J. O. Dykes, D.D.* The Power of Christian Life, *Rev. David Thomas.* From the Hall of Joy to the Garden of Grief, *Rev. Fred'k Hastings.*

SCRIBNER'S MAGAZINE, MAY, 1887. The Development of the Steamship and the Liverpool Exhibition of 1886, *Commandor F. E. Chadwick, U. S. N.* A Collection of Unpublished Letters of Thackeray—II. Forests of North America, *N. S. Shaler.* An Ocean Graveyard, *J. Macdonald Oxley.*

POPULAR SCIENCE MONTHLY, MAY, 1887. The Natural *versus* the Supernatural, *John Burroughs.* The Sun's Heat, *Sir William Thomson.* Social Sustenance, *Henry Philpott.* Hygiene as a Basis of Morals, *Frances Emily White, M.D.* Hats as a Cause of Baldness, *W. C. Gounlock.* Sketch of James Ferguson (with portrait).

CENTURY MAGAZINE, MAY, 1887. Portrait of Washington Irving, *F. Johnson.* Finding Pharaoh, *Edward L. Wilson.* Pharaoh the Oppressor and his Daughter in the Light of their Monuments, *John A. Paine.* A Glimpse of Washington Irving at Home, *Clarence Cook.* Abraham Lincoln: A History, by *J. G. Nicolay, John Hay.*



William F. Morgan,

THE

PULPIT TREASURY.

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SERMONS

VENERABLE AGE: ITS TRIALS AND CONSOLATIONS.

BY WILLIAM F. MORGAN, D.D., RECTOR OF ST. THOMAS' EPISCOPAL CHURCH, NEW YORK.

And Barzillai said unto the king, How long have I to live? I am this day fourscore years old.—II. SAMUEL xix., 34.

TO THE Christian pastor, there is no loss so affecting and absolute as that which is realized in the departure of those who, by manifold tokens, have long been ripening and making ready for death—who, for years, have been far on the way, and waiting for the end. Whether he looks forth upon the gathered assembly of his people from the desk, or altar, or pulpit, his search for devout interest and for reverent sympathy is largely among the aged, who here and there are crowned with the almond blossoms of life's appointed term. Or whether he goes forth in pastoral visitation to meet the members of his charge in their homes or on their daily round of life-work, it is most frequently from the well advanced and venerable that his heart finds its cheer, and his work its appreciation. And when these disappear, entering the Paradise of God, while others may grieve over the sundering of a closer tie, the pastor of the flock, as I have said, very often sustains an irreparable loss, and carries deep in his soul a sense of heavy bereavement. I can most easily revive their wonted aspects, their devout engagedness in holy worship, and their respectful attention to the discourse. How is this place repeopled with the dead! The elders of a past generation—the faithful, and the excellent, who earned a good report and entered the world of light, how do they return in the remi-

niscences of an hour like this, and put on their mortal vesture, and resume their individuality as men and women, and renew the old life of Time, with all its traits and characteristics, and reassert their dignity and their worth! How do they walk at our side, and speak to us as of old, cheerily or soberly, leaving a fixed impression, and weaving into our memory a something which can never be effaced! Were it my allotment, in the providence of God, to outlast this passing century, with my faculties at command, I could not forget many who twenty years ago were familiar to me in this parish and in this city; and of this number by far the larger part would be those who were then ripe for their change, and at whose exit from the earth, the passing bell was about to toll.

I can think of no topic more in harmony with the tender recollections of this hour than "Venerable Age: Its Trials and Consolations." And may God Triune, whose days are without end and whose mercies cannot be numbered, lift upon us the light of His countenance.

I. Length of days is a scriptural blessing. It was eminently such under the Hebrew theocracy, where earthly allotments were the perpetual types of spiritual favor. As death was a penalty, so the shortening of human life was counted as a marked expression of the divine displeasure, as where the Psalmist exclaims: "He brought down my strength in my journey, and shortened my days. But I said, O my God, take me not away in the midst of mine age. For when Thou art angry all our days are gone."

But alway, and through all generations, has the hoary head been counted a crown of glory to the righteous. Longevity, which in the case of the wicked only aggravates sin, and its attending consequences, affords to the good and faithful child of God a longer term of useful service and holy example, increased proficiency in Christian graces, and a more glorious recompense on high. But more than this. Old age is not to be associated, as a matter of course, with decrepitude or the decays of nature. It has its own appropriate beauty, as well as youth. There is a wonderful attractiveness in its full and golden ripeness, and in the gradual decline of the ancient patriarchs there is a grand dignity and a chastened solemnity which separate them from other men, and compel the utmost homage; and he must be wanting in all proper sentiments, destitute of veneration, and even of common feeling, who can listen to the dialogue between Barzillai the ancient, and David the king, without being irresistibly drawn toward the old man, as he declares his age, and the limitations which fourscore years must necessarily impose upon his movements and the aspirations of an unusually active life. My brethren, I envy not the man, I have little faith in the goodness of his heart, or the elevation of his principles, who can find himself in the presence of the aged—whether it be the honored father trembling on the verge of time, or the infirm and bending mother tarrying meekly for her Master's call—without being stirred by some profound impulse to render honor where it is due, and give expression in some way to holy, dutiful, reverential regard. It is written, "Thou shalt rise up before the hoary head, and honor the face of the old man, and

fear thy God." This is a law of divinest sanction, to which even unsanctified nature should bow as by instinct, and which religion should publish throughout the realm of her influence and authority as a law not to be broken. It is broken. It is lamentably and, at times, brutally violated in these advanced days of Christian civilization and refinement. But the law, nevertheless, abides, and he who sets it at naught in cruel hardness and disdain, may expect to be followed by the malediction of Almighty God, and possibly at some coming day to have the chalice of his own abominable selfishness and inconsideration commended to his lips. Undeniably the aged are entitled to our liveliest sympathies and our most sedulous attentions. They have borne the burden and heat of the day. They have reached the border land. They stand hovering between two worlds, and must shortly vanish and be no more seen. Such reflections should quicken, and also make us patient in the discharge of our duties to them. They are going from us, and we in our turn may require the kindness and attention which we bestow. But there are *trials* incident to old age, and which no power of human sympathy can avert or permanently relieve. *Infirmity of body* is one. The vigors of life are failing. The fibre of a constitution which withstood all the assaults of threescore years, and promised well for a longer continuance, suddenly gives way. There is a collapse of energies and powers. The functions of the body and the faculties of mind and soul are arrested in their independent life-play, and helplessness is creeping on, and "the keeper of the house begins to tremble, and is afraid of that which is high, and the grasshopper becomes a burden." "The days of our years are threescore years and ten, and if by reason of strength they be fourscore, yet is their strength then but labor and sorrow, so soon passeth it away and we are gone." Infancy is helpless, but its wants are comparatively few, and if these wants multiply with advancing months and years, there comes the needful and corresponding ability to redress them. But with age it is altogether the reverse. Past habits, feelings, pursuits, and enjoyments, have created necessities unknown to infancy—but which are inseparable from age—while the ability to satisfy them is constantly diminishing; and not only so, but this sense of growing helplessness is to the aged a painful, almost an irreconcilable one, in its contrast with the freedom and affluence of physical power which had so long been enjoyed. It is a noble sorrow, it is an heroic cry, deprecating the surrender of a prerogative which has given meaning and power and victory to life. But the struggle is altogether in vain. The surrender is not by the will of man, but of God. I have been deeply moved in the course of my ministry at the lofty spirit with which the aged have sought to hold the ground of earlier and more vigorous days. Many an instance occurs to me when literally "the doors have been shut in the streets" in order that altered aspects might be concealed, and the last terrible ills "which flesh is heir to" might be sequestered from observation. The dread of being burdensome and of wearing out the sympathy of human hearts, is also an oppressive apprehension to the aged. Happily, however, many wants and strong desires perish

with the increase of years. The exuberance of life recedes; its activities abate; the glory of the outward world declines; the senses have become obtuse, and the experience of old Barzillai is realized, "How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old, and can I discern between good and evil? can thy servant taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?"

In this state of dependence and comparative isolation, moreover, change creeps upon everything. The times seem out of joint; the race is degenerate; the former days were better than these. The very elements have undergone a change; the breath of spring, the heat of summer, and winter frosts, are not as in the past, and thus to some life becomes an irritating contrast, and to others an intolerable burden. Nature bends and is breaking beneath the accumulation of years, and seems to beg imploringly for the undisturbed quiet and silence of the grave.

Another trial of the aged is *the altered aspect of society*, the absence of contemporaries and companions, and the deepening loneliness of life. To outlive their generation, even by a little, is to walk a solitary path. The young know little of this, and give it no thought as they hurry on with the multitude of their competitors, and their troops of friends, but age is the era of recollection, and is evermore dwelling upon scenes, events, persons, associates "long since gone and passed away." At length they stand almost alone, looking back; and although Dr. Johnson wisely entreats men, as they advance in years, to keep their friendships in repair, it is unquestionably true that the susceptibility for such attachments diminishes with the decline of life. The past, as a review, a remembrance, a picture, chiefly survives, and is chiefly the centre of thought and conversation. Occasionally we meet one far advanced in years, who retains that fresh and living spirit which holds him warmly and gracefully to the present, long after he has been detached from those with whom he was familiar, and who walked with him to the House of God, at an earlier period, as friends. But as a rule, the aged retrace their journey and linger upon the place of their birth, and haunt the scenes of their earlier intellectual impressions, their first hopes and most exhilarating joys. The past is with them, covered, it may be, with the "*disiecta membra*" of their exploded schemes; the wrecks of argosies heavy laden with costly ventures, which never came to shore; the past, colored with the hues of disappointment, and the faded tints of long vanished blessings, filled with historic incidents and recollections; the gleam and dying glory of a world whose inhabitants have already joined the company of those who lived before the flood. Their own generation has disappeared; a few may still cling as leaves to the outermost branches of the tree, but the vast concourse have been swept away by the remorseless blasts of mortality, and as in the case of the good man, and the honored matron whose memory we cherish to-day, but very few of all who had known and loved them in the

bright morning of their days, can wait upon their funeral solemnities, or follow them to their long home. New voices, faces, plans, new methods of business, new forms and expressions of thought, crowd upon the aged. They are witnesses of changes which astound and bewilder them, and in the busy whirl of things they are more and more alone. The passing age with its rushing tide of invention and reform and splendid development, is more and more a mystery and a blank. And, doubtless, the solitary condition of the aged, in many instances, is aggravated by the disinclination of the young to seek their company. How often, except when there may be eager expectancy of wealth or personal advantage, is the old man left to sit and muse alone. We are fond of saying that old age is honorable, and I feel great satisfaction in bearing witness to the fact, that in this community respectful consideration for the aged has prevailed to a commendable degree, and yet it is a question whether neglect of superiors is not a national sin. Boys soon spring into manhood; men soon grow old; and the old are soon forgotten. The stripling with his gold ring and goodly apparel, crowds aside his sire and does despite to the hoary head. It cannot be denied that carrying to extravagance our notions of equality and self-assertion, the young too often exhibit an unfeeling and selfish spirit in their intercourse with those whose age has made them extremely sensitive to neglect. The deference, the helpfulness, the courtesy which youth should extend to age, and which partake not only of duty, but of chivalry, are dying out in this era, and we may well deprecate their decay, and count it as a token of social hardness and declining manhood.

I will mention but one other trial to which the aged are exposed—that, namely, which lies in *the tendency to depression* and the decay of natural spirits. There are those who escape this trial, and preserve to the end of their days a beautiful serenity and cheerfulness. But many an outworn traveller is constrained to say, "I have no pleasure in them." The shadows of a long experience and a varied sorrow have fallen thick around them. They muse and sit apart. They shun the crowd and the gay circle. Shut out from their old haunts of business, and away from general society, they are inclined to brood over their lot and indulge in querulous animadversion upon current follies. Their day is over. The sun of a weary and lengthened life is ready to set. The solemnities of an eternal state, moreover, are distinctly rising into view—and this consideration, when allowed its weight, is sufficient to touch the soul, if not with gloom, at least with thoughtfulness unknown before. Death is at hand. The judge standeth at the door. The world of spirits with its mysteries, and the world of retribution with its adjustments and everlasting decisions—with its boundlessness of glory and of shame, of joy or woe, of life or death—these are not far off; and although we too often find triflers at an advanced point in life, and men who utterly ignore all tokens of their exit, and who even in their dress and conversation affect a period far remote from their own, and simulate the indifference of youth to the concerns of religion, yet there are multitudes, as we have reason to know, who trembling on life's

verge, are serious as they look forth upon the future, and serious as they look back upon the past, and whisper to their souls "How long have I to live?" They hear the murmurs of the shoreless sea and are conscious that the time of their departure is at hand. At such a crisis it is sad to be unsupported by the hand of God—sad to be without a Saviour. Human sympathy avails but little. Earthly interests are dead. The tabernacle is falling to pieces. Nothing is left to be desired but the peace which is not of this world, and the sustaining help of the everlasting arms; and if these are wanting, if these have been accounted of no importance, then old age has but little to lighten its darkness, or lift from around it the mists of despondency, irritability and despair.

II. But when I recall those servants and disciples of the Lord Jesus Christ who are especially present to our minds this day, I ought to draw your thoughts away from the trials, toward the *consolations* which attend and comfort the aged believer. The followers of the Redeemer are, doubtless, subject to laws of a physical life, which may hinder and obstruct the spiritual life, and reduce them in old age to a very imperfect enjoyment of Christian hopes and promises. As a rule, however, and as a blessedness often attained, *the last days of the Christian are his best days*, and the end better than the beginning. That portion of his existence which is to be reckoned as probation, and which is to determine the complexion of his eternal state, is about to end for ever. There is but little space left. God alone knoweth its measure. A few more conflicts perhaps—a few more vicissitudes, tears, disappointments, pains, agonies—then will come the end, and all will be over. Rest and recompense will succeed. The beauty and glory of a dawn such as never empurpled our eastern horizon, will break upon the emancipated soul; the dawn of peace to the pilgrim who has travelled far through storms and deafening agitations; the dawn of refreshment to the wayfarer whose feet are bleeding and whose strength is spent. Beloved friends, even to the common sentiment of mankind, no one appears so near the threshold of celestial blessedness as the aged saint.

However near that threshold and Beautiful Gate of the upper Temple may be to others, to him, at least, the glorious goal is clearly in view; and to him with unfaltering assurance it may be said, "Now is your salvation nearer than when you believed." He may linger, but the day is far spent. He may wait, but the end is at hand. The night of the grave will encompass the body, the effulgence of Paradise will enwrap the spirit, and soon, very soon, the change will be from corruption to incorruption, from mortal to immortality. In the course of a long service and experience among all classes and conditions of men, I have learned the full meaning of words which are idly uttered and leave but a faint impression in their ordinary use. Among these, the word Rest has gathered great strength and significance. I have seen men breathless and still toiling—still pressing on—panting—almost despairing, and suddenly, by the visitation of God, stopped, and straightened for the grave The lines of care were smoothed away, slumber hung upon

the eyelids, and the whole countenance regained in death, what toil and anxiety and eager aspiration had torn from it in life. But the transfiguration wrought upon the face of age has been even more marked and beautiful, and like the clearing away of mist from the landscape, so have the traces of anxiety, and weariness and sickness, given place to an aspect of heavenly repose in death, and we have felt the profound meaning of the blessed declaration, "There remaineth a rest for the people of God." And this is the undoubted truth which gilds the closing days of the aged saint. Rest is at hand, and "peace which passeth all understanding."

And, again, the aged saint finds *comfort in looking back*, and holding in review the way over which he has passed. It may have been long and rough and crooked, but it is covered with the disclosures of paternal and protecting love. The retrospection of seventy or eighty years presents God continually in forms and ministries of providential care which are only estimated fully, at the end.

Then the experience of life is complete, and its range of observation large, and the divine hand is seen moulding the character under the discipline of events and changes, which, regarded singly, seemed strange and untoward, but which in their bearings and relations were in the direction of religious symmetry and elevation. The uses of sorrow are best realized at the last, and the chastening power of those thwartings and special tribulations with which God often tries His dearest children, as in a furnace, heated seven times. So that while the shadows are gathering around him, the aged disciple may stand and gaze at the way marks of divine love, divine guidance, divine warning, divine support, all along his pilgrimage, and exclaim with accents of trembling exultation, "How patiently has God watched over me, against how many temptations has He fortified me; from how many perils has He rescued me; in how many critical and gloomy hours has He lightened my darkness, and in passing through the water and through the fire, how has He held my hand, and strengthened my heart." Surely, beloved friends, none can so speak of heavenly and redeeming love, patience, faithfulness, tenderness, compassion, as the aged children of the Father.

Finally, *the past revelation of God's mercy and goodness* is the best pledge of eternal glory. Herein is abounding consolation, and girded by it the veteran soldier and servant waits cheerfully till his change comes. He has his infirmities and temptations, those which especially beset this advanced period, but his Christian principle restrains him from yielding overmuch to the disquietudes and irritations of life. Among younger Christians he sits as a patriarch who has learned sober lessons from a varied allotment, and discovered the emptiness of the world and is ready to be translated to the city which hath foundations whose Maker and Builder is God. He is not sour or morose. Indeed as I have said, there is often a mellowness and childlikeness which are wonderfully beautiful, and a benignancy of aspect and expression which is irresistible; but he is weaned in great measure from the world and is hearkening for the footsteps of his Beloved Master, as one who has reached

a point of transition and must stand ready for the change. Transition Change! Heavenly words! Not termination, not annihilation, but a marvellous transformation awaits him; a putting off of defilement, a putting on of light and celestial beauty; an assumption of his true life, an ascension to his true destiny. This is the day-spring about to visit him. This is the dawn about to break. O thou dying saint, thou expiring mother in Israel! the time of thy departure is at hand. Thou hast known suffering; thou shalt know it no more forever. Thou hast tasted the waters of Marah; they were bitter, but thou shalt taste them no more. Thou hast wrestled with temptation, and contended with the powers of darkness, but the adversary shall come near thee no more. Passing within the vail, thou shalt also pass from weakness to strength, from humiliation to glory, from faith to sight, from the arms of mortality to the bosom of God. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is New Jerusalem.

Yes, there is golden beauty in decay,
As autumn's leaves outshine the leaves of May;
The calm of evening with its roseate light,
The starry silence of the wintry night;
The stillness of repose when storms are o'er,
And the sea murmurs on a peaceful shore;
The brooding memories of the past that make
The old man young again for beauty's sake;
The hope sublime that cheers the lonely road
Which leads him gently to the hills of God.

THE CHRISTIAN MINISTRY AND ITS WORK.

By Robert F. Sample, D.D., Twenty-third Street Presbyterian Church, New York.

Preach the word.—II. Timothy iv., 2.
Thy word is truth.—John xvii., 17.

The ministry is Christ's ascension gift. It represents our absent Lord. The human teacher goes forth to his mission with an open Bible. From this he receives his authority, and from this he draws his theme. He tells of God and our original relations to Him, disturbed by sin; of Christ the God-man, in whom God is reconciling the world unto Himself, and of the Holy Ghost whose province it is to lead men from sin to holiness and back to God.

The minister of the Word should be thoroughly furnished for his important mission. Hence the theological seminary is a needful parenthesis separating his call from his work. Here it is expected that he shall acquire a wide range of knowledge adapted to his calling, and advance his spiritual fitness for a spiritual work. But the training in the school of the Prophets

must be followed through all the term of ministerial service with the devout and critical study of the sacred Scriptures. He must be always learning more about the truth which he knew at the first, and exploring fields of knowledge which are continually inviting him to earnest inquiry. Emptiness has nothing to impart to others. The teacher, whatever the sphere he would fill, must be a student. This statement is not made in the interests of a New Theology. I wish simply to emphasize the necessity in the ministry, of habits of study, and then advert to certain rules which relate to the proclamation of the Word.

In entire consistency with this purpose is my first thought, which has respect to:

I. The Immutability of Truth.

Truth is reality or its expression. In its nature it is indestructible, unchangeable and eternal, if the reality be so. In its divine sphere it is the memory and foreknowledge of God. It may be unknown, as to astronomers worlds have been undiscovered; but our ignorance does not affect its existence. It may be eclipsed, but it still shines in its native heaven. It may be entombed in the catacombs of a corrupt Church, or concealed in distorted creeds, or remanded to the shades of a barbaric age, but it lives unchanged and changeless as God Himself.

Saving truth, written as with a sunbeam, is immutable as the soul's need, and the eternity of God. The germ of the Christian system was embodied in the first promise. The Babe of Bethlehem appeared at the gate of Eden. Sin and salvation were the great facts of the earliest theology. The symbolism of the patriarchal times, the institutions of the Hebrew Church, and the adumbrations of prophecy, were the unfoldings, in logical sequence, of original truth, and when Christ came He could do no more than repeat the old story. Hence He said to the Father, "I have given unto them the words which Thou gavest Me."

The Evangelists, in their retrospect, tread a familiar path. One outstrips another along the line of immutable truth. Matthew sets forth the offices of Jesus as the Son of Abraham, His ancestral line passing through the house of David, illustrating the old facts of the Abrahamic covenant, and the fulfilment of ancient promises in the life of the regal law-giver. Then Mark enters a wider field and tells of Christ's expansive sympathy, before which old barriers fall and old lines fade; and of His power which traversed both visible and invisible realms, superior to disease, and devils, and death itself. Luke follows in an orderly succession. He removes the middle wall which separated Jews and Gentiles. The Apostle of a world-wide humanity, he announces Jesus to be the Son of Adam, the King of nations, and the brother of all mankind. In the last of the four Gospels, John enters the invisible spaces beyond the creation, and stops not until he conducts us into the Heaven of heavens, where we behold Jesus, the Son of Adam, enthroned as the Son of God, angels adoring Him, whilst His glorious train fills the temple. Then the Apostles declare the mystery of godliness, God manifest in the flesh,

justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory; maintaining still the unity of truth, pursuing the same undeviating line which joins two eternities, the great principle of truth unfolding as inspiration extends and culminates in the apocalyptic vision, the circle completed amid the splendors of that world from which Christ came to ours that we might ascend to His.

It is true that revelation advanced with the ages. It was like the sun when he goeth forth in his might. The field of prophecy widened continually. Isaiah attained greater heights and a more comprehensive vision than David, whilst Daniel and Micah saw the tops of distant thoughts which had been dimly outlined to the son of Amos. Yet all this was largely the growth of a primal truth. Take a representative fact which illustrates this development. Revelation begins with the announcement that God made the heavens and the earth. The patriarchs and Moses believed in a personal, extra-mundane God, and assigned Him an imperial throne. They studied the heavens in the land of the Chaldees, on the plains of Canaan, and in the classic schools of Egypt. They accepted, on God's authority, the great facts of creation, as do we. So far we are simply their equals. Nothing essentially new has ever been learned in this department of truth. With Job we affirm that God hangeth the world upon nothing, and with Isaiah, that the Creator sitteth upon the circle of the earth, and with Paul, that by Him all things consist.

Since inspiration ceased, no additional truth has been declared. Nothing can be added to that which is its own complement. Revelation is a full-orbed sphere, steadily shining through the long night of time. As the noonday sun has not shifted its position since the morning, nor undergone any essential change, though the early mists have disappeared, so our investigations may eliminate mere traditions from a formulated creed and present in clearer symbols our holy faith, but can never change a single feature of truth, or supplant any Bible doctrine by a new hypothesis. Athanasius made no new discoveries concerning the person of Christ, or Augustine concerning original sin, or Luther concerning the doctrine of justification by faith. They simply developed or recovered truth, indicated the relations of the several parts, and made more intelligible facts already revealed.

Interpretations may grow. Historical reconstructions may advance. Ethics may attain higher ground. Eschatology may clarify the vision. Ecclesiology may realize organic unity. And yet we would emphasize what even an advocate of progress has declared, that "Primal Christian faiths are not departing, and shall never be swept away." "The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever." At the same time we recognize the fact that there is:

II. Progress in the knowledge of Truth.

It is so both as respects nature and revelation. The first utterance of inspiration brings all worlds to view. And yet great highways of travel have been opened across the fields of nature, and fleet couriers come and go. We have learned much about the extent of creation, the laws which govern it, and

the omnipresence of that energy by which all things, minute and vast, continue. Respecting all this Copernicus knew more than Ptolemy, and Ptolemy more than Hebrew shepherds who watched their flocks and scanned the heavens by night. The professor of theology goes in advance of his pupil, and the theological student of the spiritual novice; always learning more concerning what they knew at first. Biblical hermeneutics bring into clearer view and set in more logical order truths that are eternal as their source. In every stage of their progress they may add confirmation to the Word of God, and strengthen our faith in that system of doctrine which Martin Luther restored, and John Calvin formulated, and John Knox preached in the grand old temples of Edinburgh and St. Andrew.

We might study the mystery of godliness forever and be always learning, yet never fathom its depths. The glory of Christ's person is as measureless as His infinity. The doctrine of justification by faith is as inexhaustible as its author. But all progress is along a straight line. Essential truth is a ladder, on the first round of which we planted our feet the moment we believed.

That there has been advance in systematic theology the most conservative admit. Charles Hodge has done a nobler service for the Church than did Thomas Aquinas, and furnished better definitions of truth than did Anselm or Turretin. And some now living may discover more clearly the relations of truths, such as God's sovereignty and man's free agency, faith and works, the proper Godhead and true humanity of Christ in the hypostatical union, than the evangelical teachers of the seventeenth or a later century, and yet they will believe what Owen, Newton and Henry believed, and believe because thus "it is written."

And of this we are assured, that whatever the progress of theological and physical truths, there can never be any conflict between them. Natural science when matured will join hands with revelation, and the two will vie with each other in adoring Him who is the truth. Moses and Bacon, Isaiah and Kepler, all alike sit at God's feet, and in the interchange of thought find the testimony of His works in accord with His Word. Further we would magnify:

III. The Authority on which we believe.

Reason does not occupy the first place, as John Scotus and many others have taught, but revelation. The latter deserves our credence and demands it. With us the question is not, what is the testimony of personal illumination, or what does the Church teach, but what say the sacred Scriptures? God's Word is the standard of truth, and the electrometer of creeds. We should watch against the rationalism which throws the shadow of discredit upon the divine Word, and guard ourselves from drifting into the fog banks of agnosticism, or entering on the deceitful sea of so-called liberal Christianity, or adopting any theory which refers the teachings of the Holy Ghost to the subjectivity of the sacred writers.

We do not surrender our intelligence when we subject it to authority. We are never so divine as when we sit at God's feet. We never pursue our

investigations so safely as when His Word is our guide. This recognition of authority enters the whole domain of truth. Intellectual philosophy travels through invisible realms with firm yet cautious steps, accepting the testimony of personal consciousness derived from God, and bowing to divine authority expressed in the constitution and laws of sentient being. Physical science, guided by the senses and native reason, with its crucible and drills, its microscope and telescope, its logarithms and scales, intelligently or unwittingly admits, at the first and always, that God's voice in nature is true and His Word more enduring than earth and skies. And if in one field of inquiry we recognize the authority of God and take no steps without it, why not do the same in the other? The stairway which is planted on the earth reaches into Heaven. The laws of the visible govern our passage into the unseen. The spirit of the age opposes old systems of faith. Republicanism is restive under imperial rule. But we must submit ourselves to God and accept His Word as our rule of faith, or we shall walk in darkness and see no light. This suggests the indispensable necessity of:

IV. The Knowledge of Truth.

We cannot be saved without it. We cannot communicate what we do not ourselves possess. The student of theology is not to stand on the margin of great thoughts catching some gleams of the radiance further on, but he is required to enter the great world of truth, explore its heights and depths, mark well its bulwarks, study its means of defence, seek the source and trace the channels of its life-giving rivers, and take his outlook from the summits God's own hands have reared.

Much of our literature is permeated with the virus of unbelief. Great intellects, blinded by the god of this world, are arrayed against revealed religion. The high priests of modern civilization are seeking to swathe in cerements what they pronounce an effete religion, born of superstition and to be buried with it. It is the old warfare which Cain inaugurated; the reproach of Christ which Moses accepted; and the false philosophy which Paul confronted on Mars Hill. It will wane with the increase of light and be destroyed with the brightness of Christ's appearing.

Moreover the Church should earnestly contend for the faith once delivered to the saints. We are called not to defend the outposts simply of Christianity, but the citadel itself; the authority of the Divine Word, and the Christology of revelation. It is doubtless true that some should be preeminently qualified to command the defences of religion, whilst others are occupied with more peaceful pursuits. The Captain of our salvation will distribute His forces wisely. It is not necessary that every minister should be an invincible disputant like Luther, or have the scholastic acumen of a Calvin, or possess the varied attainments of a Theodore Beza, yet the wider the acquisitions the greater the fitness of the ministry for their work. It is well to have Wallace's double-handed sword, though Cincinnatus-like, we are habitually engaged with fallow ground and harvests. There have been ministers who could not read the Scriptures in the original tongues, who could

not state the Augustinian doctrine of sin, or the Athanasian doctrine of the Trinity, or define the higher criticism, or tell anything about the Council of Nice, or the Solemn League and Covenant; who could not answer intelligently Hume's objections to miracles, or Owen's to the chronology of Moses, or Tyndall's to prayer, and yet were wise in winning souls to Christ. But their influence would have filled a wider sphere and been a mightier factor in the world's redemption, if, whilst they preached Christ with simplicity and power, they had been able to compass the gravest errors, maintain the truth with an irresistible logic, and with the dignity of conscious intelligence defend the sanctuary of our precious hope. There is no theological or scientific or scholastic learning that may not be consecrated to Christ and extend the triumphs of the truth, whilst a ministry which combines piety with inexcusable ignorance only degrades the faith that was born in Heaven.

V. And now we pass from the Knowledge of Truth to its Proclamation.

It has pleased God by the foolishness of preaching to save them that believe. We are born of God's Word, then others are born of ours. Vinet has well said, "Natural paternity is the symbol of our spiritual relationships; we mutually engender one another." Thought finds expression in speech. Christ is the Word. The Voice that walked in the garden, still walks in the persons of the Christian ministry, among men.

Preaching is both a science and an art. It is knowledge appropriately expressed. "Because the preacher was wise he still taught the people knowledge. . . . The preacher sought to find out acceptable words." Hence the teacher of sacred rhetoric is at the top. His responsibility is great. His influence is far-reaching. He teaches others to teach, and he lives in other lives. He should see to it that his students obtain proper conceptions of their work, and secure every attainable qualification for it. The preaching demanded by the age may not be that adapted to it. Our duty is plain. The ministry is commanded to preach immutable Bible truth; that to which all the learning of the schools is subsidiary and subordinate. Bible truth; not philosophy or science, poetry or aesthetics, morality or hygiene, though he should know something of all these. Apologetics and polemics, as already indicated, have their place, but it is an inferior one. Our primary and habitual duty is not to combat the errors of Plato or Aristotle, as resurrected in the teachings of a Parker or Emerson, or to disprove the positivism of Comte, or the pantheism of Spinoza, or to wander through the labyrinths of Hegelian metaphysics. There is little use in contending with old enemies, though they come in new clothes. Direct assaults upon error are of little account. You may pierce the night with bayonets, or smite it with battering rams, but it will stay on. Only when truth is in the ascendant does error flee. The last words of Goethe may well be the preacher's motto, "Open the shutters and let in the light." He must be familiar with error if he would resist its assaults and maintain the respect of his people. Justin Martyr, Tertullian and Carlstadt illustrated this necessity by their polemic failures. But the

truth remains firm as Gibralter and luminous as the sun, that the ministry is true to God, to itself and to souls only when it preaches the fundamental truths of sin and of salvation by the Cross. It has been well said that, "The pulpits of this land need have no panic about infidelity if they will faithfully preach Christ as the power of God unto salvation to every one that believeth." Men attain to a knowledge of God only through His Son. Nature is interpreted in man; man is interpreted in Christ; and the divine-human Christ conducts to God. The devout Greek, leaving the plain watered by the Ilissus, and passing the contiguous foot-hills, ascended to the summit of Hymettus, where the earth seemed less earthly, raised above the world's turmoil and toil, and nearer the concave of the heavens, and hoped he might there receive some communication from the invisible One that would answer his anxious inquiries, and a divine afflatus by which he would be better fitted for life's duties and a residence with God. It was the soul's instinctive searching for the ladder of Jacob's vision, that which conducts through the incarnate Son to the Father, in whom man who was made for God, finds eternal rest. Ah, the soul needs Christ; it hungers for Him, aspires to be with Him and by Him attains the end of its creation. It demands nothing more; it can be satisfied with nothing less. "So vital is Christ in Christian experience," said Professor H. B. Smith, "that many are withheld from speculation upon His nature from the unspeakable depth and tenderness of their love for Him."

When we come to the house of God we want to see His glorious Son. It is a crime to take away our Lord and not even tell us where He is laid. We can get on without hearing one syllable about Darwin, or Huxley, or John Stuart Mill, but we cannot live without Christ. Theories of sound and light and heat, of spontaneous generation and evolution, may interest us at other times and in other places, but the pulpit should enthrone Christ and the sanctuary should be the vestibule of Heaven. Hence that preaching is meaningless, a mockery, dead, which does not give prominence to Christ. Sinai should point to Calvary. Sin should suggest the atoning Lamb. Sorrow should lead to Jesus ; joy should sing its *Te Deum* in His presence. History should find its centre in Him. Nature should ascend to its Maker. There is no pulpit theme that should not be born of Christ or discover Him. He is the root and offspring of David, the premise and conclusion of all truth, the author and finisher of our faith, the world's light and Heaven's glory.

Whether we preach without the manuscript, as did Christ, His Apostles and the early fathers, as did Origen, Augustine and Chrysostom, as did Robert Hall and Robertson, whose premeditated thoughts were caught by reporters on the wing of impassioned utterance ; or whether we read our messages, as did Chalmers, Candlish, and Bethune ; whether the sermons lack rhetorical finish and logical order, as did those of Livingstone and Whitefield, whether they are ornate and imaginative and argumentative, as Guthrie's, Hamilton's and Melvill's, it will not matter greatly if we only adhere to our commission,

set up the cross against the background of sin, awaken longings after holiness, and make men more meet for Heaven.

There is much preaching in these days which plays on the circumference of saving truth, and never reaches the centre; that does not possess the spirit, or seek the end or attain the results of the ministry of Christ. The Great Teacher went to the roots of sin, to the heart of salvation by blood, and with an intense earnestness and affection held all truth on the battlements of Heaven or on the border line of hell. We cannot preach like Him, but we can make Him our model. We may not attain the perfection of the pastor of Anworth, of the preacher of Dundee, or of the loving Tillotson whose portrait hangs on the wall of Lambeth Palace, but we may rise by setting our standard high; by maintaining the devout study of the sacred Word, and by long communings with Christ in the oratory of private devotion. This suggests:

The necessity, on the part of the religious teacher, of personal spiritual culture.

The ministry must be unmistakably Christ-like or their work will come to nought. Soul culture is the highest form of culture, and the most important. It stands alone as Mont Blanc among the Alps. There is no power comparable to this. It is of the nature of that which in far Palestine raised the dead. Here let us make no mistake. The Bible may be critically studied, and as an exegete the preacher may excel. He may present the truth with logical exactness and homiletic perfection. Orthodoxy may determine every shade and expression of thought, and yet his soul may be as barren as a desert-heath, and may utter messages which will suggest the marbles of Angelo beautiful but cold; scriptural but dead. Life is begotten of life. Heart-power, born of Bible truth, is worth more than scholarship or logic. Hence the preacher, and the same may be said of any religious teacher, should read the Bible devotionally, should translate the truth into holy living, and keep the heart warm by fellowship with Christ. He should aspire to high degrees in holiness; not taking Thomas a-Kempis, or John Flavel, or David Brainerd for his model, but asking Christ to determine his type of piety, and fit him for his appropriate niche in the spiritual temple.

What the Church needs most is not men of great intellects, profound scholarship, rare accomplishments—though all these have their value—but men full of faith and of the Holy Ghost; men who possess that holy unction which cannot be feigned, born of communion with God and a faith which dwells beyond all visible worlds. We need more preachers like Payson, Nettleton, McCheyne, Wesley, Burns, John Welsh of Ayr, and him whom our fathers heard with the marrow of their bones, whose night cry is yet heard in Heaven, "Give me Scotland or I die." An army of these, though small as Gideon's, would soon bring the latter-day glory. Without them it will never come.

The spiritual needs of this age are great. The field of labor is widening, extending. Our own country is a vast empire, exceeding in extent all the

Russias, reaching to the long mountian ranges, and thence to the far Pacific. Civilization was never so fleet of foot. Potential events come in battalions. The possibilities of power rapidly increase. The mysteries of nature are trooping into the light. The very elements are our messengers. Highways pierce the mountains. Oceans shrink into rivers. The one word of God is the polyglot of nations. Christian England is advancing eastward, and Christian America is hastening westward. If both are faithful to their trust they shall soon meet in the land of Sinim, and possess the world for Christ. Have we not come to the kingdom, brethren, for such a time as this—a momentous period, when history is written with the lightnings, and to be living is sublime?

Dedicatory Service.

DIVINE STRENGTH AND BEAUTY IN HOLY WORSHIP.*

By the Right Rev. Wm. Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania.

Strength and beauty are in his sanctuary.—Psalms xcvi., 6.

The occasion of writing this Psalm was the removal of the ark of the Lord from the house of Obed-Edom, the Gittite, to Jerusalem. "On that day," says the sacred historian, "David delivered first this Psalm, to thank the Lord, into the hand of Asaph and his brethren." It is thus linked with one of the most interesting events in Jewish annals. But besides its historic connection, it was also eminently prophetic. The whole Psalm, which contains these words, has ever been regarded as Messianic, and as foreshadowing the future glories of the Messiah's kingdom, when all the people would give unto the Lord "glory and strength," when all nations would "worship before Him in the beauty of holiness."

This declaration of the Psalmist eminently befits this occasion. We gather to consecrate this strong and beautiful house to the worship of the Triune God. It is a jubilant day for this parish, and should be celebrated with all the grand accessories of holy worship. It is the crowning act of the parochial work of sixty years, and embodies in its celebration, more than half a century of precious and holy memories.

But here a question arises in many minds; why do we now consecrate a building which has been in use twelve years as a place of worship? Have not the solemn services of these years already consecrated it, and set it apart for God? and is not that enough? What need we more? To these very natural questions I reply, that notwithstanding its long use, it has hitherto been so encumbered by debt, that it could not be given as a full and free

* Preached at the consecration of St. Thomas' Church, New York.

offering to Almighty God. Furthermore, though the religious and sacramental offices which have been celebrated here, have, in one sense, consecrated this building, by reason of their hallowed associations; yet there was lacking that essential idea of consecration, viz., the formal presentation of it to Almighty God by a specific instrument of donation, through the chief minister of this diocese, and the formal laying of that bishop's sentence of consecration, on the Lord's table.

The consecration is a solemn transaction between God and the parish, as well as between the bishop and the parish. The parish, through its vestry and by a legal instrument, making the building over to God through the hands of the bishop; and God graciously accepting the gift, and ratifying the transaction, by the bishop's sentence of consecration, which declares it "separated henceforth from all unhallowed, ordinary and common uses, and dedicated to the sole service of Almighty God." Henceforth, this edifice is no more yours, but God's. Given to Him by your corporate and legal act, His name has been recorded here, His presence will be vouchsafed here, and each one of you as you enter into these courts can say with joyous hearts, "Strength and beauty are in His sanctuary."

Strength is power in action. Beauty is the assemblage of all graces. The strength and the beauty being connected with God's sanctuary, must be divine strength and divine beauty. In what then consist this strength and beauty which so emphasize and make distinctive His sanctuary?

If we recall the conversation of our Blessed Lord with His disciples just before His ascension, we find that He told them, "Tarry ye in Jerusalem until ye be endued with power from on high"—there they were "to wait for the promise of the Father," even the gift of the Holy Ghost. With this Holy Ghost he told them they should be baptized not many days hence, and that they "should receive power after that the Holy Ghost had come upon them." It may seem strange that men who had been the chosen companions of the Lord for three years, listening to His words, witnessing His works, beholding His life, and specially taught by Him in the things pertaining to the kingdom of God, were not already fitted and prepared for their work. But so it was—there was something which they still lacked, that they were to wait for, that they received, when the Holy Ghost came down upon them on the day of Pentecost, and gave them the baptism which their Lord had promised. Then, they rose up strong in the might of the Holy Ghost—then, they received the unction, which attested their apostleship, and fitted them to be witnesses for Jesus unto the uttermost parts of the earth.

This, then, was the power with which they were to be endued, this the baptism of the Holy Ghost and with fire, by which the Apostles were specifically annointed for their work; that Pentecostal blessing which the Church has ever since commemorated by its Whitsuntide services.

The "strength" then which is to be found in the sanctuary, is the power of the Holy Ghost.

This is proved by the work and office of the Holy Ghost in the Church of

Christ. To deal at large with this subject would require many sermons; only a brief synopsis can be given here.

1st. The Word of God, which is to be read and preached here, derives all its power over the heart and life, because inspired by the Holy Ghost. He it is, who makes it quick and powerful, sharper than a two-edged sword. Without the inspiration of the Holy Ghost, the Bible would be no more effectual in the work of the moral regeneration of the world than the teachings of Confucius or the ethics of Aristotle.

2d. Christ Himself, as God manifest in the flesh, as the Mediator between God and man—as our Prophet, our Priest, our King, would be unknown to us, except as an historical personage, the founder of a new sect of philosophers, were it not that it is one of the offices of the Holy Ghost to take of the things of Christ and show them unto men. And as "no man can say that Jesus is the Lord but by the Holy Ghost," so can there be no true spiritual understanding of Him, or appreciation of His person and work, unless it is made known to us by the Holy Ghost. It is in the strength of that divine Comforter, that we learn to know, to believe, to love, the Lord Jesus Christ, for as Christ Himself says, He shall glorify Me, for He shall take of Mine and shall show it unto you.

3d. It is also by the influence of the Holy Ghost that the sacraments have any spiritual power. Aside from Him they are only outward and meaningless signs. But in Him, they work with mighty and marvellous effect. The Church, as the body of Christ, is made His mystical body, and becomes a living Church only by the power of the Holy Ghost. He it is who works on the heart of each individual member, and making each believer a living stone, unites and builds up these living stones until the whole "groweth into an holy temple of the Lord," the habitation of God in the spirit. It is by the Holy Ghost that "the whole body of the Church is governed and sanctified." It is under His dispensation that the Church is now living and moving He is its spirit of life, of truth, of holiness, these are its living forces; and so this indwelling of the Spirit is the mighty strength which we see in the sanctuary. It cannot be too strongly emphasized in this day of secularism on the one hand, and the love of a sensuous ceremonial on the other, that the true strength of the Church does not lie in its historic continuity with the Apostles' days; does not lie in its great creeds; does not lie in its hallowed liturgy; does not lie in its learned ministry; does not lie in its churches and cathedrals; it may have all these, and yet like the apostolic Church of Sardis, have a name to live and yet be dead. Its apostolic ministry may be apostolic in lineage and not in spirit; its grand creeds may be but great petrifactions of orthodox faith; its venerable liturgy may be but the embroidered cerements of a corpse; its beautiful churches and basilicas may be but mausoleums of a lifeless worship. What the Church must have, and by which only it can live, is the constant, realized, positive indwelling of the Holy Ghost. All our worship, all our teaching, must be subordinated to this divine spirit. We must recognize Him as the present Paraclete and Comfort-

er, sent to us by the ascended Jesus, by and through whose gifts, manifold and diverse, the whole body of the Church is governed and sanctified.

The vastness of this strength we cannot comprehend until we can weigh, measure, and gauge the moral force necessary to renew, not only a single soul, but the human race; to break down the kingdom of sin, Satan and death; to build up the kingdom of the Messiah; and thus bring back a revolted world to God.

When we can estimate the power to do all these things, then shall we be able in some measure to understand what is meant by the phrase "Strength is in His sanctuary!"

But not only is there "strength" in the sanctuary for all these outward works, there is special strength there for the necessities which arise in the daily life of the believer.

In the sanctuary do we learn that the Holy Ghost is the personal comforter of the Christian in every time of trial, sickness or bereavement. In the sanctuary the strength of God's promises comes out with intense force. In the sanctuary do we find the strength of divine praise, when the swelling voices of the whole congregation ascend as the voice of many waters; and the strength of fervent prayer, when "all the people" with one mouth breathe the same prayers, which rise as a cloud of incense, from the whole congregation.

Thus I might go on and show that there is no conceivable strength that the soul needs, which is not found in His sanctuary.

But there is beauty in the sanctuary, as well as strength, and what is this beauty?

When David on one occasion was surrounded by enemies and cut off from access to the tabernacle service, he utters this wish: "One thing have I desired from the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in His holy temple." Here is the recognition of a beauty in the temple of God, answering to what he says in the Psalm before as "Strength and beauty are in His sanctuary." Beauty is the abstract term, to denote any assemblage of graces, hence it is used in the Bible to signify holiness, being constantly associated with that word as the human expression of divine perfection. For holiness is but another name for wholeness, and signifies that to which nothing can be added, but which blends in itself all moral perfection in its utmost harmony and completeness. Holiness is God's beauty: and when we pray, with David in the ninetieth Psalm, "Let the beauty of the Lord our God be upon us," we pray, that God may be present with us in His holiness, and impart to us the blessings which result from that holiness. So when we say "strength and beauty" are in His sanctuary, we mean by the term "beauty" to declare that God's holiness—the perfection and glory of the divine Being, are to be seen and enjoyed in His sanctuary. God's dwelling in Zion made it, in the Psalmist's words, "the perfection of beauty." God's being in His holy temple made manifest there His strength and beauty;

and vouchsafing to write His name on His earthly tabernacles, He hallows every house of prayer, and causes all devout hearts, to worship the Lord in the beauty of holiness.

In the true worship of God, do we find beauty in the sanctuary. Beauty in worship, does not consist in grandeur of service, in ornamental display of dress, in the artistic richness of music; in the massing together of whatever can attract the eye, the ear, or in any sensuous pageant, or bannered procession. But beauty of worship is but another term for conforming to the direction of the Psalmist, "worship the Lord with holy worship;" and is but carrying out our Lord's direction, to worship God "in spirit and in truth."

Hence, there may be a great display of art and adornment; a great function appealing to the senses only, a choral service which in its sweetness and power of song shall ravish the cultivated taste; a parade of ostentatious reverences and devotion, without the least spirit of true holiness, or the least spirit of truth. We see all this pomp of worship, and paraphernalia of outward devotion, in the grand worship of heathen temples, and before pagan deities. We see it in all its gaudy efflorescence and hollowness, in the services of corrupt and corrupting churches where show, and display, supplant holiness, and truth. But in the Church of our Lord Jesus Christ, nothing is true worship, where holiness and truth are wanting. Hence all the accessories of divine worship should be such as shall cultivate this holiness, and express this truth. Baldness of worship, may be as fatal to true worship as overrichness. The human mind must have some outward representations of spiritual things, by which it gets clearer conceptions of truth, and by which we are taught to raise our thoughts and our affections step by step, as by some Jacob's ladder, from earth to Heaven; but we must use the rounds of the ladder only as a means to ascend to the threshold of Heaven.

Where there is holiness in the hearts of the worshipper, where the truth as it is in Jesus dwells in his soul, there exists beauty of worship, such as God approves. This gives birth to the highest style of worship, the worship, not of the body without the soul, the stiff ceremonialism of mechanical devotion; but the worship of the soul, subordinating and using the body as its servant and instrument, and turning all the material accessories furnished by architecture, by music, by ornamentation, by variety of services, into means of quickening, and helping the true life of the soul, and thus making our worship not mere meretricious display, or sensuous adornment, but the outgoing of a holy heart to a holy God, and so worshipping Him in the beauty of holiness.

Especially is there "beauty" in the sanctuary when Christ, "the One altogether lovely," shines out of Zion, itself, "the perfection of beauty." When He reveals Himself there, in all the fulness of His grace, and in all the freeness of His salvation, then indeed do we sit down under His shadow with great delight, and our hearts, transported with His loveliness, exclaim, "He brought me to His banqueting house, and His banner over me was love."

Let us now sum up in a few sentences the principal ideas of strength and beauty which are found in the sanctuary.

Strength, in the strong doctrines, which uphold, like columns, the overarching dome of divine truth.

Beauty, in the worship of holiness, which is celebrated therein.

Strength, in the Bible, God's majestic voice speaking to us from the lectern, the font, and the table.

Beauty, in the Prayer Book ritual, whereby "the king's daughter all glorious within" is "clothed with raiment of wrought gold" when she enters into the gates of the Lord with thanksgiving, and into His courts with praise.

Strength, in the creeds, those Apostolic and Nicean anchors which for over fourteen centuries have held the Church fast to her mooorings on divine truth.

Beauty, in the Psalms, those rhythmic songs which sweep the whole diapason of human joy and woe, and find an echoing chord in every human heart.

Strength, in Baptism, wherein is given to the faithful the washing of regeneration, and he enlists as a good soldier under Christ's banner, in the sacramental host of God's elect.

Beauty, in Confirmation, when baptismal vows become translated into a godly life, by the sealing grace and inner working of the Holy Ghost.

Strength, in the Holy Communion, that centre of unity to all Christian hearts; that one table of the Lord, one family which knits together the elect in one communion and fellowship.

Beauty, in the lives of those communicants, whom the Holy Ghost adorns with the ornament of a meek and quiet spirit, and so beautifies them with salvation.

Strength, in the ministry, the Christ-ordained, and Spirit-anointed power, for the spread of the Gospel.

Beauty, in the glorious results of this ministry, as it turns this sin-cursed earth into a garden of the Lord.

Strength, in the faith that is born in the sanctuary, that faith which overcomes the world.

Beauty, in the graces of the character that effloresce out of this faith, and make the life beautiful in the adornments of Christ's own comeliness.

Again I ask, who can measure this strength? Who can unfold this beauty? It is the strength of God brought down to man, it is the beauty of God revealed to man; and its special sphere and place of manifestation, is His sanctuary, the Church of the living God.

So then, these two words, "strength and beauty," the correlative terms of spiritual power, and holiness represent the great work of the Holy Ghost in the Church of God. That is the work which He is to do within these walls. You already have material strength, and beauty, in the substance and solidity of your edifice; and in the ornaments and appointments wherewith it is embellished. It is strong, and it is beautiful, as the work of a human architect. What we want now is, that the life within these walls, the living stones, may be built up by the divine Architect, the Holy Ghost, into a living temple; built up, as noiselessly as was the temple of Solomon, when "no sound of

axe or hammer or any tool of iron was heard while it was in building," and built up so beautifully that there shall be in the completed character, "no spot, nor wrinkle, nor any such thing."

We welcome you to-day, then, rector, vestry, and congregation of St. Thomas' parish, to the strength and the beauty of this now consecrated and God-accepted church.

Here, you will find everything that can give strength to heart and life. The strength of will to work for Christ; the strength of nerve to suffer for Christ; the strength of faith to cling to Christ; the strength of love to live for Christ.

We bid you welcome to all that can give beauty, to your heart and life. The beauty of a consecrated life; the beauty of a sanctified intellect; the beauty of Christian charity; the beauty of a meek and quiet spirit; the beauty of a daily walk with Jesus; and a daily progress, as children of light, in that pathway of the just which "shineth more and more unto the perfect day."

I congratulate you, dear brother, on this completed church. God has spared you, over a quarter of a century, to go in and out before this parish, in the old church, and in the new, as their beloved, and now venerated rector. When you preached your first sermon within these walls, over twelve years ago, you said: "Please God to hasten that day for the noble consecration office, when the top stone of the tower shall say, it is complete—when every resounding tongue in the belfry shall say it is complete—when every tuneful key in the organ shall say it is complete; when even the rectory and the cloisters shall unite in the jubilee of thanksgiving over a worthy offering and a finished work." This, your prayer, dear brother, has been answered, and to-day the voice of this consecration service proclaims through all these aisles, and in all these arches, and from turret to corner-stone, "Grace, grace, unto it."

Nearly sixty years ago, the first Bishop of Pennsylvania, the Venerable Bishop White, laid the corner-stone of your first edifice at the corner of Broadway and Houston Street, in what was then a rural suburb of the city; and now again, another Bishop of Pennsylvania preaches the consecration sermon on the completion of this magnificent pile of buildings. But what a change in the parish, in the state of the Church, in the city, in the nation, is embraced between these points! Life, growth, expansion, mark each one of these sixty years. Nor will we stop here. The gathered momentum of the past years will only accelerate still more our advance in the future, and the next threescore years will witness changes and growth in Church life, and Church work, and Church power which will far outstrip what has been done between eighteen hundred and twenty-three and eighteen hundred and eighty-three.

Solomon closed the prayer with which he dedicated the temple, with these words: "Now my God, let, I beseech Thee, Thine eyes be open, and Thine ears be attent, unto the prayer that is made in this place. Now therefore arise, O Lord God, into Thy resting place, Thou and the ark of

Thy strength. Let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness."

Such in spirit is our prayer to-day. Make this house, O Lord God, Thy resting place. Let the ark of Thy strength, before which Thine enemies were scattered, abide here in the plentitude of spiritual power; the power of Thy holy law, as emblemized in the two tables of stone which were in the ark—the power of Thy life-sustaining Word, as represented by the golden pot of manna—the power of an apostolic ministry as typified by Aaron's rod that budded. Let all that this ark of the Lord represented in type abide here in fact and in power. Let the Christian priesthood which ministers here, like the Levitical priesthood of the temple, be clothed with salvation, ever showing forth the sacrificial death of Christ, as well as His perfect life, in all its divine glory and beauty; and let Thy saints, Thy devout people, who worship here, ever rejoice in God's goodness, and shout aloud His praises in the beauty of holiness. Thus shall the services of this house prepare us for the higher services of the house not made with hands, eternal in the heavens, and may this edifice prove to many successive generations of worshippers, as they pass in long procession through these courts, none other but the house of God and the very gate of Heaven.

✣ YOUNG MEN'S SERVICE ✣

DILIGENCE AND ITS REWARD.

By Rev. Ezra Tinker, M.A., B.D. (Methodist Episcopal), Portland, Maine.

Seest thou a man diligent in his business; he shall stand before kings; he shall not stand before mean men.—Prov. xxii., 29.

The hope of a community or a nation is largely in her young men; for the day is not far distant when the heavy burdens of society must devolve upon them. Correct ideas of life are important, and correct habits are essential. Inadequate ideas of life may vitiate all our methods, and vicious habits may paralyze all our powers, and render our existence a lamentable failure.

The curse which was pronounced upon the race, and which doomed mankind to toil, sweat, and weariness, in the present state of society, is a blessing in disguise. By these toilsome conditions men are placed at the opening of grand careers, are trained and disciplined for larger spheres of usefulness, while the thoughtful and conscientious person finds his sweetest hours amid the ceaseless activities of the present.

The man that has nothing to do, wants to do nothing, and glories in his inactivity, is the most pitiable being in the world and merits the contempt of all earnest, honest toilers. Every *real* man is anxious to bear his share of life's burdens, and prove himself worthy of a place in the thought and affection of his fellows.

The man who folds his hands in idleness, stands upon the corners of the streets, and listlessly gazes upon the army of sturdy toilers as they pass patiently and rapidly by, and thanks God that he is not one of their number, is unworthy the companionship of those he professes to despise.

Every young man should resolve at the outset to pay his way; to add something to the already gathered increments of society. The present and the oncoming generations should be better circumstanced for your living in the world. If you add nothing to the capital of society, in thought, in feeling, in aspiration or in material wealth, then you are a cipher; yea, less than a cipher, a minus quantity, a burden to society, a stench in the nostrils of humanity—and it would have been good for you and the race if you had not been born.

Where is the man who has any claim to manhood that would act the part of a leech consuming vitality and rendering no adequate return for the warm life's blood taken up into itself? Therefore resolve to be actively employed. It may be that your father has been so successful in his business affairs as to place you beyond the necessity of toiling either with brain or with hand.

But that fact does not release you from your obligation to perform your part in the battle of life. Your unearned accumulations, and the capital stock at your command, have increased your responsibility and placed you under greater obligation to society.

By virtue of your unearned increments, your splendid patrimony, different channels of activity and usefulness may be opened to you. Nevertheless the channels are there, the opportunities there, the obligations there.

With most of the race, toil of brain or hand is a necessity in order to secure the comforts of life. The majority of mankind may never get beyond that condition. Your sphere of activity will depend largely upon birth, education, opportunities, aptitudes. You may follow in the very footsteps of your father.

The farm, the shop, the mill, or the studio may be the place where you are to solve life's problems; or perchance Providence may have selected for you a sphere neither suggested by your birth, education, or surroundings.

That farmer's boy may be needed in the thronged city, to plan and build and direct the interests of a whole community. The Bedfordshire *tinker* may be summoned to dream dreams and to pour forth the wealth of his mind and heart for the moral and spiritual elevation of his fellow-men. That restless son of the tireless artisan may be led into the midst of the bustle and whirl of the factory or mill, or looking out upon the regions beyond, he may long for the exciting and thrilling life of the mariner, or seeking yet other fields of activity may bury himself in the bowels of the earth amid the metals and the ores.

Too much time should not be wasted in seeking superior fields, or waiting for more splendid opportunities. Take the thing that lies nearest at hand. It may prove the door opening to larger and richer fields. Anything that is legitimate, however insignificant, is better than idleness.

Idleness is the miscreant that has led many a young man into the saloon, the gambling den, the places of lust and debauchery, and ruined them for time and eternity. Would you have me begin at the foot of the ladder with all my culture and early advantages? It will do you no harm. If you have power it will show itself. If you are worthy of better things they will ultimately come to you. The race is not so rich in men that it will long neglect a *real* man.

Banks, factories, mills, mercantile establishments, railroad companies, all kinds of business are on the alert for men, competent men, leaders in thought, in enterprise. But before you are invited to the higher, you must prove yourself capable in the lower.

The late Henry Ward Beecher, who became the foremost pulpit orator, platform speaker, and writer of this century, began his unique career in a little church in a western village, where he was preacher and sexton at a salary of two hundred and fifty dollars a year, paid in part in turnips, cabbages and onions.

It did not injure the son of the great Lyman Beecher to begin his ministerial labors in the little church at Lawrenceburg. He began there, but he did not end there. He began on one of the smallest salaries of any clergyman of his education and social surrounding, but he ended with the largest income of any Congregational minister on the face of the globe. He began with a society of nineteen members, but he ended with a church of more than twenty-five hundred members. He began little and unknown—he ended with a reputation as wide as Christendom. He was born in the quiet town of Litchfield—he died in the "City of Churches," and in sight of the American metropolis. He was rocked in the rough cradle of eighteen hundred and thirteen; he was buried by weeping thousands in the glowing triumph of eighteen hundred and eighty-seven, and amid the beautiful surroundings of Greenwood.

Although educated at West Point, it did not harm General Grant to begin his military career as one of the lesser commissioned officers. Had he begun at a higher grade he might not have reached the highest. Had he begun as a commanding general he might have ended his career where Pope ended his, or Hooker his, or Burnside his, or Halleck his, or McClellan his. Years of lesser responsibility served to prepare him for the highest responsibility.

Young men are sometimes crippled or destroyed by the multitude of their friends. Blows, storms, rebuffs are not the worst things that can befall young men. A soldier is made on the field of battle, amid the grape, canister, shot and shell, and not in the hours of dress parade. The sailor is tested and wins his laurels before the mast amid wind and wave. The ore is smelted in the furnace, and the rough diamond must be placed in the hands of the lapidary. We attain our highest excellence in every department through the process of education, through much tribulation. The child is compelled to begin with the alphabet. Then he learns how to combine the letters into mono-

syllables and then into dissyllables, trisyllables and finally into polysyllables of all kinds.

From the primer he passes to the first reader; from the first to the second, third, fourth, fifth, sixth, last. What folly for the child to say I never will stoop to the insignificant task of learning the A, B, C. I shall wait till I can read in the sixth reader. How long do you think that child would be obliged to wait? About as long as that young man with inexperience will have to wait, if he waits to get the full pay of a skilled artisan before he will strike a single blow.

A short time since I overheard a hard-worked and sorely-pressed mother say to her son of nineteen years, who was living off her meagre earnings: "Joel, suppose you start out this morning and see if you can find something to do." Evening came, and I overheard this conversation: "Joel, what success to-day?" "I found a place where they wanted a young man; but they were not willing to pay me wages enough. I am not going to work for small pay."

The mother gave a sigh and simply said, "It would be better to work for small pay than to do nothing at all."

Work for small pay! No! He would rather see his mother wear her finger ends off to feed his hungry stomach, and clothe his fat and lazy back, than to work for small pay.

That stalwart young man who will sit by the blazing fagots around the fireside, without an effort to bear his share of the burden, and allow his mother to toil from earliest morn till latest eve, is a disgrace to the family name, and is not worthy of a mother.

It does not make so much difference from whence you came as whither you are going—as to your plans, purposes, aspirations. What though Lincoln was born in a log cabin—he died in the White House. What though he split rails in his boyhood days; he did it well—and learned the knack of splitting rebels' heads as well.

We are not so anxious to know who your father was as to know who you are. If you are brave, true, and manly, we will forgive you, though your father was not of royal blood. There is a place for you if you are made of the right metal. The world is not inquiring so much after the home in which you were born as after you.

One of the most perfect gentlemen, and one of the most thrifty business men, within the range of my acquaintance was once a barefooted ragged boy from a miserable home. But he is a splendid specimen of a man nevertheless.

It may not be possible for you to pass from the humblest sphere to the first place in financial and business circles; it may not be your lot to hold a conspicuous place among your fellows; but it is possible for you to make the most of yourself and of your opportunities, and to this endeavor and attainment you are distinctly summoned.

The surest way to get out of a small place is to perform your work well.

If you do this the responsible position made vacant by the death of that trusted official may be offered you.

Form the habit of *promptness*. If you are a clerk in a bank, in a store, or an employé in a shop or a mill, or if you are engaged in business for yourself, and there are definite hours, times, seasons, bend everything to the moment and the place.

Learn the important lesson which some people seem never to learn of being on time. It is just as easy to be prompt, when once you have formed the habit of promptness, as to be five minutes or an hour late. There may be times when mountains of difficulty are suddenly thrown across your path and it is beyond your power to keep your engagements, to be in your place at the appointed time. But if you fail there should be some palpable reason for the delay.

Ten minutes late has cost many a young man his position, and his business reputation. It may be you never knew why you were discharged. It was not because you were profane, not because you drank, not because you pilfered from the till, but solely because that every morning you were at your post of duty ten minutes behind the time. The world moved too rapidly for your feet. The hour for business has come ten minutes too soon—and if it had come two hours later, it would have come ten minutes too soon for your gait.

The miserable imp of delay has captured you, and unless you shake him off and say to him, Get thee behind me, Satan, you will be effectually crippled, and perhaps finally crushed by the upper and nether millstone of business, for the god of this world knows no forgiveness to the sluggard.

Do you see that vast establishment, seven stories high, stretching from avenue to avenue, and covering a double block? That interest was built up by a single brain which realized the value of time.

At the early morning hour, and at the appointed time, and with unswerving regularity the man planted himself at the centres of trade. He was there to catch every favoring breeze, to seize upon every opportunity.

Some years since I called upon a millionaire in the morning hours on a matter of business. Although the gentleman was more than seventy years of age, yet he was just as prompt in his office engagements as if he had been in manhood's prime. He glanced at his watch then begged to be excused as he must be at his office within a half hour. Without doubt that habit of promptness had rendered him important service in accumulating the millions which lay in his purse.

The same habit may not make you a millionaire, but it will add something to your meagre income, secure for you a larger place in the thoughts and good wishes of your neighbors. And if misfortune shall ever overtake you, you will have the consciousness that the miscreant of delay did not rob you.

The Creator might have dropped fatness from the skies into our laps, but He has not done it, for obvious reasons. He has done what is better for

us. He has placed all necessary things within our reach and given us strength and opportunity to obtain them, and in the acquisition to add to our mental, moral and spiritual resources, to enhance our happiness here, and to fit us for higher and sweeter enjoyments hereafter.

The Creator has placed the gold in the mountains, the coal in the bowels of the earth, and the comforts of life within granite walls. We must tunnel the mountains, delve into the earth, seam the rock, and level the walls.

Gibraltar is not impregnable. It will yield to the heaviest of batteries, and sufficient pounding. That young man needs a little more of the *pound* in him, a little more of the persistence in him.

The employé that knows not only what to do but actually does it—who makes himself interested in the prosperity of the firm, and who needs no watching, coaxing, urging, may unconsciously find himself an indispensable factor, and finally associated in partnership with the very men for whom he has labored.

It has been trenchantly said by a distinguished political economist that the distressed seamstress is always sure to do *distressed* work.

The young man standing on the street corners, with his hands in his pockets, and complaining of the hardness of his lot, is there undoubtedly because he has proven himself unworthy of confidence.

There is not a young man in this city that is robust, intelligent, industrious, sober, conscientious, anxious to do, and willing to work, that need be without employment for a single week.

A well-educated, fine-looking, energetic farmer's boy of twenty-two started from New England to New York to make his own way. When he arrived in the city, he had only fifty cents in his purse and no friends. As he sat upon the steps of a large establishment, he overheard a man say to another that he wished he had a small boy to do errands for the afternoon. The young man sprang to his feet and offered his services, for which he received fifty cents. For two weeks he was employed at one dollar per day. Then he was placed at the ledger. His splendid penmanship made the pages fairly shine with beauty. In a few months he was placed on the road at a salary of three thousand dollars a year. To-day he has a large and thriving business of his own.

Sobriety, diligence, persistency, conscientiousness, Christian faith will give the highest possible success. Such persons shall stand before kings ; they shall not stand before mean men.

A Religious Peril.—There is reason to fear that the churches of the present day will take more interest in the smilax and the calla lilies and the red roses which adorn the outside of the pulpit, than any discourses which come from the inside of it on the extensive prevalence and intrinsic baseness of iniquity.—*E. Park, D.D.*

Children's Service.

LIVING TEMPLES.

By Rev. G. W. Brooks, Congregational Church, Charlestown, Mass.

Ye are the temple of God.—I. Cor. iii., 16.

When the Revolutionary soldiers stood on the top of Bunker Hill, their general told them not to fire till they could see the whites of the Britons' eyes. My words are shots, and I want to fire them when I can see the white of every eye. I am to talk about walking meeting-houses. The snail carries his home on his back, so that he is a crawling house. Sometimes a man is so wise that he is called a walking dictionary, but Paul tells us a stranger thing, for he says that good people are temples of God, and so they are walking meeting-houses. Note with me a few facts about these heart-chapels of ours.

I. These human temples are rich in the *materials* of which they are made. Iron makes your cheeks red. There is a substance called phosphorus, and when there is much of it in a boy, he likes to run. There is limestone in our bones. So our bodies are wonderfully made of many materials.

II. These walking meeting-houses are rich in *size*. One soul is bigger than the world, for the whole earth is too small to fill it. Great cathedrals are often centuries in process of making; so our heart, with God as its inmate, will grow greater and with loftier arches every day. To measure very small, tiny things, an inch is divided into very many minute parts; to measure larger areas, we use a foot-rule, a yard-stick, a ten-foot pole, or a rod chain. When we want to find out how far it is from the moon to the North Star, we take as our measure a line many million miles in length. But these heart-chapels of ours are bigger than the earth, larger than all the stars, and where shall we find a rule or line long enough to measure one? The greatest thing I know of is the cross of Jesus Christ. It is as "long as time, and deep as human wants." If the Saviour died for us, how vast our souls must be!

III. Living temples are rich in *windows*. These windows are our five senses. If one of these is boarded up, as the eyes, how sad the loss!

IV. Heart chapels are rich in their *decorations*. Some churches are beautifully frescoed; the walls are adorned with painted scenes from the life of Christ. So each Sunday-school lesson, faithfully studied, is forever copied on the inner walls of memory. Time will never erase them.

V. Soul-churches are rich in *music*. Conscience, like a sweet-voiced bird, can be made to sing all day long in the heart. Like the lark, its song will all the sweeter grow, as the eternal night draws near, if each day we try to do as Jesus would in our places.

VI. Walking meeting-houses are rich in their *congregations*. Mother and father we always admit to the secret chambers of the soul. Christ, the Rose of Sharon, enters and the fragrance of His presence gives us a hint of Heaven. Some churches have fine music, a grand edifice, but Christ is seldom there. It is a dreary place. Nothing makes up for the lack of Jesus.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Electric Christians.—Science has invented a curious machine to fill the human body with electricity. But to accomplish the filling the individual must be placed upon a non-conducting material, otherwise the electric fluid will not be retained. When filled the individual will shoot forth sparks upon any who may approach. What a power for good might Christians become if they were filled with divine fire, as the disciples were filled with the Holy Ghost after the ascent of the Lord! How evidences of their discipleship would be emitted when they stood in the presence of others to speak of the Master they served, the Saviour whom they proclaimed and the value of the souls which they desired to win for Him. But worldliness will rob even Christians of this self-evidencing divinity which is within them, cool their enthusiasm and quench their zeal. If they would retain the full measure of their celestial electricity and have it flow out towards others, they must avoid the dissipations and frivolities of the world, keep near the mercy-seat and continue standing on holy ground.

Coffining the Gospel.—This seems to be the work in which some churches are engaged. They are cold atmospherically, cold spiritually, cold in the pulpit, cold in the pew. They chill on entering as do receiving vaults in a cemetery. There is no Gospel life manifest anywhere. Preacher and people appear to have agreed to take things easily, go through the service perfunctorily and to pat each other, saying, "A little more sleep, a little more slumber, a little more folding of the hands to sleep." Such churches may have a name to live, but they are dead. The cerements of the grave are upon them. They are wrapped in carnal security or in deadly formality and no one but He who stood at the grave of Lazarus and called to the sleeping inmate, "Lazarus, come forth," can awake the attendants on services, where the Bible is opened before blind eyes, and where no heart pulsates with love to Him whom the Bible proclaims as man's only Saviour. How fearful the responsibility of those who would encase and treat the Gospel as if it were a relic of humanity.

Worldly Culture.—This seems to be the only goal to which many in the present day aspire. It is simply a polished veneering of the carnal nature and leaves the individual before God "dead in trespasses and sins." Yet this is a passport to fashionable society, and those who possess it often give laws to the higher walks of social life. A form of religion may often accompany it and, in mere ritual worship, its possessors may join others in confessing themselves "miserable sinners." But notwithstanding the confession, they are as happy and self-complacent as unregenerate ones can be. They rejoice in their supposed deliverance from foolish preju-

dices, scout the idea of narrow-mindedness and revel in all those pleasures that pertain to the intellect and the senses. The world has done its best for them and with them, but its veneering and polish will some day disappear and leave them wrecks of humanity, sinners in the hands of an angry God.

The Dogmatism of Culture.—This is plainly discernible in the writings of scientists and in the assertions of those who pose upon their culture. They are no longer docile, or open to conviction but are of that class of friends, whose statements Job sarcastically answered, saying, "No doubt but ye are the people, and wisdom shall die with you." Their spirit "vaunteth itself and is puffed up" and does not hesitate to dogmatize when discussing even the grand problems of existence. They speak as if they had explored all the mysteries of the unseen, had investigated everything that pertains to that "undiscovered country from whose bourn no traveller returns," and knew more than Paul who was "caught up into the third Heaven and heard unspeakable words, which it is not lawful for a man to utter." Yet many of these are thoroughly ignorant of the Scriptures, appear to have no wish to understand them or to sit at the feet of Him who said, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Christian Culture.—This is something worthy the efforts and ambition of every human being. It comprises the whole man, body, soul and spirit. It would leave no part of human nature undeveloped. The mind with all its faculties would study all subjects within its grasp but especially those that concern the kingdom of God and the name of Jesus. Christian culture would have every inspired thought so closely interwoven with the mind's fabric, that the whole man may become fashioned and colored after the divine pattern. Selfishness will thus be displaced by benevolence, the desire to possess and enjoy supplanted by a desire to please others for their good, and the body become an instrument of righteousness to the praise of Him who created it. The manifestations of this intellectual and spiritual training will be simple yet beautiful, like that of Jesus, whose beautiful culture shone into countless hearts, and transformed countless lives, making them faint images of Himself, in whom alone completed culture is found.

Execute the Laws.—There is no more incumbent duty pressing upon public officials to-day than the proper enforcement of the laws upon the statute book. These have been placed there for that purpose. There was a necessity and demand for them when enacted, and those who are responsible for their execution ought to see that they are applied in every case where there is a breach of them. If these laws are unjust let them be repealed, if they are insufficient let them be improved, but as long as they remain laws let them be enforced. Society suffers every day that our officials are delinquent in this matter. Upright citizens will not complain when those whom they have placed in positions of executive trust discharge their duties faithfully towards the lawless and disobedient, "for rulers are not a terror to good works but to the evil."

Knowledge and Sympathy.—No Christian can be an efficient worker unless his mind is stored with Gospel truth and his heart touched like that of the Master with pity because of the sins and sorrows of his fellows. These will qualify him to give the needed instruction in the right spirit and will open doors into many hearts. No truth fits into man's ignorant mind and fills the vacancy like a text from God's Book, and no human key tends to unlock the carnal heart like that which comes through the warm hand, the tearful eye and the tender word.

ST. THOMAS' CHURCH, COR. FIFTH AVENUE AND 53D STREET, NEW YORK.

Organized December 25th, 1823. First Church erected corner Broadway and Houston Street 1824-25. Destroyed by fire 1851; rebuilt 1852. Corner stone of present Church edifice laid October 14th, 1868. First Service held therein October 6th, 1870. Consecrated May 15th, 1883. Size of lot, 200 x 100 feet. Cost of lot and edifice, $506,000. Height of spire, 175 feet. Seating capacity, 2,000.

WILLIAM F. MORGAN, D.D., Rector.

NOTED PREACHERS

Rev. William Ferdinand Morgan, D.D.

By Editor.

The Rector of St. Thomas' Church, New York, whose portrait forms the frontispiece in this number of The Pulpit Treasury, has occupied one of the high places in Zion in New York City for about thirty years, and has reached the threescore years and ten of which the Psalmist speaks "as the days of our years," being born in Hartford, Conn., December 21st, 1816.

His parents were prominent both in social and religious circles, active in their day in works of charity; and his father was for many years a warden in Christ's Episcopal Church in his native city. Dr. Morgan is indebted to two colleges for his higher education, Trinity at Hartford and Union at Schenectady. He was graduated by Union College in 1837 when only twenty years of age. His early religious training tended to lead him to study for the ministry and to devote his life to that sacred office. In pursuance of this object he entered the General Theological Seminary soon after his graduation and remained therein for three full Seminary years, completing his course in 1840.

For several months afterward he had the benefit of the instruction and practical counsel of Dr. W. Berrian, then rector of Trinity Church, New York, and was ordained deacon in 1841 by Bishop Brownell in the church of his early home in Hartford. St. Peter's Church, Cheshire, Conn., became for a short season the scene of his first labors, whence he was called to assist Dr. Crosswell of Trinity Church, New Haven, where, in 1842, he was ordained to the priesthood. After two years service in this field he was elected to the rectorship of Christ Church, Norwich, Conn., where he remained for thirteen years, discharging his duties with much vigor, faithfulness and success, greatly enlarging the number of its communicants, elevating the religious tone of the whole community and erecting a new house of worship costing sixty thousand dollars, all of which was raised chiefly through the agency of the efficient rector.

But a larger field of usefulness and honor was awaiting him. St. Thomas' Church, then on the corner of Broadway and Houston Street, New York, was seeking a rector, and to this field he accepted an election in 1857 and assumed his parochial duties on the first Sunday in that year. Here he had been preceded by several eminent and some of them brilliant men. But the tide of population had set in toward the upper portion of the city and the work before Dr. Morgan was onerous and the prospect anything but pleasant. "Traffic, amusement and shameful vice" soon filled the vacancy left by the receding members. Dr. Morgan labored, however, with unwearied patience and earnest zeal for years in the midst of these discouragements, attracting a large attendance on the services of the church, from the fluctuating people around and the transient visitors in the city, and binding the members of the church in uniform and hearty co-operation in Sunday-school and mission work.

But the upward drift was irresistible, the rector found obstacles to his work which grew in bulk and proportion and laughed him to scorn, and so it was finally decided by the wardens that the time for retreat and exodus had come, and the closing discourse was preached on the 29th of April, 1866. The succeeding year was passed by St. Thomas' Church as the guest of Grace Church, with which they worshipped, Dr. Morgan officiating while the rector of Grace Church was absent in Europe. Lots had been purchased on Fifth Avenue, corner of Fifty-third Street, on which a temporary chapel had been erected during the year, and on the 21st of April, 1867, the Church of St. Thomas entered their new but humble sanctuary and held therein their first service of worship. Around this temporary chapel the

foundations of a new church were laid, the corner-stone lowered to its place on the 14th of October, 1868, and the work of erection proceeded. The necessities of the work compelled the removal of the congregation for worship on the Easter following to the Church of the Resurrection, where they were accommodated for eighteen months until their own stately edifice was ready for occupancy. On the 6th of October, 1870, the new St. Thomas' Church was opened, when Dr. Morgan preached from the text, "They came and saw where He dwelt." At this date a debt of $220,000 remained upon the edifice which debarred its consecration; but the debt being paid off it was duly consecrated on the 15th of May, 1883, when Bishop Stevens* officiated and preached the sermon which we give to our readers in this number of THE PULPIT TREASURY.

Thus one of the most imposing and beautiful of Protestant churches, occupying a noble site, was completed and stands a monument to the zeal, judgment and faithfulness of its rector who in the face of much opposition remained firm in the conviction that a change of location was necessary to the permanence and enlargement of the usefulness of the church.

As an illustration of this fact no sooner had the parish obtained a house of God for themselves than their attention was directed to the religious necessities of the masses around them.

Accordingly a site was obtained on East Sixtieth Street, between Second and Third Avenues, and a building erected for a free chapel and soon after a parish house on the rear of the lot, the whole valuation of which is estimated at $100,000. This is the centre of missionary effort for the parent church. Here large Sabbath-schools, English, German and Chinese are carried on. Here an industrial school is maintained, work-rooms are established, a diet kitchen for the sick is in constant operation, the Helping Hand Association finds accommodation, a Workingmen's Club has a home, the Girl's Friendly Society has quarters and work is provided for destitute women of the parish. This edifice, known as "St. Thomas' House," was presented to the parish by the Hon. Roswell P. Flower, and is a memorial to Mr. Flower's only son.

Besides these parochial, religious and charitable undertakings, the members of St. Thomas' Church are actively engaged in mission work, comprehending Domestic, Foreign, Indian, Mexican and Freedmen. In these and several other ways this church is endeavoring to improve its opportunities for good, by preaching the blessed Gospel, and in ministering in the spirit of Christ to the poor and suffering, at an annual expense of over $50,000.

Dr. Morgan throughout his ministry has been noted for the strictly evangelical tone of his preaching, his devotion to the spiritual interests of his parish and to the necessity of mission work among the surrounding population. Though occupying one of the foremost places in the churches of New York, his bearing to all has been most kindly and courteous, manifesting on all occasions the spirit of the true Christian gentleman, and seeking to attract by the nobleness and sweetness of his character, all with whom he comes in contact, to the faith and service of the Divine Master.

The honorary degree of Doctor of Divinity was conferred upon him in 1857 by Columbia College, and in 1864 he visited Europe by Episcopal appointment to preach at the consecration of the Church of Holy Trinity in Paris, the fund for the erection of which he was principally instrumental in raising.

Dr. Morgan through a long life, has devoted himself to the special work of the ministry, studiously preparing for its faithful discharge in the pulpit, and for the efficiency of his labors in pastoral work.

A few discourses delivered on special occasions, and called for by those who claimed their publication as a special benefit to society are all that has been given to the press from his pen. But his monument has been raised in the magnificent Christian temple on Fifth Avenue, and he will abide in the affections of thousands, to whom he has ministered both in the sanctuary and in their homes.

* Deceased since the above was put in type for this magazine.

God's Institutions Man's Best Gifts.

By John Hall, D.D., LL.D. (Presbyterian), New York.

The Spirit of God hath made me, and the breath of the Almighty hath given me life.—Job. xxxiii., 4.

The speaker has in mind Genesis ii. The breath of the Almighty created man and gave him the spirit and image of God, which is knowledge, righteousness and holiness. Though the distance between God and man is infinite it does not preclude comparison. Man has all the attributes of God in a limited degree. His soul resembles the Supreme who made it. How then came the unlikeness between God and man? We can learn this only from the Bible. Be not led away by speculations. One is that man developed from barbarism. There is no single scientific fact to prove this. Species do not pass into species. The faculties are from God, not a development. The busy bee cannot derive its working powers from the drone or queen. God gave this faculty to the bee. Science compares man with what is beneath. We quarrel not with science, but we connect man with those things above him, angels and the Supreme Being. This comparison is supremely practical. Thus we can understand fellowship with God, the wonders of Heaven, the terrors of hell. The essence of hell includes the soul's abandonment of God and the abandonment of the soul by God.

Biographies of great men give the influences that shaped their lives. What were the institutions, influences, and surroundings under which God placed the spirit which He had made? He first gave it a day of rest. When God blessed the Sabbath day He gave it perpetuity. It was for man's happiness and welfare, and God meant it for the race. Preachers and teachers did not make the Sabbath. They only carry out the will of the Creator. To-day some men pose as friends of the working classes and make this a day licentiousness. I say, without hesitation, that the believers of the Bible are the true friends of the so-called working classes. Keep the Sabbath on Bible lines. Be not betrayed into Sunday riding, visiting and receiving. These are good in their time; wrong out of time. We appeal to the Sabbath of the Bible, as God gave it for the good of the race.

God's second provision was for man's body. Man's body came out of the ground, so must that which sustains it. That is the foundation of the working classes. It must be by honest labor. There is provision enough, but it must come from industry. One of the weaknesses of our land is that men are rushing from the farm to the city. Most of our great men have come from the farm. The intercommunication of the city might be for good, but alas, it is turned to evil. Some men try to prepare a living for their children. Is that kindness to them? Should they not labor for themselves? God intended us to work: idleness is dishonor, industry is honor. It is not labor that curses. It is the sin that man puts into labor that curses.

The third institution God gave in Eden was the means of developing conscience. It is not pertinent why He gave a tree or how it worked. It was all a training for conscience. God made man name the beasts, because they were for his use. But to keep in mind his dependence on God the tree was given as food for the conscience. Many of you have been prosperous. Please do not say, "My hand has done it all." God gave it to you.

God put affections in man and provided for them by creating woman. She was to be trusted, to be respected, to be provided for by man. So God founded the family, man's greatest happiness. This has been dishonored by asceticism and celibacy. The family is attacked among us by silly imitations of the social life of the great capitals. But the family must be vindicted. Thus the Sabbath, labor, conscience, and the family were the

great institutions given by God for the training of the race. Christ has set His seal on every one of these institutions and history vindicates their potency. They are what our society needs, what our Government needs, what the race needs. And a better education in these institutions given in the first Paradise would be a greater preparation for the other Paradise, that Eden in the skies.

The Busy Age.

By President E. D. Eaton, D.D.,
Beloit College.

They had no leisure so much as to eat.—Mark, vi., 31.

Every age of the world, has its own peculiar character, and one might almost say its own face, just as every human being has. The distinctive feature of one age is faith, of another corruption, of one conquest, and of the other doubt. But what epithet can be better employed to describe the present period of the world's growth than the busy age? The merchant, who once conducted his business on a small scale, reaching out cautiously and content with a small profit, now has the markets of the world to compete with, and is not satisfied with less than large profits, though covering a wider and more extensive field. The teacher, who formerly included in his curriculum a limited number of text-books, must now keep abreast with all the multitude of new methods and tax his mental energies to comprehend the doubly abstruse and difficult. The editor in early days got out a slow quarterly or a weekly. To-day the presses are kept hot with hundreds of thousands of imprints of the great daily journals, and the editorial sanctum is no longer an easy retreat, but a seething beehive. So, also, with the clergyman, who must now know the currents of his congregation's thoughts and preach to the times; the farmer, who from tilling a few acres and reaping it with the sickle and cradle, now tills a hundred acres in a field and reaps to the music of the self-binder; and the physician, who no longer jogs behind the slow nag and prescribes a few stock remedies, but must follow closely the many intricate developments of science and familiarize himself with medical progress.

The subdivision of business is one of the reasons of this busy age, and one of the reasons for its crowding home, the family relations, and the moral and intellectual development of mankind. There is very much that is noble in a busy life, but there are some drawbacks to it. God said that man should labor six days, and the business men of this hurrying age establishes another standard of work, and stimulates other men as the racer inspires the cart-horse. Yet it carries dangers with it. As a matter of health, subtle evils lurk menacingly in the busy man's path. He who lives at high pressure long continued, without varying the excess of mental and physical activity with mental and physical rest and repose, soon finds that his energies flag, his pillow no longer brings rest and pleasant slumber, the bright sky of his brain and thought becomes clouded and finally there comes to the overwrought system what it had long needed—profound rest, but enforced and not voluntary—the rest beyond the vale.

There is also danger that this busy age will impart a superficial character to life. Men who are immersed so completely in temporal business find time only to read the newspapers, from which they unconsciously imbibe a shallow method of thought. They find, as a consequence, no equipoise and repose, and no depth of thought is possible. If they escape this danger, they become one-sided and morbid and men of one idea, and like the mountain torrent which cuts a limited groove and never overflows it. Such men find no breadth and richness in existence, but merely the compressed satisfaction of hoarding money.

A busy life also imperils home ties. Men not only go away early in the morning but return late at night, and too often with clouded brow and preoccupied mind. They have no time to console and sympathize with the wife nor to consult with and advise the children. Gladstone's father talked politics with his son when the late premier was only twelve years of age, and many men's greatness dates from the impression of their youth for which

their fathers are responsible. The importance of a father's care and teaching is well recognized by the Bible, which refers to a father five times where it mentions a mother once.

Busy lives also threaten the Sabbath. Too much occupied to keep abreast of the current happenings during the week, many men take the precious morning hours of the Sabbath to read the Sunday newspapers, which divorces the mind from needed rest and keeps it fixed on the markets or other business information. If people must take the Sunday papers, let them keep them until Monday before reading them. If men do not read Sunday papers or indulge in other secular amusements on the Sabbath, more likely than not they are so tired out and spent with the week's labor that they can not rest, or business speculations and plans for the next six days engross the attention, to the exclusion of more recreative or healthful subjects.

Then, in the busy life there is danger of materialism. It causes too much attention to be given to externals and not enough to the internal principles, which are the most priceless of all. It is good for people to be busy, but there is a limit, and very much might be done to neutralize the bad effects of overstepping that limit. Use the ministry of rest, for, though business were most pressing, it would be an unwise man who would deny himself the voluntary temporary rest and run the great risk of a speedy death. It were better to go without a meal once in a while and give the household machinery a breathing-spell rather than keep up too long and too steadily the high tension of the nerves and mind. Use the ministry of other people: not a morbid, curious interest, but the joyous, helpful interest that comes of seeing what other persons do, and mixing with them to acquire new ideas and a greater breadth of information. Use the ministry of home. Romp with the children, take an interest in home decorations; and such men as are too busy to keep up an acquaintance with their families might find it a novel but an agreeable relaxation to fix themselves up nicely and visit their own wives once in a while. Use the ministry of nature, in which there is a perpetual well-spring of pleasure—the grass and the trees, the birds and the azure sky, the fleecy clouds, and the sunlight. Nature calms the fevered pulse and puts new vigor in the worn-out frame.

But most of all we need the ministry of a Christian life, patterned on the example of Christ Himself. God gave us the first day of the week as an antidote to the clouded brain, the enervated nerve force, and the overworked system. Christ is an example of what the ideal busy life should be. He was never idle, but He worked as in the service of God with joyousness in His labor, but no less joyousness in His rest. The life of the busy man to be truly successful must have temporary stops, just as the rules of punctuation fixed for the voice periods of rest. If he do not want to wear out, he must seek repose, just as the river, though turbulent at its source, becomes calm and peaceful when it reaches the sea.

The Undying Worm.

By Alexander Whyte, D.D. (Presbyterian), Edinburgh.

Where the worm dieth not.—Mark ix., 44.

No man in this life, not even the man who has studied the Book of God, and his own heart, and the moral and spiritual laws of God best, knows what the unquenchable fire means, nor what it is to be. Christ said there were many things impossible for Him to tell His disciples, but He told them enough to save their souls from Tophet. No doubt it was impossible even for Christ Himself to tell us what the fire of hell in reality is. The whole state of human existence after death, and especially our existence after the day of judgment, is so mysterious—it must be in everything so unlike our present state of existence—that it may have been impossible even for Him to tell more than He has here told us. He is our sole and supreme authority on all matters connected with sin, death, and judgment. He has left other fields for other men to explore, but He alone knew this field, and He has explored it for us. And three times in this passage, as if to

show there can be no mistake about it, He employs the terrible figure of the "unquenchable fire." Since He is silent as to what the fire is, we cannot so much as touch the border of the mystery that hangs about the dreadful word. But we will surely, if we are sane, pray and labor and suffer, as He demands, so that none of us and none of our children shall ever make the horrible discovery as to what the fire really is. God keep us all out of it!

The unquenchable fire we cannot in this world either taste or understand, but the undying worm we all taste. That cruel worm is already at work in our own souls. What is the worm that dieth not but a sin-laden conscience awakened when it is too late; when the day of mercy is clean gone for ever, and the door of hope is shut and locked? Whether the worm, now gnawing in any bosom here, shall ever die, or shall go on increasing to all eternity, is being settled by each of us, moment by moment. In some men's bosoms the pain of that worm is raging incessantly, bleaching their faces, making their hair gray, because its time is short. In many a man this worm is almost asleep because it has all eternity before it, to waken up and do its work.

We do not need to go beyond Scripture to study this worm of remorse, for this, like everything else, is in the holy Book. We hear the cry of this awakened conscience in Cain, in Saul, in Judas. And all profane literature, worthy of the name, is full of the same horror; because literature is life, and life is full of that horror. Our own hearts, alas! are not stainless. There are men and women here, whose ashy faces this day show that they are suffering from that which no physician can get at—the sleepless tooth of the worm of God. Moralists and theologians call it remorse; Christ calls it the undying worm. In truth it is God Almighty Himself. It is the righteous Judge, in His righteous anger, making His wrath felt in those who are preparing themselves to be the vessels of His wrath. But when all is said, this remains true, that in no living man has that worm ever awakened in full fury, not even in Judas himself, or in the most miserable man here who has sinned against light as Judas never did. . . .

What a book the Bible is! and what a fool is he who neglects or goes against it. What discoveries it makes to us of things otherwise undiscoverable and unimaginable by us. It opens at one time the eternity of the past, and shows us our election of grace; at another time it shows us the eternity that is to come, where we see our fathers, and the saints before us, rejoicing in glory. It takes us to Gethsemane, and leads us up to Calvary; while again, under its awful guidance, we stand in anticipation before the great white throne. It shows us the sons of God in the glories of Heaven; it lays our ear to the door of hell, and lets us hear the weeping and wailing and gnashing of teeth of old fellow-worshippers, as they lie with the fire around them, and the undying worm in their bosoms.

With all our sleeping draughts and comforts we cannot command a quiet night here in our earthly bodies. When the remembrance of the past begins, our midnight bed is sometimes let down as with coffin curtains into the caverns of of Tophet, and we taste in the night-watches a little of what an eternity of remorse will be. No wonder they say in the morning, "You have not slept." We are remembering our lifetime. We saw the long-forgotten past in the light of God's law. Like angry ghosts there stood around our bed the souls whose destruction we had a hand in long ago; the households we have ruined; the hearts we have broken or beclouded, and boasted about it; the friends we have betrayed; the men whose good name we have done our best to dishonor. What a company, like a nest of hornets, passes around our bed, till we are able to say that we understand now, better than all our teachers, what is the worm that dieth not, and the consuming fire that is not quenched. If one night watch on earth can be made so terrible, what will the awful night be on which no morning will ever dawn? . . .

Son, daughter, remember thy short lifetime! And in all your remorse, and re-

pentance, and reformation, and restitution, take with you that which alone has power to kill the undying worm. Take with you that which alone can quench the flames of hell; that which alone can speak the peace that passeth all understanding to the guilty conscience; and that which alone can turn away from you the wrath of God. Take this with you: "If we confess our sins He is faithful and just to forgive us our sins." Thus "the blood of Jesus Christ, God's Son, cleanseth us from all sin."

The Noiseless Saviour.

By C. Hiden, D.D., First Baptist Church, Lexington, Ky.

He shall not strive nor cry; neither shall any man hear His voice in the streets.—Matt. xii., 20.

Deep waters are usually still. This furious, fussy age does not appreciate this truth. With our newspapers, steam-engines, telegraphs and telephones, we live in public. It is supposed that we know everything important that takes place. The quiet student is ignored. The work of Christ was quiet.

I. In its conception. This took place in the divine mind. It was no sudden emergency that produced it. Man's great works are often the results of emergencies. "Necessity is the mother of invention." There are no emergencies, in God's government. In man's preparations for great emergencies, what a noise he makes! His drums, his cannon, his "public speaking" burden the ear. But, in the divine conception of the scheme of redemption, God was so quiet that even the angels did not find it out. "Which things the angels desire to look into." (I. Peter 1., 12.)

II. In its execution. Perfectly performed feats are accomplished with apparent ease. "Hamlet" reads easily. The infant Jesus was heralded by an angelic host, singing such a song as had not been heard since the celestial chorus of the morning stars greeted the infant firmament, and delighted the new-born universe of God with their glorious heavenly melody. And this grand performance had for an audience some obscure shepherds whose very names are unknown.

It is commonly supposed that boys of genius are to be wild and wayward. The Galilean peasant boy minded His mother, and worked quietly in His father's shop; and, until He was thirty years old, this is all we know of Him, except that He one day asked and answered some questions in a Bible-class at Jerusalem. His ministry was singularly quiet. There is not a single instance of His making an appointment beforehand to preach anywhere. *All* His sermons were occasional. He never troubled Himself about the size of His congregations, except when they became *too large;* and then He would retire, or else say something that would be sure to thin out the crowd. His marvellous sermon on regeneration was delivered to one Jew. The remarkable discourse at the well was delivered to one obscure and disreputable woman. His wondrous transfiguration, at which law, prophecy and Gospel—Moses, Elijah and Christ—all assisted, was transacted before an audience of three scared fisherman. Probably no great crowd was present at His crucifixion. Nobody saw Him rise from the dead. And now His work is done, and He is about to return to His Father.

See that little knot of eleven men gathered on Mount Olivet. How eagerly they listen to the loving words of their risen Lord, as He promises that in a few days they shall be baptized with the Holy Spirit! Look at their beaming eyes and parted lips. His last lingering words die away on the pure mountain breeze; and look! He noiselessly mounts upon the air. No blinding lightnings blaze from the clouds upon the astonished eyes of the little band. No bellowing thunders reverberated through the skies, to tell that Heaven is weary of His long absence. No retinue of angels awaken the echoes of the mountain with their heavenly chorus of "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of glory shall come in." Bnt a sun-lit cloud opens its lovely portals and noiselessly receives the majestic form of the Prince of peace.

God's mightiest agents work quietly. The glorious sun "sends down his rays of light and life and joy more quietly than

the sleeping infant breathes." The marvellous power of gravitation binds the sweet influences of Pleiades, and forges bands for Orion; but we hear no stroke of hammer in the great work-shop.

III. In its application. This consists in the conversion of the soul. This is not a noisy process. No machinery is necessary. You need not wait for turbulent exercises of mind before accepting Christ. The Redeemer did not break the bruised reed of the old dispensation. He did not stamp out the expiring sparks in the smoking flax of the Mosaic economy. The Gospel quietly superseded the legal economy. There was no violent revolution, but a quiet reformation.

Have you no interest in this work of Christ? Then remember His "judgment" and His "victory."

"Every eye shall then behold Him
Robed in dreadful majesty;
Those who set at naught and sold Him.
Pierced and nailed Him to the tree.
When the solemn trump has sounded,
Heaven and earth shall flee away;
All who hate Him, must confounded,
Hear the summons of that day."

LONDON MAY MEETINGS.

By Rev. Gideon Draper, D.D.

The days of high festival have again come to the world's metropolis. Surpassing in interest all that the broad earth of kindred character in a single centre can furnish, they are worthy of especial mark. And still the wonder grows that the enthusiasm wanes not. Whatever the condition of things without, the depression of trade in the commercial world, barbarous "coercion" in the seven times heated political arena, the May "bray" of Exeter Hall waxes even louder than aforetime, and there are also multitudinous gatherings in other localities. It is a riddle that modern Samsons cannot solve. London is holy city in this May month, while May weather lingers in its tardy coming. The tribes come up from the length and breadth of the British Isles, and missionaries from the ends of the earth. There is much salt gathered together in the great town, and it is all needed for the body social and the body politic. Denominations vie with each other in the exchange of fraternal greetings. It is a healthful fashion for one sect to occupy the pulpit of another, and brotherly love is promoted. The writer has heard a Scotch Presbyterian preach the anniversary missionary sermon for the Baptists, and an Independent perform like service for the Wesleyans, while on the platform of the great undenominational societies, such as the "Tract," the "Bible" and others, there is the most loving union and hearty co-operation. If the May Meetings accomplished no other good, this would be ample blessing. What a holy of holies does old Exeter Hall become. Not only by reason of its associations, but for what it is to-day and for what it furnishes, there is no religious centre akin to it in entire Christendom. Besides being the honored home of the Y. M. C. A., it has numerous halls for religious services, reading room and library, private parlors, and a model restaurant, so one can pass the day with all his wants supplied, go from one feast of good things to another, mingle with the choicest spirits of all the churches, listen to the most inspiring and eloquent addresses, hear the latest tidings from remotest mission fields from the lips of the fresh laborers therein. One wonders no longer that the tribes do gather, coming for the day, for the days and for the weeks, weary toilers from isolated homes and lone dispiriting scenes of labor, and return refreshed, revivified for more cheery and effective effort in the loving Master's name. There are new inspirations and Pentecostal blessings.

A study of the various anniversaries is suggestive. I have enumerated from printed lists 188, but this by no means includes all. And they are of such diversified character—sermons, meetings, conferences, breakfasts, *soirées*, *et cetera*,

and at all hours of the day and night. A notable chairman is always in demand, one who has a name and also a purse. Bishops, archbishops, M. Ps., lords, distinguished commoners and professionalists occupy, if they do not always fill, the chair. The hesitating, stammering of the unpractised speaker is supplemented by the cheers of a tolerant, enthusiastic audience. The patience in sitting is a striking illustration of English pluck. They steadily keep their position for five or six hours at a single meeting, lunching out of a prepared basket, refreshingly napping under a prosy speaker, many fingers busy with needle-work, and wishing, as an enthusiastic Irish lady said to the writer, it was five hours longer: and this on most uncomfortable wooden benches, in a dingy, barrack-like room, in the semi-daylight of raw English atmosphere. Pity for the missionary from the bright skies of heathen lands is abated. The test of endurance is at home. One is not surprised that they sigh for return.

"Jubilee year" stamps its character on the gatherings. They are all "Jubilee" anniversaries. It seems sometimes as if the queen comes first and the King of kings and queens afterward. The loyalty and love to her Majesty are pleasant to behold, and the mention of her name ever stirs deep feeling. In all the reports there is a comparison with the state of things fifty years ago, when Victoria ascended the throne. A semi-century retrospect characterizes well-nigh every assembly. "Jubilee" is stamped on every thing. The festive feeling extends to all except the Emerald Isle. It seems to be pre-eminently unfitting that there should be a harder grinding of the English heel of oppression at this auspicious period. It is certainly contrary in spirit to the Mosaic jubilee of the olden time.

The missionary anniversaries of the Wesleyans, Baptists, the Church of England, and others, have been of unusual interest. The numbers and enthusiasm surpass that of former years. This is abundant reason for special and general thanksgiving. The speaking was of a high order. Wisdom was manifested in bringing missionaries to the front, those who had living facts and fresh stories to relate. The cause has received mighty impetus. There is general complaint of decrease of income and consequent indebtedness, but earnest effort is made for relief.

The grand old "British and Foreign Bible Society" had a warm welcome. The Christian Earl of Harrowby was in the chair, and made a fine address: eloquent speeches were also delivered by the Archbishop of Canterbury, Bishop of Manchester, Dr. Young, President of the Wesleyan Conference, and others, including the ever-welcome, ever-helpful Theodore Monad of France.

The model "London City Mission" had a characteristic, warm annual meeting. The large hall was crowded. This work has a high place in the hearts of Christian leaders. Its noble band of workers, nearly 500 in number, are doing a work whose value no words can describe. Its popularity is shown by the exceptional fact that it has 10,000 pounds surplus in its treasury. This has enabled them to raise the salary of its faithful and worthy missionaries, and to provide a fund for their children and widows, which elicited great applause. Here the prince of London preachers was on the platform. Introduced as Bishop of England by the genial churchman, George Williams, who was in the chair, Mr. Spurgeon had a most regal welcome, cheers, hurrahs, waving of handkerchiefs continued for a long time. and he is eminently worthy of such an ovation. His power and influence are not only established, but at the end of thirty years ever increasing. And what an hour's speech! The soundest, sweetest kind of orthodoxy, so much needed in his own and in all the English churches, broadest denominational catholicity, judicious courage, tender pathos, he so easily held his audience and swayed them at his will. He came to the platform lame and weary but was cheery to the last. In private and in public an element of his power is sweetness of spirit. His own soul-heartiness and heart-gladness are contagious. Long may he be spared to all the churches and all the lands. His is more than an archbishopric or royal throne,

The Church Army under the presidency of the Bishop of Rochester had a joyous reunion. The Bishop, Dr. Thorold, is favorably known on both sides of the Atlantic, by his devoted spiritual writings. His address was sympathetic, full of earnestness and judicious teaching. The meeting, in spirit and life, was like unto a warm Methodist camp-meeting; a most singular development in the staid, established church, but evidently much needed, and signally blessed of God. It was inspired by the Salvation Army, but seeks to avoid some of the eccentricities of the latter.

The "Sunday-school Union" and the "Religious Tract Society" called together immense and responsive multitudes. Intelligent delegates and earnest workers from city and country were present in force. No one can estimate the worth of their labors, or the new stimulus given them at these annual feasts. America was represented at both of these anniversaries by Dr. I. H. Vincent. It is needless to say that the churches of the United States did not suffer in his hands. He not only received the very warmest reception, but his remarks stirred the profoundest enthusiasm. His nervous American manner, in contrast with the more staid and sober English habit took the audience by storm.

In this May meeting time every cause is pleaded, every land and every society are represented. To mingle with the multitudes is like making a tour of the Churches. It is an observation of the work both at home and abroad. An epitome of Christendom is here: a concentration and condensation of the world's effort for the souls of men and the glory of the Divine Lord. A pilgrimage across the Atlantic to the sacred London shrines at this May period would well repay the pilgrim.

SCEPTICISM IN MINISTERS—WHAT IT IS AND HOW TO MEET IT.

By Principal David Brown, D.D., Free Church College, Aberdeen, Scotland

This is a very covert form of scepticism, which is more to be feared than all other forms combined; I mean the scepticism of ministers of the Gospel—of those who, professing to hold, and are expected to preach, the faith of all orthodox Christendom, and, as the basis of this faith, the authority of Scripture, yet neither hold nor teach that faith, and do their best to undermine the sacred records of it. Now, what is the root of this kind of scepticism? I answer, just the same as of the more sweeping and naked forms of it the desire to *naturalize*, as far as possible, everything in religion. That God never revealed Himself supernaturally to men they do not say, nor do they affirm that He never interposed miraculously in the affairs of men. In the abstract, they admit both inspiration and miracle; but they reduce both to the vanishing point. By means of that new thing called the *Higher Criticism* they throw the great historical transactions of the Old Testament into a state of solution. The Pentateuch—on which rests the whole edifice of the Jewish dispensation, and with it of Christianity itself, as our Lord taught it—they turn upside down. One half of it, that half which records the great events which took place in the wilderness, never, it seems, took place then and there, and the laws which were then and there enacted were never enacted till some seven centuries after Moses was dead. The priesthood was not restricted to the family of Aaron, nor were the Levites then and there set apart to be assistants to Aaron and his sons—though the Pentateuch says so. Korah and his company did not rebel against this arrangement—though the Pentateuch says so; nor were they swallowed up alive for this in the sight of all Israel—though the Pentateuch says so. And Aaron's rod did not bud and blossom in a night to proclaim his exclusive right to the priesthood, nor was this rod deposited beside the ark, for a memorial to all generations. All this the Pentateuch records as historical facts that took place

in the wilderness, under the direction of Moses and by express divine command; but not a word of this is history. The true history—as the higher critics have found out—is this: Shortly before the return from Babylon, Ezekiel, Ezra and company determined that, to punish the Levites for their apostasy to idolatry before the captivity, they should be degraded to the rank of servants to the priests in the celebration of all those sacrificial observances which were now to be instituted for the first time. And these new arrangements were now written down as historical transactions which took place in the wilderness under Moses, *in order to give them the weight of his great name.* In fact, even the sublime ceremonial of the great Day of Atonement (the details of which in the sixteenth of Leviticus strike every reader)—so far from being enacted in the wilderness—never existed till on the eve of the return from Babylon, but was then and there written down for the first time, and this new half of the Pentateuch they so cleverly dovetailed into the old parts of it that the great Jewish and Christian scholars who made the Hebrew Bible their special study were never able to discover the patchwork they were reading, till the deeper penetration of our higher critics found it out some thirty years ago. About which it is enough here to say that one ounce of common sense is worth a ton of such criticism.

Coming now to the Gospel which is dealt out by this sceptical school, it must not be supposed, when they come to the pulpit, they entertain their people with the criticism I have described; many of them have not learning enough to understand it; and of those who do understand it, there are some who do not believe in it. The one thing common to them all is the studious avoidance of all those sharp features of the Gospel which are repulsive to the natural man—which "are hid from the wise and prudent, and are revealed only to babes." The divinity of Christ is recognized indeed; but it is the loftiness of His human character, the sublimity of His teaching, and the unparalleled example of self-sacrifice which His death exhibited, that they dwell on. The *Atonement* is not in so many words denied; but His sufferings are not held forth in their vicarious and expiatory character. Christ, according to their teaching, was in no sense our Substitute, and in justification the righteousness of the glorious Surety is not imputed to the guilty believer. It is not often that this is nakedly expressed. But some are becoming bold enough to speak it out. One dignitary, whose brilliant pen and eloquent tongue have made his name conspicuous, delivered recently before a convention of American clergy an address upon the "Atonement," and that address has since been issued from the press. Now, what is Archdeacon Farrar's view of the Atonement? It is simply this, that somehow—no one knows how—men are saved through the life and death of Jesus Christ. But in His death there was no vicarious, substitutionary offering for sin; it was no atoning sacrifice. He will have nothing to do with such phrases as "Satisfaction," "Substitution," "Imputation," in the matter. That "the blood of Jesus Christ cleanseth us from all sin," he will not deny, because it is in the Book; but in the shedding of that precious blood he sees no expiatory, atoning sacrifice, although it is written, "It is the blood that maketh atonement for the soul."

Well, I read a review of that address in a devout Unitarian paper which comes to me, in which, after quoting the characteristic passages of it, the reviewer expresses astonishment that any minister of an orthodox Church should call that the Atonement; it is nothing else than rank Unitarianism on this subject. For myself, I know one belonging to that body who would regard this as below what the New Testament teaches about the death of Christ.

And while I am speaking of Archdeacon Farrar, I must lift my voice against another example of his minimizing and paring away the sharp features of gospel truth. I refer to his teaching about the future state of the finally impenitent. I call the Scripture testimony on this subject a feature of "gospel truth;" for I hold every warning of the New Testament against the rejection of

Christ to be big with mercy, and the Gospel itself in its negative form: "That whosoever believeth on Him *may not perish.*" But Archdeacon Farrar is not prepared to say that the loss of any impenitent soul will be *final.* He will not say it will not. But he clings to an eternal *hope.* No matter how nakedly, how repeatedly. in what variety of form and figure, the finality of the future state, alike of the lost as of the saved is expressed, the thing itself is repugnant to our moral instincts, incompatible with the goodness of God.

Very well; if you think so, reject the Book, or so much of it as is revolting to your moral instincts; but don't distort its statements to force them to conform to your moral instincts. Before venturing to draw aside the veil that hides the unknown future, would it not be well to go again to the Book from which you draw your instructions?—where He speaks, whose the future is, and who knows better than you what is befitting His character, and on this subject say, once more, "Speak, Lord, for Thy servant heareth"? And would it not be wise to listen on this subject to the profoundest divine of your own Church? "*We do not know the whole case,*" says that most reverential thinker, Bishop Butler—words which, on such a subject, deserve to be written in letters of gold. *Benevolence* is not the whole of God's nature; for if it were, *sin* had never been permitted to enter His dominions and deface His works. What designs He may have in this mysterious feature of His government, who can tell? And if our poor plummet cannot reach these depths, is it safe to go *outside the Book* in quest of an "Eternal Hope"?

I should not have said so much in this strain, were it not that all our churches are honeycombed with this mischievous tendency to *minimize* all those features of the Gospel which the natural man cannot receive. And no wonder, for their object seems to be to attract the natural mind. Wherever this is the case, the spirituality of the pulpit is away, and the Spirit Himself is not there. Conversion of souls is rarely heard of there, if even it is expected, and those who come for the children's bread get only a stone—beautiful it may be, and sparkling; but stones cannot be digested.

People talk of the decline of the pulpit, but few know where the real power of the pulpit lies. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be My witnesses" (were some of the last words of Christ when He was on the wing for Heaven) "both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." This is the power that we need, and, wherever this is, there will be no want of power in the pulpit. This is the power that makes the dead to live, and, were it to come down in floods upon the dry ground, the wilderness and the solitary place would rejoice. And then would it be seen that our Lord was not speaking hyperbolically when He said—not of *Christianity*, but of *Christians*—"Ye," living men, moving up and down among men in a new style, conducting the whole affairs of life on new principles and to new ends—"Ye are the light of the world; ye are the salt of the earth." How quickly, then, would the cobwebs of scepticism, whether open or covert, disappear before the light of the glory of God in the face of Jesus Christ! It would not supersede apologetical literature; nay, it would create it anew, and its overwhelming weight would astonish its readers. The light that will then shine full upon men from the Cross will send a thrill of adoration and joy unspeakable through a multitude that no man can number, giving vent to itself thus: "Unto Him that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God and His Father, unto Him be glory for ever and ever." Not all the voices of modern unbelief will ever drown this shout of ecstatic joy and supreme devotedness to the Lord Jesus. On the contrary, it will gather under its own wing all that is sound in science, and true in philosophy, and wholesome in literature, and pure in poetry, and grand in music, to minister to Him who is the Lamb in the midst of the throne, as "worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

July 3, **The Infant Jesus.**—Matt. ii., 1–12. **1887.**

I. The birth of Jesus. V. 1. (1) Of His mother little is known, except that her name was Mary (i., 18); that she was of the royal house of David, living in humble life, betrothed to Joseph, a mechanic of the town of Nazareth. (2) The holy offspring—Mary's "first-born"—was not of Joseph, the husband, but of the Holy Ghost (i., 18; Luke i., 35). What a profound mystery! It shows that Jesus was not a "mere man." Though born of a human mother, His Father was God. What a strong proof we have here for the *personality* of the Holy Spirit. (3) The birth took place at Bethlehem, about six miles south of Jerusalem, which was the home of the ancient family of David. The reason why the child saw the light first in this town, and not in Nazareth, is explained in Luke ii., 1–6. (4) He was named "Jesus" by the Holy Ghost (i., 21). The English word is from the Greek; from the Hebrew it is "Joshua." The meaning, in each, is the same: "Jehovah the Saviour." Thus His great mission was set forth in His very name (i., 21). How worthy He was to bear such an appellation! What millions can testify! (5) His birth was in a dark time: "In the days of Herod the King." This sovereign was an Edomite, hence the royal line of David was supplanted and the theocracy was at its lowest. The Jews were a subordinate people and a miserable tyrant ruled over them. Christ's birth in the soul, as in the world, is always in a dark time. He comes to us when most needed.

II. The wise men and the birth of Jesus. Vs. 1, 2. (1) The order of events may thus be stated: (*a*) Birth (Matt. i., 15; Luke ii., 7); (*b*) Annunciation to the shepherds (Luke ii., 17); (*c*) Circumcision (Luke ii., 21); (*d*) Presentation in the temple for purification (Luke ii., 22–38); (*e*) The wise men (Matt. ii., 1); (*f*) Flight into Egypt (Matt. ii., 13–18); (*g*) Return from Egypt into Nazareth (Matt. ii., 19–23; Luke ii., 39). (2) From this order we learn that Jesus must have been about six weeks old when the wise men came to Him—the presentation in the temple was forty days after birth. (3) The Magi were philosophers from some eastern country, who had, possibly, been studying the Hebrew Scriptures and learned from them about a promised Messiah. At least, they were scholars of earnest minds, believing in the prevalent idea of those times, that a great person was about to appear in Judea. (4) They represented the Gentile world and their visit was prophetic of all mankind paying adoration to King Jesus. (5) Their inquiry, "Where is He that is born king of the Jews?" was true to prophecy and showed their high conception of the person they were seeking. But He was also King of the Gentiles. If we would have a true Christ, we must seek Him as a King. There must be complete submission to Him as our Prince before He can be our Saviour. (6) The star: it was nothing short of a miraculous appearance of a luminous body under special laws and for a special purpose. To all who desire Jesus, God gives a bright star to guide into His presence. To have such the Magi's motives must be ours, viz.: *worship*. (7) This star suggests how all nature, when properly studied and followed, leads to Jesus Christ. A true science and all scholarship are guides to the one living and true God. They are this when men humbly seek truth! (8) The gifts: gold—"signifying royalty, authority, sovereignty"; frankincense—"signifying prayer and intercession, thus recognizing Jesus as the hearer and answerer of supplication"; myrrh—"being a favorite anodyne and antiseptic had reference to his sufferings and resurrection." If such symbolic conceptions be correct, then the "gifts" presented show Jesus as a King, a God and a suffering human being. The gifts themselves, whatever their special significance may be, show the deep religious feelings of the wise men, and the serviceableness of the things offered. In view of the journey soon to be taken into Egypt, the parents who were very poor, could make good use of all the three articles named. What "gifts" are we presenting to Jesus Christ?

The Magi both *worshipped* and *gave!* There is a religion to day which is mere adoration in form, having in it no *sacrifice!* (9) The wise men departed home under divine guidance (v. 12), "God warning them in a dream." They who honestly seek truth and sincerely worship the Lord, will never be led to serve Satan or help bad men in their evil purposes.

III. Herod. Vs. 3–8. (1) The inquiry of the wise men "trouble" him. Since then Jesus has been a disturbance to evil-minded, selfish men. (2) He, at once, formed the purpose in his heart to murder the Babe, after whom the Magi were seeking. This is Satan's standing policy: *destruction of all that is opposed to him!* He seeks nothing short of the death of our souls and of God's kingdom, just as the king of old determined to slay the Infant at Bethlehem. (3) He went about it hypocritically (v. 8). What multitudes to-day do evil in the name of religion. Judas kissed Jesus that he might betray Him. (4)His conduct secured an examination of the prophecies and a proof of their fulfilment (vs. 4–6). How God makes the wrath of man praise Him. (5) This statement, in verses five and six, of Christ being born in Bethlehem, according to prophecy, gives us a key to Matthew's purpose in writing this Gospel. In it we have Jesus presented as the promised Messiah; or the Old Testament predictions fulfilled in the birth, life and sufferings of Christ.

July 10, The Flight Into Egypt.—MATT. ii., 13–23. **1887.**

I. The cause of the flight. Vs. 3–15. (1) The immediate cause was Herod's purpose of murder. How blind the man was to think that one whose name, office and birthplace were made known to him by ancient prophecy, could easily be cut off by a decree from himself. As to their plans against God and His people, Satan and his emissaries are exceedingly short-sighted. O the blindness of sin! (2) There was in this flight into Egypt the fulfilment of prophecy (v. 15). It was Matthew's special work to gather up all such Old Testament predictions great and small, showing their accomplishment in the Son of Mary. (3) This flight was also a token of what Jesus' life was to be: *one of great suffering.* (4) It suggests how soon our peace can be disturbed: how quickly bright days of honor and pleasure can change into dark nights, when the sky seems filled with murderous purposes. Through much tribulation we must pass into the kingdom. If the Master suffered, so must the servant. (5) It suggests the divine care that was over the Child. The journey was taken under the advice of "the angel of the Lord." There is the same care over all God's people. (6) We see also the parent's obedience. They did what they were told (v. 14). In all the divine purposes there must be human co-operation. Had not Joseph arose, the Child would have been exposed to the murderous edict. The Gospel warns us to flee from him who seeks to destroy us. What if we do not hasten to the only "Egypt" of safety?

II. Herod's massacre. Vs. 16–18. (1) The awful cruelty of this miserable king—he was a good type of the master whom he served. Satan and the whole wicked world are hard-hearted: "They are cruel and have no mercy" (Jer. vi., 23). (2) Again we see prophecy fulfilled. God's word must stand. (3) The persons killed were innocent, so also all who have suffered for Christ's sake. (4) They were put to death because Herod hated Jesus. The persecution of Christians has been because bad men have hated the Bible, its Christ and its God! (5) The prophecy (Jer. xxxi , 15) quoted in verse 18, is used figuratively, showing a woman rising from the dead and weeping over the awful cruelty to the children of Israel by the king of Israel.

III. The return from Egypt. Vs. 19–23. (1) Herod is now dead, while the Child lives. So it is, Christ outlives all His foes. (2) The journey home is under divine management: "An angel of the Lord appeared to Joseph" (vs. 19, 20). (3) Again we see prompt obedience (v. 21). (4) In Israel the family is conducted by the Almighty to a place of safety and a true home. It is probable that Jesus was now about four years of age. (5) In Nazareth He grew up not leaving it until He was about thirty years of age. Only once during this time does He make His appearance in history (Luke ii., 41–52). (6) This home was prophesied (v. 23). (7) It was a symbol of Christ's lowly estate. (8) It suggests that quiet, retired, home-life in youth is productive of healthy development and a useful manhood. The multitude of great lives have come from obscure homes.

July 17, John the Baptist.—MATT. iii., 1–12. **1887.**

I. John the Baptist. Vs. 1–4. (1) The world has had few men greater than he, "who was the voice of one crying in the wilderness." For deep piety, great courage, profound humility and clear conceptions of divine truth this man of God has scarcely a peer. "He was a burning and a shining light" (John v., 35). (2) He came into public notice about twenty-five years after the close of last Sabbath's lesson. He was thirty years of age. (3) The design of his ministry was to proclaim the end of the old and the coming in of the new dispensation, and prepare the people's minds and hearts for the Lord Jesus Christ. (4) He announced himself as a man of prophecy (v. 3); thus claiming at once divine authority for his mission. (5) He made his appearance in the "wilderness"—a lonely district near the Dead Sea. There was sacrifice on the part of the people expected in order to hear him. The Church gains nothing by too great *accommodation*. The less the masses are required to sacrifice the less is their appreciation of the truth. There is such a thing as to make religion too cheap and convenient. The best work for souls is often done in the "wilderness!" (6) His clothing was most fitted for his rough, out-of-door's experience: "Camel's hair" was a well-known Eastern cloth, very serviceable and easily kept clean. Of it tents were also made. A girdle of undressed skin was worn with such a garment. The whole dress was that of a poor, hard-working man. (7) His food was such as the "wilderness" provided: locusts—not a vegetable, but a certain kind of the actual insect which was dressed, fried and eaten with salt. The honey in that region flowed in abundance from the rocks. What a lesson John here teaches us—viz.: to accommodate our wants to surrounding circumstances in doing the Lord's work. God is calling for men of adaptation.

John's preaching. (ii., 7–12.) (1) It was of the most earnest kind: he had the spirit and power of Elijah. (2) It had a wide range as to doctrine: (*a*) *Repentance* (v. 2); (*b*) The personal sinfulness of the human heart (v. 7): "O generation of vipers"; (*c*) Holiness of life (v. 8): "Bring forth, therefore, fruits meet for repentance"; (*d*) Individual responsibility: "And think not to say within yourselves: We have Abraham to our father" (v. 9); (*e*) The infinite power of God's grace: "For I say unto you that God is able of these stones to raise up children unto Abraham" v. (9). The "stones" here signify the dead Gentiles—of this people who are not a people, the Holy Spirit can raise up an offspring; (*f*) Eternal punishment set forth in verse 7, by "the wrath to come"; in verse 10, by the "ax" and the "fire" and in verse 12, by the "fire in his hand"; and the "burning of the chaff with unquenchable fire"; (*g*) The Holy Ghost (v. 11); (*h*) The supreme greatness of Jesus Christ the Saviour of the world (v. 11; John i., 20, 29; John iii., 26–36).

III. John's great success as a preacher. V. 5. His fame extended far and wide—Judea, Samaria and Galilee, all came to the wilderness—every class of people was in his audience. He did not preach what the people wanted to hear but what it was the best for them to hear. He moved upon the hearts of the masses with the power of God.

IV. John's baptism. V. 6. (1) It was a public acknowledgment, on the part of all who received it, of their belief in the doctrines which the Baptist preached. (2) It was a public confession of their conscious sinfulness and need of a Saviour. (3) It was a declaration of their purpose to receive the Messiah whenever He would come. (4) It was not a baptism into the Lord Jesus and an acceptance of the Holy Ghost. This was reserved for Christ Himself (v. 11).

July 24, The Baptism of Jesus.—MATT., iii., 13–17. **1887.**

I. The baptism of Jesus. Vs. 13–15 (Mark i., 9–11; Luke iii., 21–23). (1) Time: six months after John's ministry commenced and in Jesus' thirtieth year. He came from Nazareth to the Jordon for the express purpose, as the fulness of the time had come for Him to enter upon public life. (2) John knew Him, refusing to perform the service, because he felt his own infinite inferiority. How well the Baptist knew his true place. (3) Jesus' answer was significant: (*a*) It must be *allowed*, however in order that established forms might be respected: "Suffer it to be so (v. 15); (*b*) It was temporary; "Suffer it to be so now." All this shows Jesus' great condescension. (4) The baptism of Jesus had nothing to do with sin. It was simply that no outward ordinance might, by Him, be violated.

(5) By thus placing Himself under those forms, He publicly professed to fulfil the whole righteousness of the Law.

II. The descent of the Spirit. Vs. 16–17. (1) Christ's public baptism gave the Father an opportunity of publicly recognizing Him by the gift of the Holy Spirit. It was when He humbled Himself that God greatly honored Him. He that goes down for duty's sake, will surely be brought up to nobler heights! (2) Jesus was praying when the Spirit came upon Him (Luke iii., 21). Neither can we have the same gift without prayer (Acts i., 14; ii., 1–4). (3) The Spirit qualified Jesus as a man for his ministry. Every servant of God must likewise be qualified. (4) The heavens were opened, that the great multitude present might see for themselves and be witnesses to the wonderful transaction. (5) The Spirit was in the form of a "dove"; (*a*) This was one of the sacrifices for sin under the old dispensation; (*b*) It was a symbol of purity, lovableness, gentleness and great powers of communication. (6) A voice from heaven is heard — saying: "This is My beloved Son, in whom I am well pleased." Behold here the three persons of the Trinity represented: Father, Son and Spirit. The Holy God pleased with Jesus and yet men pass Him by, not pleased with his word, church, or people.

July 31, **The Temptation of Jesus.**—MATT. iv., 1–11. **1887.**

I. The first act of the Spirit on Jesus. V. 1. (1) From the place of baptism, our Lord was constrained to go into the wilderness, possibly for a season of rest and deep meditation in order that he might devise the most effective plans for his great work. (2) While there Satan made an attack upon Him which gives us the present lesson. How often we are called upon to fight great spiritual battles when we had only contemplated a season of quiet meditation!

II. The temptation. V. 2–12. (1) He had forty days of retirement and fasting during which time He was tempted by Satan (Mark i., 12). (2) At the close commenced the three special temptations spoken of in our lesson: (*a*) *The exercise of divine power to secure a personal end* (vs. 3, 4.) The sin involved was a mistrust of the goodness of God with a hope to escape suffering. Jesus' reply (v. 4) completely foiled the devil's purpose. (*b*) *A presumptuous distrust of God.* He would have Jesus give an ostentatious display of his confidence in the Father's protecting power (v. 6). Satan is answered in like manner as before (v. 7). (*c*) *To worship Satan in order to obtain great temporal power* (vs. 8, 9). Once more our Lord conquers by a dexterous use of the Word of God.

In all these ways are men now assailed of the evil one. Only by Christ's power and method can we come off, like Him, more than conquerors.

Light from the Orient on Bible Texts

The Assyrian ideas of Death.

By W. St. Chad Boscawen.

In the study of the important subject of the eschatology of the Assyrians and its comparison with that of the Hebrews, the first point to be clearly understood is the nature of the theories or ideas of life and death which the writers of the sacred books had formed.

The simplest conception is to be found in the magical tablets; the idea of soul or life is represented by the sign Zi, and from the explanations of this sign in the Syllabaries and lexicographic tablets we can gain a very clear idea of the theory of existence which these ancient people had formed.

We find the sign explained by the word *napistuv*, a word which finds its equivalent in the Hebrew *nepesh*, the primary meaning of which is "breath." Also as a verbal root we find Zi explained by *napakhu*, "to blow or breathe." This idea of the life being manifested in the breath is familiar to us in the passage,

"And the Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life." (Gen. ii., 7.) In the same way, in the only one of the creation tablets which relates to the creation of men, we read, "to redeem them, created mankind (He) the merciful one with whom is the principle of life." The simple mental effort by which this theory was formulated is clearly to be seen in the comparison between sleep and death. In sleep there was a certain vital force absent for a time, but which returned on awakening; in death this force was forever absent, and the sleep an everlasting one. In like manner the so-called ghost or shadow theory was also known, for in a bilingual tablet this same sign Zi is explained by *kassu*, "double," which may remind us of the *ka*, or "double" of the Egyptian ritual of the dead, and the *eidolon* or shade of the Greeks.

The theory of life has its antithesis in that of death, and this also is elucidated by the inscriptions. In the characters of the Syllabary we find death represented by a sign which was evidently originally a rude picture of a corpse. This sign is explained by the words *pagru*, "corpse," *pitu*, "to open or spread out," and *mutu*, "death." This last word is evidently the same as the root *moth*, "to die," common alike to all the Semitic languages, and the primary meaning of which is, as Dr. Wright has shown, "to stretch out" or "expand oneself," an idea clearly embodied in the cuneiform sign above mentioned.

In the various mythological personifications connected with death, we find a fund of most interesting and valuable matter. One of the most common of these is the word *namtar*, the meanings of which are "the breaker, the divider," "the judge," "the enemy," all of which epithets are to be found utilized by the writer of a hymn to this dreaded creature.

The malevolent Namtar burns the country like a fire,
Namtar attacks like a fever,
Namtar spreads o'er the plain like a snare,
Namtar, like an enemy, takes captive,
Namtar burns like a flame,
Namtar has no hand, no foot; (yet) he comes
Upon man like a snare.

In the Assyrian Syllabaries we find this word explained by *simtuv*, "fate," or "Simtuv sa samie," "fate of Heaven," and one of the most common expressions for death is "fate took him." Another still more interesting expression associated with death is that of the "God of Pestilence," or Dibbara—the Deber of the Hebrews. As in our motto, "Death is no respecter of persons," so did the ancient Assyrian says "The Pestilence God crouches in the great gate of the city upon the body of chieftain and slave." In this character we always find the God of Death or Pestilence accompanied by his companion *Isuv*, "the burner," who is called "the street traverser." This Isuv is evidently "the fever," and the association of the pestilence and fever in the inscriptions is exactly the same as that in the book of Habakkuk (iii., 5), in which the Authorized and Revised Versions seem to have failed to catch the full meaning of the similes in the prophecy. The Authorized Version has, "Before Him went the pestilence, and burning coals went forth at His feet," which the Revised Version renders, "Before Him went the pestilence, and fiery bolts went forth at His feet." In the Teachers' Variorum Bible the reading suggested is more in accordance with the association which we find in the inscriptions, where the final portion is rendered, "And the fever glow goeth at His feet." Here the word *Reseph* is employed in the same sense as in Deut. xxxii., 24.

The poetic character of the scribes of the ancient Chaldeans is shown most clearly in their richness of invention in names, epithets, and symbols for this most dreaded foe of human life, the "God of Death." In the principal tablet relating to the underworld its dreaded ruler is called "Ir-kalla," which has its Assyrian equivalent in the phrase *akilu rabu*, "the great devourer." This idea finds symbolic expression in the figures of the lion; "the lion headed god;" or "the winged lion;" the great beast of prey; the great devourer; "the eater" of Scripture (Judges xiv., 14). Under the same symbol the god also bore the name of Aria—the Dakhkhi, "the terri-

fier." Another symbol of this dread personage was that of the jackal, and this form is represented in a statue found at Khorsabad. The jackel in Assyria was called *akhu*, "the evil one," it being the rendering of the Akkadian *Lik-barra*, "dog of evil." This association is again one which is quite in harmony with many expessions in the Holy Scriptures. In Ps. xliv., 19, we read "Thou hast sore broke me in the place of dragons (*okhim*)," which now reads, "Thou hast sore broken me in the place of jackals (grave), and covered me with the shadow of death." So in Isa. xiii., 21, "Their houses shall be full of jackals," and again "I am a brother to jackals" (Job xxx., 29). All who have travelled in the East know how these creatures haunt the grave-yards, and will understand this close association between death and the jackal. Thus we see how to the Assyrian and the Hebrew alike the idea of the all-devouring prowling demon of death found its symbolic expression in the forms of the lion and the jackal.

HELPS IN PASTORAL WORK

Installation Service—Charge to Pastor.*

By Rev. James S. Ramsay, Presbyterian Church, Madison Avenue and 125th Street.

Dear Brother:

It might seem almost as an offence against propriety—certainly not in accordance with the fitness of things—that I should charge you with the duties of your new pastorate in this city, if my appointment to this share in your installation services, by Presbytery, were founded on my adaptation to the duty. You have had a longer, more varied, and more successful pastoral experience than I have enjoyed; and you have been more liberally endowed with the gifts and graces that are essential to pulpit effectiveness. But while I am aware that on the ground of your need of instruction, or my fitness to give it, I should not occupy this position to-night; yet I am persuaded that at least on the score of sentiment, there is some shadow of propriety in my addressing you.

Personal friendship, implying the deepest interest in your ministerial success in our city, is more correctly represented in my appointment than personal fitness. We have known each other long and intimately. In communion of soul, we have sought, by sharing, to double each other's joys, and divide each other's sorrows. We have exchanged pulpits for many consecutive Sabbaths at a time, and with the confidence of love have committed the care of our flocks one to another; and in such exchanges we have become known to the sheep of our two folds.

In addition to this, you tell me that your new people desire me to take part in these interesting services. I can appreciate their preference, especially as it implies no flattery on their part, nor fitness on mine. It is rather only another way by which their happiness at securing you seeks to manifest itself. I have found in my attempts to aid my brethren in distress that no man is quite so grateful as the lover, whom I may have helped to secure his coveted prize. And so because I was privileged to assist in the ecclesiastic courtship between the church of New York, and the pastor of Minneapolis, and the negotiations proving successful, it is not so very strange that each of the "high contracting" parties should be willing for me to say a word at the wedding.

And now having made this apology for my appearance, I am at a loss what to say to you—my brother—who are so well versed in all that pertains to the duties of your office. But human nature is just the same in New York as it is in Minnesota. Man's needs and aspirations are the same

*Delivered at the installation of Robert F. Sample, D.D., as pastor of 23d Street Presbyterian Church, New York.

here as there. And hence I might condense all I have to say, by telling you to be and do in this metropolis just what you have been, and as you have done in the fair city you have left. The flock was hungry there, it is hungry here. "Therefore feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind," and so doing, this flock will thrive under your shepherding as did the flock you have so long tended on the banks of the Mississippi.

The work of every active minister may be divided into Pulpit, Pastoral, and Social. It is true these divisions are not exact. The duties of each lap one upon the other, and the whole man is supposed to live in each. But they serve our convenience at least at the present time.

I. Pulpit Work.—The preaching of the Gospel is the minister's main business; whatever else he may do, as the ambassador of his King, he must deliver His message to those to whom he is sent. This duty outranks every other one, and can never be made subordinate to any. Especially is this true in this great rushing city. There are scores who will attend your ministry whom you will never meet socially. Your only opportunity to impress them for good will be by your utterances from the sacred desk. Here, then, in the pulpit centre and sanctify all the powers which God has given you. May your "bow abide in strength" for you will often have to shoot far and correctly to be effectual, and your arrows of truth will have to be so barbed by reasoning that they will not easily be plucked out by the hand, or brushed away by the abrasion of daily city excitement. Magnify then your office as a preacher—not simply before the world, but at the portals of your own spirit. As you think of yourself, and your work, so will other men think—your ability as a thinker and speaker will be popularly gauged by your pulpit efforts, and your influence to a certain extent will be proportionate. These things some might pass by as unworthy the attention of a spiritual minister, but when you realize that your influence and reputation are fulcrums on which you can press the lever of truth for the Master's work, they are not to be despised.

Your pulpit work will be that which will first arrest and hold the attention, and your pastoral will deepen and permanently fasten these Sabbath impressions. Each is invaluable in its own domain and they should be mutually supporting. But the preaching of the Word by inherent importance, and solemnity of divine command, must ever be to the front. The venerable Dr. Plumer was accustomed to say to his students, "Young men, never slight your pulpit preparation. If in the stress of work, postpone some pastoral duty, rather than weaken your preaching: for howsoever much people may complain of some lack of visitation, you can smooth it over, and make it right on the next call; but they will never forgive a poor sermon." Your good people are in no danger of being slighted in either way, for if your duties have been so many and pressing that the close of the week finds you unprepared for the pulpit, you have only to open one of those many well secured packages marked "old sermons," and select one suited to the occasion and I am sure it will be a good one. Your only hesitation will result from the embarrassment of riches, whereas some of us, your less fortunate brethren in a similar strait, who have long since used up previous preparation, often feel like joining some ministerial association to test the socialistic philosophy of the day, that labels itself, "Anti-Poverty." Of one thing I can assure your people, that any old sermon you preach will be as good as a new one, for like the cactus leaf they are not easily dried out, and even the long journey from the West has not deprived them of their original succulency.

The blessed burden of your preaching will ever be the Word. But what is the Word? It is the personal Christ, and the written Revelation. You need no urging of mine to preach that Word that "was made flesh, and dwelt among us." You require no critical helps to define to you what He is. You have an experimental acquaintance with Him. Christ is

"formed in you the hope of Glory." His truth has been written on the "fleshly tablet" of your heart. You are thus a "living epistle" and have only to turn the pages of your soul, and read the writing of the Holy Ghost. Of this direct inspiration you have no doubt. And so by the impulsive power of a Christian instinct you cannot help preaching "Jesus Christ and Him crucified." You will without conscious effort live out your life and "your life is hid with Christ in God." You will be natural in the supernatural. You cannot determine against the prevailing convictions of your mind, and the affections of your heart, and these are all saturated with the spirit of your Master. You have seen Christ with the eye of the soul, and you must testify to that you have seen. You believe He is the Saviour of the world, and your Saviour and therefore you speak His merit and His praise as naturally as the flowers shed forth their beauty and fragrance. As an invalid far from my home I sat for months under your ministry, and can testify that the Lord that bought us is the one peerless theme that burns in your brain and heart, and breathes forth in your persuasive, and pathetic eloquence. Keep on giving us in New York this same old story that you have sung beyond the mountains, for we need it, and we love it too.

You will preach the written Word also, with courage and conviction. You believe it to be God's truth, that "Holy men of old spake as they were moved by the Holy Ghost." You give no quasi consent to the truth of the Scriptures. We welcome you therefore to the battlements of the Church in this city, and in these times. We hear the click of the hostile pick on the foundation stones of revealed truth and we need men who can hold in their skilful hands both a trowel and a sword, able to mend breaches in the wall as well as to fight the foe.

Your taste for scholarship and your love of the truth will incline you to welcome all the light that can be thrown on the sacred Scriptures. You will desire that every iota in the text be carefully compared with extant manuscripts. You will desire it to be purged of all errors that have crept in, in the passage from tongue to tongue, and age to age. You will be glad when the side lights from resurrected papyrus tablet, and the hieroglyphics from tomb and temple help to illumine the darkness of dialect, or the exact meaning of a word. But when all this has been done, when scholarship has worked back to the original autographs—established by the concensus of all ages of the Church—you think the critic's work is ended. You cannot think that these autographs—written by the Holy Ghost's dictation—can possibly be in error, without reflecting on the very source of all truth. You do not believe God whispered so low, or His chosen agents were so deaf, that the living Word could not be correctly heard—so that in consequence men, close to the spirit, misunderstood Him, and that He, the all-knowing one, failed to correct His proof sheet, that was to be the guiding chart for lost mankind. You do not believe that when God spread visions of the future before His prophets they were so blear-eyed as only to see "men as trees walking," and thus to transmit to us their subjective errors. Perhaps like some of us, you do not clearly comprehend the paradox of a conditioned infallibility, or of hypothetical truth. You clear the way for the sweep of the "higher criticism," but when it presumes to stand between God and His prophetic servant, as a prism breaking the white ray of truth into many colored fragments that have confused the recipient, you think it out of place. You do not look with favor on what is termed the "new theology," for, with the experimental judgment of gratified taste, you say "the old is better." You hesitate to throw all your treasures beneath the hoofs of an iconoclastic criticism, that may ultimately take away all the power you gather from belief in inspired truth, and perchance at last leave you wandering in a garden of graves uttering desolate Mary's wail—"They have taken away My Lord and I know not where they have laid Him." You do not wish to see the Saviour's miracle reversed—by men converting wine into water. You cannot with your training and conviction

preach an emasculated or diluted Gospel. And I am persuaded that, preaching the Christ within you—and the whole Word of God, as "the only infallible rule of faith and practice," your ministry will be owned of God, and therefore will be a success. You will not be drawn from your good old style of preaching Christ and the Cross, by the many temptations that too often ensnare a city pulpit. Often pressure from the pew drives the weak minister to resort to doubtful schemes to attract the crowd. But whenever the pulpit seeks to rival the theatre or circus it ignominiously fails. Success may seem for the time to attend such measures, but it is ephemeral, and the last state is worse than the first. Nor is the demand very extensive for sermons on mere ethical culture or philosophical abstractions. Questions of great moral importance are frequently very wisely admitted to some of our best pulpits, but they are regarded in their moral bearings alone, and not in their affiliations with partisan politics. It is a well earned compliment to the New York pulpits that their influence is wooed in aid of all the real or supposed reforms sought to be attained. Your own prudence and wisdom will guide you in such exceptional preaching. But in the main I can say that the people who attend church in this city come to be fed. They contend in the noise and bustle of these busy streets six days of the week, and on the seventh they wish to brush the dust from their tired spirits, and rest "by cool Siloam's shady rill." Lead them into the green pastures of God's truth, and by the still waters of His grace, and you will refresh and bless them—and teach them to adore the Good Shepherd who came to give His life for the sheep, and they will learn to love Him and His heavenly ways.

I have tarried so long on the mission of your pulpit that I have no time for a word on your

II. Pastoral Duty.—Fortunately none is required. Few men have been disciplined and taught in this respect as you have. Ever since your transfer to Minneapolis, it has been a city filled with the sick and strangers. Any man can easily go around among the homes of his own people, but it requires a finer tact and knowledge to help the home-sick stranger to trust in God, and to lead the weary invalid to rest his head on the breast of the Great Physician. But this you have done for years and done it well. The more difficult includes the easy, and the minor work of the pastorate will readily be accomplished by one so skilled in its more delicate departments.

In this city and location you will meet many strangers, and the sick, like the poor, we have always with us. God seems to have fitted you for successful pastoral work, by your previous training. I leave you to the guidings of Him whom you followed among the porches of your Western Bethesda.

III. In regard to the Social Demands that may be made upon you, I am frank to say they will be many. You belong to the most benevolent of the benevolent professions. And the people at large readily act upon this fact. I leave you to follow out your own inclinations and judgment as to your social life among your own people. You are of a social, as well as a literary nature. But you know well how to give each its portion in due season. Your own people will be considerate; and however much they may desire your companionship, will know that you are a busy man and will not unduly press you. But the special strain will come on you from without. I am pretty sure you will be in demand for the platform—for feasts—celebrations and anniversaries. To some of these calls duty to yourself—your people—and the position of a citizen, will incline you to respond. But unless you can make yourself ubiquitous, in many cases you will be forced to decline. The strain on your health of these multiplied demands, is very great, and you must sacredly guard that.

But the individual calls on you, for counsel and various kinds of help, will be many. In this city men and women come to the minister for almost everything, He has neither the knowledge, time nor money to gratify them all. Sometimes in desperation you will feel like bolting your doors in the very face of angels, that you may get relief, and time for study. It

may be that you believe with the good bishop, "The man who wants to see me, I want to see." If so, I can guarantee you very extensive receptions. But I am sure your heart will prompt you to meet as best your strength will permit the hungry and thirsty who come to you for refreshments.

And now, my brother, I represent my brethren of New York Presbytery when I welcome you to our midst: and our prayer is that God may bless you and your people through you. We feel there is work here for you to do. You follow a gospel preacher and a faithful pastor, you have a peaceful and loving people, and every thing bids fair for a glorious harvest of saved souls.

We wish you many years of labor in this field, and believe the divine Spirit will follow you in every step of your work; and when the evening of life draws on, and life's vesper is singing as you go home, and lay down your sheaves at our Father's feet, you will not regret that you came to work and pray in this city by the sea, this gate-way to the world.

Christian Edification.

Christian Meditation.

By Professor T. W. Hunt, Ph.D.,
Princeton, N. J.

There is nothing more marked to a careful observer of Christian experience than the diversity of form which such an experience may assume, and yet remain substantially one and the same. There is "one Lord, one faith, one baptism," and yet, diversity of gifts and graces. In the primitive and mediæval Church, there may be seen the predominance of the meditative cast of piety as distinct from that more demonstrative order which we find in the public worship of the early Church, and in the more enlarged activities of the later. Each of these types of religious life is important in itself and in its relations to the other, while together they make up what the Scriptures term "the perfect man" in Christ. A word or two of suggestion as to the first of these phases of Christian characters—the meditative—may be attended with spiritual profit.

I. As to the *nature* of it, this may be best represented in the very terms employed to designate it. It is secret and subjective rather than open and pronounced, silent rather than audible. It is hidden leaven doing its potent and pervasive work in the heart, a something that ripens in retiracy, a piety marked by reflection rather than by action. It is in the fullest sense, a holy character, a habit of soul. It was this type of religious experience that so beautifully and richly developed itself in the personal history of the poet Milton, until in the sweet secrecy of private devotion he thought that he heard the very music of the celestial spheres. Cowper was under the sacred charm of it as he penned those passionate lines—"O for a closer walk with God!" This is a piety, essentially internal, a life of faith and love and joy in the soul, a growth and play of spiritual forces quite apart from the ken of the world and yet able to bear at any time and at every point the closest scrutiny of men. We may fitly term it a pensive piety, marked by a devout and an affectionate thoughtfulness, leading the soul to ponder as Mary did over those precious things entrusted by the Spirit to the heart's innermost keeping.

II. As to the *objects* of this exercise they may be said to include the entire province of truth—human and divine. In Psalm cxliii. the physical universe is made the object of devout contemplation, as we read—"I meditate on all Thy works; I muse on the work of Thy hands." In Psalm cxix. and elsewhere, the Scriptures are the prominent object, as we read—

"Thy law is my meditation all the day.' In other passages it is taught us, that the providence of God, the Church of God, the mediatorial person and work of Christ, the office of the Spirit, the spiritual condition and needs of the soul are in turn the subject-matter of the Christian's meditation, evoking his deepest moral sympathies and still more firmly establishing that kingdom of God that is within him. In Psalm civ., however, we may be said to have all these varied objects embodied for us in one comprehensive object, as the Psalmist utters it—"My meditation of Him shall be sweet. I will be glad in the Lord." The one all-absorbing theme before David's mind was God, Father, Son and Holy Ghost, in His divine and gracious personality—the God of the patriarchs and prophets, the God of nature, providence, Scripture and redemption, the God and Father of our Lord and Saviour and, through Him, the God of the Church and the Christian. We live in a world where mental and moral forces govern, a world of thought and ideas, and the grand, central idea of the human mind is, after all, this idea of God, a supreme, all-glorious, self-existent and perfect being. Even in the purely mental aspect of it, Christianity takes precedence of all other systems, in that this germinal idea in its biblical purity is at the centre of it. In its moral sublimity and moral scope it is infinitely above all other possible conceptions. Within its expansive area it includes all other ideas, and is the one stand-point from which all truth, divine and human, may properly be viewed. Men may sever, as they please, the sacred from the secular; may speculate, as they will, within self-defined boundaries, which they are wont to call historical or scientific, but no man will ever come to the knowledge of truth, in its unity, till he begin and end with God as the first and final truth, the one greatest personality of all history, the one living postulate in all philosophy and faith. In our more vigorous mental experiences, when every faculty was at its fullest, we may have endeavored to compass this conception of God in its infinite spaciousness. Has not the very attempt quickened within us the pulsations of a new life, broadening out our mental being and requiring our souls to take upon them a larger reach and function? Quite apart from moral considerations, a man's intellectual nature will widen and deepen just to the degree in which he gives himself up to a humble and reverent contemplation of God. What shall be said, therefore, of the blessedness and potency of such meditation within the spiritual sphere and with reference to spiritual ends? There is something precious beyond all estimate in the nearness and intensity of this fellowship. We may come into the secret place and talk, as Moses did, with God. It has sometimes been regarded as childish in the character of Zinzendorf, the great Moravian apostle, that in youth he was in the habit of penning spiritual letters and addressing them to God, firmly believing that God would receive and read and answer them. We can detect a principle here, however, that is far from childish, lying at the very core of the ripest Christian character—a contemplation of God until He is as personal to the soul as an earthly friend, a holy correspondence with Him through the Spirit upon the dearest interests of the soul. Moses and David, John and Paul, Neander and Tholuck, and hosts of others have known the meaning of such a conference as this.

III. We may note the results of such meditation, first of all, in Christian Stability. There is no more solid groundwork of personal piety than this; no more effective preventive of a piety that is purely external. It is just such an order of character that is especially needed in the modern Church. In abandoning the extreme to which the monks of the middle ages were led in making their religious life secluded and misanthropic, the Church is in danger of passing to the equally dangerous extreme of a superficial piety, where the friction of too much mechanism is apparent, where the head and the hand wait not upon the heart. There is urgent need of this deep, secret, contemplative life. It is in such a life that we find our truest inspiration to Christian work itself, while it serves as the best possible check to the degeneracy of such

activity into religious parade and bustle. American Christendom will be making a sad mistake if this tendency to the dominance of Christian work and ceremony over the interior life of God in the heart be allowed still further to express itself. The language of Jehovah through Isaiah is here in place—"In quietness and confidence shall be your strength." Character is essentially within. A further result is visible, in Spirituality of Life. A soul thus disposed and disciplined will ever be sitting in heavenly places. By such a soul the broad distinctions we are apt to make between time and eternity are not acknowledged. There is a line of communication ever open between earth and Heaven that brings them into oneness. By such holy contemplation all our motives and ambitions are ennobled and our entire natures uplifted and sanctified. We may go further and affirm that God is now so near in His great and gracious realness that reason not only submits to faith, but may be said to pass over into it and lose itself therein, faith in God becoming the highest reason for the being and Word of God. The soul is now conscious of its relation to God and knows by a kind of natural instinct that the most glorious and gracious being in the universe is God. The effect of this constant contact of the human and divine—what can it be but the spiritual ennobling of the soul and the quickening within it of every form of holy purpose? The Psalmist thus speaks of this meditation as "sweet." It is thus that good Matthew Henry remarks: "Divine meditation is a very sweet duty to those who are sanctified." As to the joy of this experience, it may be said that it is unspeakable. The relation which holds between thought and expression is especially manifest here. It is quite true that the clearer and fuller our thought is the clearer and fuller will the expression be, but beyond a certain point, different in different minds, thought is not expressible, and it is just here that it assumes its grandest forms. There are mental deeps within us whose currents are not visible and whose waters never wash the shore. "Deep calleth unto deep." We speak of the epics of literature as if in these, at least, we find the full expression of their author's minds, when did we but know the facts these epics seemed to their respective writers the veriest fragments of the poetical treasures within them. It is the unwritten epics and lyrics and dramas and thoughts of men that the world is waiting in vain to read. If this is so in the lower literary sphere, what must it be in the higher spiritual sphere where the soul rests in silent adoration over the great thought of God! "As we muse the fire burns." The holy stillness of the experience is generative of good, and in the solemn gravity of the hour the very richest thoughts take origin and seek expression. It is in these unspoken and unspeakable communings of the finite with the infinite, when God is near and God is all that the joy of the soul is at its full. It was in such hours as these that the great soul of Edwards was absorbed and beatified, and that the saintly Payson exclaimed—"I pity the Christian who has not longings that are unutterable"—longings, we may add, that are not to be satisfied this side of the visible presence of God. How instructive the teachings of sacred history and biography as to the need and recompenses of this meditative type of life! We see it in the hymns and homilies of the mediæval Church; in the private correspondence of those devoted souls who prayed the English Reformation to its successful issue; in the lives of such saints as Fenelon and Pascal; in the Pietists of every age—all seeking the inner life as most important. So impressed was Henry Martyn with the need of this life that we see him hastening, after the labor of public preaching, to be alone with God, as he prays "May the Lord save me from preferring a work for Him to communion with Him!" There is no such thing possible as a deep rooted and fruitful piety without this retiring, contemplative life. No one can read the lives of the Christian Fathers; of the confessors and martyrs of primitive ages without marking the presence of this meditative habit. These souls lived on God by a kind of direct, personal contact with Him in the fellowship of faith.

They were spiritual giants in that they wrestled with God through the night till the breaking of the day. It was because they so often retired into their closets and shut the doors, and in the darkness saw God revealed to them, that when they issued, therefrom what they said became a gospel, and what they did became a moral inspiration to the Church for all time. The first principle of religious life is life itself, and this life is to be a holy conference with God.

That worship is the best which nurtures this spirit. That preaching is the best which gives this spirit play and inspiration. That church is the most attractive whose membership is marked by this type of character, and that Christian life the loveliest by far, which gives evidence of abiding nearness to God in the secret places. The patriarch David had his Bethel. Isaac went forth at eventide to meditate. Peter upon the house-top, Paul in prison, and John in the wilds of Patmos communed with God and were strengthened. Ezekiel went to the banks of Chebar and David ascended the hill Mizar to talk with God. The patriarchs and prophets and apostles were meditative men, and even Christ Himself, in the most critical periods of His earthly life, when He had Apostles to appoint, or crucifixion to meet, sought the solitude of the mountains and the sea. If but the meditation upon God here on earth be thus the strength and joy of our souls, what will the open vision of God be to our glorified spirits in that land of light?

Among all the scenes of New Testament history, is not that of Mary at the Saviour's feet, in adoring contemplation of His gracious person, the matchless one of all? Whatever the blessedness of our glorified activity may be, and however jubilant may be our praises, sitting there at the feet of our Lord in reverential and impassioned love may constitute the highest bliss of the redeemed in Heaven.

QUESTIONS OF THE DAY

Difficulties of Scriptures.

By Prof. George P. Fisher, D.D.,
Yale College.

The statement that there are difficulties of Scripture no one will gainsay. They may be multiplied by a carping spirit. They may be magnified by a temper inimical to the Gospel. They may be imagined in places where there is no plausible reason for assuming them to be. Nevertheless, there are difficulties. The microscopic attention to Scripture in modern times has served to bring them out to a distinct view. Literary criticism is a much more searching business than it was even two centuries ago. There is a keen scent for all indications respecting authorship, date, motives of composition, etc. Natural science has come forward with its asseverations and hypotheses about man's origin and antiquity, and the genesis of the globe and of the starry system. Archæology uncovers the buried monuments of far remote peoples, and deciphers the characters in which they recorded their legends and their doings. Other religions come forward with their claims to at least partial respect. A book written in a distant period, parts of it in a time that was ancient to cultivated Greeks and Romans, is exposed to the unsparing scrutiny of this late, inquisitive, critical generation. What wonder that difficulties arise, that things are discovered in it to perplex the reader, and which he finds it hard to adjust to the present state of science.

On a subject so broad, little can be said within the compass of a brief article. There are a few observations, however, which may be of use. One remark to be made is that it is unscientific, as well as hurtful, to let the attention be absorbed by real or seeming difficulties in the sacred books. It is very easy for this mistake to

be made. If a blemish is pointed out in a painting of Raphael, or in the Moses of Michael Angelo, there are those who, for a while at least, can see nothing else. It is not strange if the Moses of the Pentateuch fares no better. The moon, fair though it be and however soothing its light, presents roughness and dark patches on its surface when we turn the telescope upon it. But we are not obliged to gaze at it always through a magnifier. The sun is just as radiant, and its rays are just as warm as when no spots had been observed on its disk. It is unfair to let obscure or otherwise perplexing phenomena on the page of Scripture cover the whole field of vision. Let the grandeur and elevation, the depth and tenderness, the profound insight and wisdom of the Bible—of the Old Testament and the New—make their full impression. Let defects, supposed to exist, serve as a foil to set off more impressively the treasure of knowledge and of consolation which the Bible offers to the soul that is conscious of its proverty.

Another suggestion to be made is that doubtful points should not be allowed to distract the attention from that which is clear and certain. A single illustration may be given, relating to the narrative portions of Scripture. We have in the New Testament records of demoniacal possessions and exorcisms. What were these possessions? On this question many minds fall into perplexity. There are scholars, such as the German commentator, Meyer—as there have been theologians in the past—who would make them to be only diseases, such as insanity, epilepsy, etc., springing from ordinary causes alone. They would make all that is said to, and of, the demons by Christ to be said in the way of accommodation, as the means of disabusing the imagination of the sufferer of a false impression standing in the way of this cure. Most theological scholars dissent from this opinion, and hold to demoniacal possessions as a literal fact. Now, the existence of this difficulty and of this dispute consequent upon it is all that many readers think of in connection with the narratives in question. But what if this problem be left unsolved? The indisputable fact remains that these distressing maladies were cured by a word from the lips of Jesus. The madman of Gadara, of whom so graphic a description is given, was restored to sanity and health by the miraculous agency of Christ. This fact and other facts of the same kind are independent of the particular point which raises doubt and difficulty. They rest on irrefutable evidence. One may content himself, if he chooses, with the contemplation of these essential facts, and leave other questions to take care of themselves.

On matters of doctrine, even, the case is not very different. He who feels the force of the proof which establishes the leading facts in the life of Jesus may find in what he perceives and acknowledges, saving doctrine on which he can lay hold. When he looks at the spotless character of Jesus, at His wisdom, His miracles, His resurrection, he can hardly doubt that all this has a profound significance in relation to mankind, himself included. He can hardly doubt that here is the Saviour in whom his hope is to be placed. He can scarcely question that He who holds this exceptional place in the history of the world is more than the "consummate flower" of humanity, that God dwells in Him, so that he who hath seen Him hath seen the Father. In a word, one who believes in the facts to which the Apostles testify ought to find no serious difficulty in accepting as reasonable the solution of them which the Apostles give. There is always something to cling to. If there is nothing else, there is the law of right—the sovereign control of conscience. If the vessel is wrecked, hold on to the spar, and keep up a good heart. "He that willeth to do His will, shall know of the doctrine," etc. Intellectually, we often have to live as we are counselled to do practically, that is, by the day. We have to walk on, though we see only one step in advance.

The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to Him; for while you are eyeing man, you are losing sight of God and stabbing religion at the very heart.—*Manton.*

BEAUTIFUL THOUGHTS

He loseth nothing that loseth not God.—*George Herbert.*

The more God empties your hands of other works, the more you may know He has special work to give them.—*Garret.*

Lazarus was better off than Dives; for he was preparing for glory, while the rich man was ripening for perdition.—*J. Smith.*

I have been benefited by praying for others; for making an errand to God for them I have got something for myself.—*Rutherford.*

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.—*Leighton.*

Lord, I have tried how this thing and that thing will fit my spirit. I can find nothing to rest on, for nothing here hath any rest itself. O, centre and source of light and strength! O fulness of all things! I come back to join myself to Thee!—*Arthur H. Hallam.*

The signs of love are joy in the company of the beloved, sweet memories and longings if parted, eager fulfilment of the lightest wish, a quick response to the most slender association recalling them to our thoughts. Have we these signs of love to God?—*Maclaren.*

What would be wanting to make this world a kingdom of Heaven if that tender, profound and sympathizing love, practised and recommended by Jesus, were paramount in every heart? Then the loftiest and most glorious idea of human society would be realized.—*Krummacher.*

God never appears so lovely to His own as in hours of deepest darkness; and they can perhaps dwell on that gentleness of Christ which makes Him great who, by their own experience, can say that He spoke truth when He said: "He hath sent Me to bind up the broken-hearted."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with true heart forgiving us, is nearer the secret of things than the geologist and theologian.—*George MacDonald.*

These very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be His errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—*F. R. Havergal.*

God's treasury where He keeps His children's gifts will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fenelon.*

We cannot measure the distance between the throne of glory and the accursed tree, between the Heaven of heavens and Mount Calvary, the Father's bosom and Joseph's sepulchre, yet our thoughts should be employed, like Jacob's angels, ascending and descending as far as we can.—*Maclaren.*

There is work to do for Jesus,
Work in every land and clime:
Every moment that we tarry,
On the battle-shore of time,
Should be freighted with a record,
Which we will not fear to meet,
When we see the King of glory,
Throned upon the Judgment-seat.

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*Spurgeon.*

Life should be full of earnest work,
Our hearts undashed by fortune's frown;
Let perseverance conquer fate,
And merit seize the victor's crown.
The battle is not to the strong,
The race not always to the fleet,
And he who seeks to pluck the stars
Will lose the jewel at his feet.

—*Phœbe Cary.*

Fermented wine is indeed a mocker. It promises us strength, and mocks us with weakness. It promises us substance, and mocks us with shadow. It promises us heat and mocks us with cold. It promises us life and mocks us with premature death. It promises us intelligence and wit, and covers us with visions of happiness, and plunges us into the depths of despair.—*Dr. Norman Kerr.*

Holy Jesus, Fount of light!
As crystal clear, forever bright,
Thou Stream o'erflowing, pure and free;
The brightness of the cherubim,
The glow of burning seraphim
Are darkness when compared with Thee.
Be Thou my pattern bright,
My study and delight,
My all in all.
Oh, teach Thou me, that I may be
All pure and holy, like to Thee.

—*Crasselius.*

12. The Rejected Stone.—Ps. cxviii., 22.

The engineers of the Palestine exploration party having sunk a shaft seventy-nine feet in the temple wall at Jerusalem and illuminated the masonry by magnesium light, discovered the corner stone which is fourteen feet in length and three feet in height. This stone at first because of its unmanageable angularity and hardness was "rejected by the builders," but was adopted for its place and shaped by the order of King Solomon.

13. Light Shining in Darkness.—JOHN i., 5.

Experiments have recently been made to ascertain the depth to which light penetrates in the ocean. The experiments consisted of exposing sensitive photographic plates at known depths and observing if an image was formed. If no image was produced the absence of light was proved. The result showed that a depth of 984 feet was illuminated so long as the sun was above the horizon. At 1,448 feet light was perceptible about eight hours a day. At 1,411 feet there was no trace of light; even under a bright sun all was absolute darkness.

14. Parental Example.—GEN. xviii., 19.

The ancient Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their houses, that they might be continually reminded of their noble deeds. They supposed that a recollection of their illustrious virtues would lead to the imitation of the same by all the living members of their household. There is no doubt that the influence of this practice was most happy upon the living, awakening in many breasts high and noble aspirations. In these days we have no busts of honored ancestors in the porches of our dwellings; but we have something more impressive. The characters of living parents are constantly presented for the imitation of children.

15. God's Peace in the Soul.—PHIL. iv., 7.

In crossing the Atlantic some years ago we were overtaken by a gale of wind. Upon the deck the roar and confusion was terrific. The spray from the crests of the waves blew upon the face with almost force enough to blister it. The noise of the waves howling and roaring and foaming was almost deafening.

But when I stepped into the engine-room everything was quiet. The mighty engine was moving with a quietness and stillness in striking contrast with the roar without. It reminded me of the peace that can reign in the soul while storms and tempests are howling without.—*Rev. C. G. Finney.*

16. Humanity Superior to Bestiality.

—MATT. xii., 12.

A very wealthy family near New York decided to go to California. They had a favorite dog, which must of course go along with them. On arriving at St. Louis they found that Rover would not be allowed in the Pullman parlor-car, but if he went must go in the common baggage-car. This would never do for such a delicately reared dog as Rover, so the whole family concluded to give up their trip to California. They spent a few days in St. Louis, paying a man ten dollars a day to care for the dog and insure his safety. The whole trip cost them several hundred dollars. After their return home they went to church on Sunday. The Lord's Supper was celebrated; both heads of the family participated. Then a sermon on missions was preached, and a collection taken. The whole family gave five dollars for the conversion of the world to Christ. Ten dollars a day for the dog, and five dollars a year for the salvation of the heathen.—*Christian at Work.*

17. The Father's Forgiveness.

—LUKE xv., 21, 22.

The first joy the Christian feels is the knowledge of his sins forgiven. A little girl knelt to pray, but a memory of a wrong done that day came between her soul and Christ. She had disobeyed her father. She rose and went to his room. "Papa," said she, as the tears filled her eyes and choked her voice, "I have come to tell you something that I did that was wrong to-day. I want to ask you to forgive me." "My dear child," was the answer, "I do not want you to tell me; I forgive you freely without." He dried away her tears and sent her back rejoicing. As she knelt once more for her Heavenly Father's blessing the readiness of her earthly father to forgive her was to her a type of the Divine forgiveness. She realized that "God pardons like a father who kisses the offence into everlasting forgetfulness."

"More and more, more and more,
Still there's more to follow;
O! the rich and boundless love!
Still there's more to follow."

MONTHLY SURVEY

The last distillery in Iowa has just been closed.

The English Presbyterians have begun a mission in Morocco, a dark and neglected field.

The American Bible Society issued during the past year 1,675,897 copies of the Scriptures.

The women of the Presbyterian Church in sixteen years have raised $2,150,000 for missions.

There are no Protestant missionaries among the million and a half of people in Tripoli, North Africa.

The Protestants in Italy have 300 churches, and it is estimated that 10,000 members have been converted from Romanism.

There are now 400 drinking saloons in Cairo, Egypt, where a few years ago not one was open. Most of them are owned by Englishmen.

Fourteen of the principal evangelical denominations of the country for the year 1886 had a "net gain" of members, all told, about half a million, or precisely 481,637.

The University of the City of New York has established a chair in "comparative religion," especially as it "related to Christian missions." The missionary spirit is in that movement.

There is said to be more than forty-two thousand Jews in Palestine—about the same number as returned from the captivity in Babylon, and more than at any period since the time of Christ.

The Karen Theological Seminary in Rangoon, Burmah, this year graduated nine young men, who immediately enter the ministry among their people. There are forty-eight students in the seminary.

The British and Foreign Bible Society have issued a Jubilee penny Testament, with Queen Victoria's arms imprinted in gold on the cover, which they propose to distribute in large quantities, June 21.

The Gospel according to St. Mark, in raised Chinese characters, has been published for the use of the blind in China. This is the 250th language in which portions of the Bible have been printed for the blind.

The Hawaiian Mission Children's Society, thirty or forty years old, has raised $2,000 annually, which is used for the benefit of the Micronesian Mission, and for assisting in educating children of native missionaries sent to Honolulu for that purpose. The Chinese Girl's School is also aided from this Fund.

The Baptists of the United States last year gave for Home and Foreign Missions, $1,677,706: for education, $1,914,442; for church support, $4,924,553, making in all, $8,510,701 by about 2,700,000 members.

Mr. D. B. Sickles, late consul of the United States at Bankok, Siam, says: "The missionaries are the general favorites in the entire community. At the palace they are more popular than any other foreign residents."

There are in the United States 132,435 churches. This is one church to every 453 persons, estimating the population at 60,000,000, According to the present membership of the churches, it is one church to every 143 members.

The Island of Madagascar has been opened to the Gospel for twenty-five years. In the last fourteen years 700 Protestant chapels have been erected, making the present number 1,200. There are 80,000 Protestant communicants and all the churches self-supporting.

The chairman of the prohibition movement, Michigan, received threatening letters, intimating that unless he stopped his temperance work he would be burned out root and branch, and as he did not comply with the demand, his store was destroyed by fire involving a loss of $67,000.

Forty years ago there were ten Protestant converts in the province of Canton, China; now there are 4,000. In the province of Shantung there was not a professing Christian twenty-five years ago; now Protestant Christians meet regularly on the Sabbath for worship in 300 places.

There are signs of improvement in reference to Sabbath observance in Germany. In Stuttgart, 600 shopkeepers have engaged to close their shops on that day. In Carlsruhe a second distribution of letters has been stopped. In Alsace-Lorraine, public houses are legally closed till noon.

The King of Popo, Dahomey, has written to the Wesleyan Missionary Society, thanking them for sending to his country the Gospel of Christ, which he and the sons of his people have joyfully accepted, and saying that he has granted land to the Wesleyan Mission, on which he intends to build a church.

The French Protestant Churches have recently awakened considerable interest in Foreign Missions. The Paris Missionary Society has taken the initial step toward founding a mission on the Congo, and has sent a fitting man to explore the region and report upon a suitable place for the establishment of their headquarters.

BOOK DEPARTMENT, Etc.

THE EARLY TUDORS. Henry VII., Henry VIII. By the Rev. C. E. Moberly, M.A., with maps and plans. New York: Charles Scribner's Sons.

The important portion of English History, covered by this book, gives it special interest. The stirring events and changes in both Church and State that occurred in this period are narrated, discussed and placed in proper light and order by the author in the 250 pages of this book. It is a convenient, reliable and excellent manual for the family library.

ECHOES OF BIBLE HISTORY. By W. Pakenham Walsh, D.D., Bishop of Ossory, Ferns and Leighlin. With fifty illustrations. New York: Thomas Whittaker, 2 and 3 Bible House. $1.50.

Here is another record of the wonders that are being disinterred in Bible lands, every one confirmatory of the Scripture narrative. The testimony of this book covers Old Testament history from the creation to the captivity and gives in twenty-seven chapters with fifty illustrations, the result of recent explorations, in concise and plain language. It is a capital book for the Sabbath-school library.

THE STORY OF METLAKAHTLA. By Henry S. Wellcome. Illustrated. London and New York: Saxon & Co.

A Scotch missionary who has been wonderfully successful in evangelizing a large body of Indians at Columbia on the Pacific coast is the chief character in this narrative. These converts have erected a church, in which they worship, carry on the industries of civilized life and deport themselves creditably in every respect. But the Canadian authorities for some reason have not shielded them from ecclesiastical and social despotism and these civilized Indians seek to be transferred to Alaska. The story is of intense interest and is a strong appeal to the rights of humanity and for the exercise of the Golden Rule.

WORD STUDIES IN THE NEW TESTAMENT. By Marvin R. Vincent, D.D. Vol. I. The Synoptic Gospels, Acts of the Apostles, Epistles of Peter, James and Jude. New York: Charles Scribner's Sons. Price, $4.00.

The author of this portly volume stands in the front rank of classical scholars. His professional training, studious habits, excellent judgment and conscientious convictions have eminently qualified him for the work which he has given in these *Word Studies*. The reader will find keys in this book which unlock the mystery of many a phrase, and lay before him in new aspects the beauty and force of many a truth. New light is shed on every word of which Dr. Vincent shows the peculiar shading of the original. Whoever desires to be more fully acquainted with the treasures contained in his Bible should purchase this book.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

AMERICAN MAGAZINE, JUNE, 1887. The last Remnant of the Frontier, *Ernest Ingersoll.* Mother Ann's Children, *Van Buren Winslow.* A Sketch of Mrs. Logan, *Harriet T. Upton.*

LIPPINCOTT'S MAGAZINE, JUNE, 1887. The Philadelphia Wistar Papers, *Anna H. Wharton.* Social Life at Cornell, *R. Spencer.* A Physician's view of Exercise and Athletics, *J. W. White, M.D.*

FRANK LESLIE'S MAGAZINE, JUNE, 1887. A Visit to the Azores. The Flying Years, *T. DeWitt Talmage, D.D.* A Visit to some Austrian Monasteries, *St. George Mivart.* Cheering Signs, *Dr. Talmage.*

THE FORUM, JUNE, 1887. Is Andover Romanizing? *Prof. Francis L. Patton.* Books that have Helped me, *Andrew Lang.* Capital Punishment, *Rev. Dr. J. M. Buckley.* An Evil of the Schools, *Edward Gray.*

SCRIBNER'S MAGAZINE, JUNE, 1887. Some Illustrations of Napoleon and his Times, *John C. Ropes.* The Ethics of Democracy, *F. J. Steinson.* Unpublished Letters of Thackeray. An Uncommercial Republic, *W. T. Brigham.*

ANDOVER REVIEW, JUNE, 1887. Christian Work in London. Church of England, *Rev. S. L. Lewis.* The Self-revelation of God, *Pres. W. De W. Hyde.* Morality and Religion in the Public School, *Prin. J. C. Greenough.*

HARPER'S MAGAZINE, JUNE, 1887. The Excavations at Suza, *Madame J. Dieulafoy.* The Kentucky Pioneers, *J. Mason Brown.* Great American Industries—A Sheet of Paper, *R. R. Bowker.* Editor's Study. Editor's Drawer.

THE CHAUTAUQUAN, JUNE, 1887. Pedagogy. A Study in Popular Education, *Chancellor J. H. Vincent, LL.D.* The Woman's Hour in Foreign Missions, *Flora Best Harris.* The Mohammedan College at Aligurh, *Bishop J. F. Hurst, LL.D.*

THE CENTURY, JUNE, 1887. Frontispiece; Count Leo Tolstoi. Peterborough Cathedral, *Mrs. Schuyler Van Renssalaer.* Abraham Lincoln—The Attack on Sumner, Lincoln and Douglas on Dred Scott Case, *J. G. Nicolay, John Hay.* Education and Social Progress, *T. T. Munger.*

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Timothy Dwight

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SERMONS

THE MASTER'S SUMMONS TO ACTION AND TO ITS RESULTS.*

BY PRESIDENT TIMOTHY DWIGHT, D.D., LL.D., YALE UNIVERSITY, NEW HAVEN, CONN.

Arise, let us go hence.—JOHN xiv., 31.

THESE words are found at the end of the record of that most deeply interesting discourse of Jesus addressed to His disciples on the last evening of His life, which is presented to us in the fourteenth chapter of John's Gospel. In our English versions they stand by themselves as an independent sentence, and are simply a summons to the company to join Him in leaving the room where they had been taking their sacred meal and conversing with each other. But according to the view of the ablest of the recent writers on the interpretation of the New Testament, who, as I cannot but believe, is correct in his explanation of the passage, they form the principal clause, to which the former part of the verse is subordinate as expressing purpose. There is thus a certain contrast between this verse and that which precedes it; and what Jesus said and meant to say, as He closed the conversation and discourse, was this: I will not continue to speak with you longer, as I have been speaking, for the hostile element is now coming in upon us. This is the time for action. In order that the world may know that I love the Father and, as the Father gave Me commandment, even so I do—to this end, arise, let us go hence.

Viewed in this light, the words are not, as they are according to the other

* Baccalaureate Sermon, delivered, June 26th, 1887.

explanation, an abrupt sentence, followed apparently by no corresponding act, for the company does not seem to have left the room until the time indicated at the beginning of the eighteenth chapter. But they are words full of meaning as connected with the circumstances and the hour; words which had their first and special application to Jesus Himself and what was awaiting Him in the later hours of that night and on the next following day, but which must nevertheless, as they remembered them afterward, have had a deep significance for the disciples also, as bearing upon their own life and work in connection with the great crisis through which they were passing. The disciples may well have said to one another, when the wonderful events which occurred in the immediate future had taken place: What a significance, which we did not appreciate at the time, there was in those words of the Master, on the evening of our last meeting with Him, Arise, let us go hence. They formed the dividing-point between the past and the future for us, as well as for Himself. They bore with them the announcement that the time of preparation had reached its ending and that the time for action had arrived. They seemed, indeed, to contain within themselves only a bidding to leave one place for another on a given day; but they actually contained a summons to thought of the future, and to the work and duty of a lifetime. And so these disciples may have gone forward in their subsequent career with these words as a motto and inspiration for their lives.

Looking at them thus in this truest light, and according to what may seem to be the right interpretation of the sentence, I have chosen these words as the starting-point for the suggestions which may be appropriate to the hour before us. The company of nearly one hundred and fifty men, strong in the vigor of youth and in their hopes of the future, who have met together in this house this morning to listen to a last word of counsel and of friendship, are at a most important turning-point in their lives. The period of preparation, of dependence on others, of the careless joyousness of younger days, is ending. The time for action, for responsibility, for achievement, for the work and results of life draws near. The voice which speaks to them, as if from one manly soul among the number to all the rest, says at this hour: Arise, let us go hence. But the meaning of the voice is not merely: Let us leave this pleasant home of the past years to go elsewhere. It is far more than this. The voice is a summons and an inspiration, and it bids them look forward to what is before them.

And what is before them? The same things, not in details indeed but in the essentials of life, provided they live rightly, to which that other company were pointed—a common work and duty, a real success, a true and permanent happiness.

When we speak of a common work and duty to a body of young men at the close of their university career at the present day, we cannot of course refer to their undertaking to serve the world in one particular line. No such thing would be desirable or, we might say, even possible. It was possible for the little company of friends and disciples in the early days; but we are in

another age and in far greater numbers. Yet there is a uniting element in the working of all right-minded educated men, and the educated class are, in a most important sense, one. I cannot but think, also, that where men have been educated under the influences of common traditions and the inheritance of a common spirit, as in a university whose history reaches back for nearly two hundred years as ours does, there is and must be a peculiar oneness in their life's work, whatever may be its individuality or wherever it may be carried forward. Notwithstanding the differences which belong to our personal characteristics and mental powers, we go forth from our common education with a likeness to one another, and because of it our work for the world is other than it might have been. As we say to each other, therefore: Arise, let us go hence, the summons to duty is one that comes to ourselves and bids us do our work for the world's well-being according to the noblest principles and impulses which we have ourselves received.

What is the bearing of these principles and impulses upon the needs of the time? It is certainly a critical period in the experience of the world, and especially of our own nation, at which the young men of these passing years are entering upon their life's work. In material things our people are moving, as if in an hour, out of the limitations and moderation of the past into all the resources and wealth of the most luxurious nations. The temptation to get money and to spend it, to view it as the means of all good and the end of all desire, to make what it brings the essential thing in the idea of earthly happiness, to subordinate for its sake the inward life to the outward, is becoming stronger and seemingly more irresistible continually. The demoralizing of character which follows the yielding to this temptation is more and more clearly manifesting itself. Those who stand nearest to the centres of the public living in this regard may well be alarmed for the future, and the most thoughtful among them are so oftentimes, as we know. Closely bordering upon this sudden and wonderful increase of wealth and the desire for it, there has come upon us what threatens to be a serious and prolonged conflict between classes in society and also an inroad of theories of the State which would overthrow what has been founded upon the thought and wisdom of ages. And no less closely bordering upon it, doubt and questioning of the most dangerous order are pressing in upon us. The absorption of the mind and heart in material things is extinguishing in the soul the thought of the spiritual and of that which lays hold upon the inmost self and reaches out into the immortal future. The best and highest part of man is forgotten. The danger of the hour is, that even the educated classes will lose out of themselves the most ennobling element of life and will satisfy themselves with knowing the seen and not knowing the unseen. That these are among the evils and tendencies of the time, no thoughtful observer will question. That the bearing of the best teachings and noblest impulses of this place upon these evils is to resist them, I believe that those who breathe the atmosphere here are fully convinced. And so when the summons to those who have had their education here is to go hence, it is a summons to conflict with

the power of the world, which in these and similar ways opposes the true righteousness to-day, as truly as it was when the same words were spoken centuries ago.

The call of duty to each one of you, my young friends, is, first of all, in your individual lives to live according to the true idea. It is our *being*, rather than our *doing*, which is the primary matter of our obligation; and it is this, also, which constitutes the beginning, if not indeed the major part of our influence. The doing follows naturally out of the being. It is secure, if no outward hindrance be put in its way, so soon as the being is secure. If therefore you are to be a force in the world for the higher things as against the lower; if you are to be a power to raise men above the complete devotion of their lives to the external and material, you must yourselves be thus elevated to the higher living. You must show, by yourselves and in yourselves, that material prosperity or wealth is not essential to happiness, and that there is in the soul what no outward loss or gain can destroy or create. The lessons which you have learned here are to this end. You have not simply acquired here a certain amount of knowledge or a certain strength and discipline of the mental faculties. These things, indeed, you have gained, according to the measure of the energy which you have put forth. But this is not the blessing which the University has given you and through which it has made you a distinct class of men. This blessing consists in the entrance which has been opened for you into the inner, intellectual or spiritual life. It is by means of the great fact of this entrance that your lives are placed upon the highest plane and that you are enabled, if you will, to know in yourselves the noblest manhood. There is no one of you who has not the consciousness of this whenever he turns his most serious thought upon himself and has his deepest insight into what is best within himself. Surely then, if there is an inspiration breathing itself into your souls from these past years, or a call of duty as you go forth from this place, which speaks to you with a clearer voice than any other, it is that you should carry forward with you to the end this life of the mind and soul, the reality and value of which you have already been made to appreciate. And so of the other things of which I have spoken. The thinking of this University, and of every true university, is an independent thinking; but it is not a thinking which ends in negations. The man who knows, by reason of the noblest influences of his education, that there is an inward life deeper and better than the outward life, richer in its joys and fruits and hopes than the latter can be, is not an endless doubter. Much less is he content to ignore the unseen, for he discovers in his own personal experience that out of the unseen come the best impulses of his manhood and the strongest incitements to duty and right-living. His life in the world—if it accords with the ideal within him—is a continual testimony on behalf of manly seeking after positive truth. And the lesson of his life is that the possession of positive truth is what gives energy and effectiveness and heroic enthusiasm and highest worth to all living.

The University does not send you forth, my friends, and the call of duty

at this hour does not summon you, to be doubters, but to be men of convictions—to *believe* something in your own souls and therefore, as by the impulse of a resistless force, to *speak* and to *do* something in the world. The teachings of the past and the summons of the opening future alike bid you, also, so to govern your lives in relation to all men that, so far as yourselves are concerned, justice shall prevail everywhere and the rule of living in the world shall be the rule of good will. If the principles of the personal thinking of educated men, and of their individual action also, with regard to the great social questions and problems and difficulties of the present and coming years were to be the same as those of true Christian thinking, who can doubt that the end would be nearer than it now seems to be? The lesson which Christ gave His disciples and the message which He committed to them to bear to mankind—which He gave to them, even on that day of their final separation from Him, as a precious legacy—were the lesson and message of love. This lesson and message have borne within themselves the settlement of every past question of human society, when they have been allowed to reach the minds of men with the fulness of their power. The history of our own nation in the memorable experience of the recent years bears a testimony to this fact which cannot be mistaken. The force which destroyed slavery among us and made our land for the first time the home of freedom for all men, was the force which the disciples received from Christ as they were sent forth by Him for the conquest of the world. In the light of the past we may not question the future. And in the light of the past we may confidently believe that the working of the force, and its movement, will always be what they have been—first, a stirring and controlling of the thoughts and impulses of the individual soul, and then a powerful reaching forth from one soul to another and finally to multitudes; beginning with one or two, perchance, in weakness and obscurity, but at last extending everywhere with victorious energy. The lesson and the message which carry with them this force, my friends, have been given to you while you have been here, and our parting word to you, as you go hence, is that you let them have a permanent lodgment in your own personal living. For the force works from the man outward, and, as has been already intimated, the order of righteousness is first being, and then doing.

But the call of duty, when you arise and depart hence, does not forget the *doing*. It bids you carry out your thoughts and principles into action, and thus become, each one of you, a living force in the world. The measure of opportunity and of influence will be different in the case of different men among your number. And this, not simply because the sum of mental power in one may be greater than in another. In the variety of gifts which distinguish individuals from each other, and the fact of which is so important to the well-being of society, there may be an impartation of powers by nature to two persons which are equal when estimated according to all their bearings, and yet in the one case the immediate and apparent effectiveness upon men may be greater, and in another far less. The possibilities of influence

also, at least of such influence as is at once recognized, are evidently much more limited in some departments of professional or business life than in others. We are the creatures of circumstances, in large degree, in this regard, and the will to do is often seemingly checked or hindered by the limitations of the power of doing. But there is no educated man who may not be an energizing force in society. The summons to all is to become so. As you bear within yourself the right principle and direct your own life accordingly in its relation to all the thinking or problems or evils of the time, the duty resting upon you is to show this fact and when occasion offers to proclaim and insist upon what you believe. In the private circle, as well as in the public assembly, the truth may be taught. Oftentimes it may be more effectively taught in the former than in the latter. Influences may be started in the minds of the few which will penetrate everywhere. You are not released from obligation because you meet only the few or are by nature disposed to retirement and a quiet life. There is an opportunity for you as truly as there is for your more active friend, though it may not present itself so manifestly or with the offer of such wide results. And the call to you is as loud as it is to him to embrace the opportunity when it comes.

Wherever you are in the future, my friends, and whatever honorable work you may be doing, you will be, and, by reason of the fact that you are educated men, you must be teachers of those around you. The responsibility resting upon you, therefore, is to make known and impressively enforce what you have first learned for yourselves—the right idea of living, whether for the individual or for society; the true value of the inward life as compared with the outward, or, as the words of Christ so strikingly set it forth, the infinite worth of the soul beyond that of the world. These are the things which the men of our generation most need to be taught, and they are the things to the teaching of which every man in this company is summoned as he hears the voice which speaks to him and his associates in the words: Arise, let us go hence. In this summons lies the meaning of the voice.

The words which we are thinking of did not, however, involve in themselves merely a call to work and duty. They bore with them also a promise of success. It was to be a real success, notwithstanding that it might be preceded or attended by conflict or persecution. It was even to be such a success that, at times, the results of the disciples' working would seem to them more wonderful than those which had followed the Lord's own working. How far greater and more wonderful they would have seemed, if the veil hiding the future beyond the disciples' lifetime could have been lifted and the vision of the after ages have been given. The same promise is repeated now. A company of young men, like the one before me, provided they are animated by the right principles and consecrated to the right ends, are not called forth into life's work, as the summons of duty comes to them, to meet failure as the result of their living. They are to meet success. But it is to be success as viewed from the true point of observation and according to the highest idea of life. It is remarkable, indeed, when we consider the pressing

in of such numbers into the educated walks of life, year after year, and the fierce competitions which are characteristic of the present time, that, even as measured by the standard of material prosperity, so few who go out from our colleges are left altogether behind in the race. Yet it is neither the divine ordering nor that of nature, that all should be successful in this regard. The teaching on every side is meant to be, that the life does not consist in the abundance of the things possessed. There is another point of view from which, as I think, there is less of success than we are wont to expect as we go out to our work. The class which leaves the University full of hope and confidence in itself makes less of individual and manifest impression upon the nation's life or thought than it had supposed would be the case, and finds itself, in this sense, inferior at the end to what it had seemed to itself to be at the beginning. I suppose that there are few of us who, as we look over the list and history of the classes to which we belonged, after an interval of twenty years or more from our graduation, do not experience a feeling of surprise and of regret that there seems to be no more of great and widely-recognized result from our living. Where are the visions of the days gone by and the men of those days from whom we hoped so much? But, on the other hand, there is another feeling of surprise, I think, which comes in upon us as we make the review, and one which brings pleasure with it. It arises in view of the testimony which the record of every faithful worker among the number bears of the constant and growing usefulness and influence within his own circle of life which the years have secured. The circle may be small, but it is so because the world is large. The influence and usefulness, on the other hand, are the same everywhere, and they pass, in ways which we sometimes know and far oftener which we know not, into the great sum of good which, under God's direction, is being wrought out for the world.

And what do these familiar facts of our observation teach us, but that we are to look for the fulfilment of the promise of success only in the line of true living and of that grand work which moves onward through the ages. It is in the matter of personal influence to the end of advancing the cause of righteousness in the world, that the estimate of the results of each man's life is to be formed. So soon as we bear this in mind, we come to the right judgment of things, and we find that every noble life is successful. The evidence of the truth of this may be seen as we observe the progress of the world during a continuous period and discover the sources of that progress. It is the working of individual men in their individual spheres which bears the good cause forward. The combination of the forces, and not any single one among them, is what secures the end. We may think sometimes that we can measure the results of one man's living and find them to be insignificant. But it is not one man's living only; it is his life in union with other lives. These other lives are so closely united with his in this matter of influence that they become, as it were, a part of his. The movement of the times takes up his and theirs together and brings them to a common issue of good,

The success, therefore, for the individual is as sure as the progress of right and truth is sure.

The evidence of the truth of what we say may be seen, moreover, in individual experience. The thought that we have, at times, of insignificance, to which we have just referred, is not a thought founded upon reality. We may look into any community, large or small, and watch the course of the rightly-living men there, and there will be no uncertain answer to our questioning. There have been men in this city, and in many cities and towns throughout the land, whose influence has reached, directly or indirectly, the life of almost every citizen, and has extended far beyond their own lifetime. But these have been only the more conspicuous cases. The thoughtful observer sees the same thing as he sums up the results of each man's living, so far as each has given himself wholly to the best and truest work. Indeed, I know of no more interesting or encouraging thing which one can do, in an effort to form a just estimate of human life, than to bring before his mind the career of some honest, earnest worker for the truth in his own community and try to measure accurately what its results are. He will find them reaching out, both in the present and into the future, much farther than he had realized, and, as they reach out beyond the limits of his vision, he will see them moving still onward in the direction of righteousness and of success. The same thing will be found true in every case. We cannot keep in remembrance too constantly that, in this matter of our life and work, it is not what is widely conspicuous only which is worthy of our notice or which proves the career to be a successful one. The promise at the beginning of the Christian work was not to those alone who became, in after years, the great leaders of the Church, and whose personality is brought to our knowledge in the record of what they accomplished. It was given to all alike and realized in the result by all alike—as truly by those of whom we know little but their names as by their associates to whom a larger sphere in the world was assigned. It will be so, also, with us. This life of righteousness, this life which subordinates the outward to the inward and takes hold upon the unseen and upon the divine power and love, is not a life of failure either in itself or in its working. It is full of the promise of the future, and the call to enter it, as the time of preparation is ended, is a call bearing in itself the inspiration of assured hope.

But there was something more in the words which are guiding our thought than even the summons and inspiration of which we have spoken. The disciples were pointed to a true and permanent happiness as awaiting them in the coming time. And if I know anything of what God has to give to right-living men, I am sure that the members of this company who are now before me will, if they live rightly and under the impulse of those teachings which Christ gave to His followers, find the same blessing. They will find, in their own experience, that life grows deeper and richer in its happiness as far onward into the years as the powers shall continue in their activity and the life can draw into itself what the divine goodness has to offer to it. There

is no greater error in this matter than the one which seems often to find lodgment in the minds of many men, that the joy of life passes away with youth, and that the golden period is behind us, receding into the distance as we move onward. How can it be so with men of intellectual activity, whose education has opened to them possibilities of thought and learning in the richest fields? The mind, as it matures and grows stronger, gets a wider grasp upon truth; and it delights at forty in the contemplation of what it scarcely knew at all at twenty. It reaches out rejoicingly after more, and continually sees in its growing self new capabilities and larger results for the future. And so too of character. We begin in the matter of character when we are young; but the development is in the years which follow afterward. Strong as may be the right principles or the Christian love and faith of a young man when he leaves the University, he cannot by reason of his years know what will be the joy for himself of his own growth in this regard when he has moved forward into some later stage of his living. Experiences of which he knows nothing as yet, oftentimes experiences of sorrow and disappointment, are the sources of that conscious development of the inner life which, as the man turns his thought upon it, gives him the joy with which strangers do not interfere. And once more, the happiness of doing good and being helpful to the world: How largely, how almost exclusively this belongs to the later rather than the earlier period, to the time of action rather than that of preparation. This is the necessary order of life. The man makes himself ready for the world's activity; and then he goes forth to be useful. The joy of the beginning is beautiful in its season, but it is far inferior to that which comes with the results. And the more the man is filled with the spirit of a noble manhood, the greater will be the satisfaction which comes to him, the blessing which dwells in his inmost soul, as he sees the issues of his action in the welfare of those around him. The Divine Father did not make us that we should look backward, but that we should look forward. He did not make the sunlight of our day to be bright at its dawning and dark in its later hours, but He desired and intended that the pathway of the righteous—the rightly-living man—should shine more and more unto the perfect day.

The calm, deep, rich happiness of the life of the author of the Fourth Gospel—pure as it must have been in the daily communion with Jesus before the announcement of the separation which was made on that last evening—had not then reached its greatest possibility. Sadly as the words, Arise, let us go hence, may have sounded to his ear as they suggested the separation, they carried within themselves a pointing toward a future of work, and experience, and thought, and love, and inward growth, and ever-increasing power to help the sorrowful and the sinful, which the dreamings even of the past had scarcely pictured. And the joy of life came for him near the ending, when the thoughtful, loving man was moved to write his record of the Master's life and his message of the Christian truth.

So it is with every man who lives as he did. It is a law of our life which every rightly-living person tests and proves in his own experience, that

as the activities and the attendant happiness of one stage of our living pass away with the progress of years, a new joy, of which we had known nothing before, enters with the new activity. We are thus continually passing out of the lower into the higher, and learning for ourselves by what a wonderful way of love the Divine Friend is leading us on to the immortality which is before us.

Moreover, let me tell you, my young friends, that long before the end of your living and of your enthusiastic working, if you have the faith that sees the invisible things and the love that binds the soul to the Divine Master, the thought and vision of that immortality will come to your souls with a more than earthly power and sweetness, and will give to your every effort and success and hope in your daily living an additional joy. From the time also when this thought and vision enter your life, with this larger influence, they will abide with you always and will make your inward life become infinitely more precious to you than the outward life. The happiness to which you are called by Christ's voice and under His teaching will be a true happiness, and it will be permanent also.

Gentlemen of the Graduating Class: This is the message which I bring to you at the close of your undergraduate years and the opening of the life of your manhood. It is a message of duty, of promised success, of true and enduring happiness. It is a message which bears, in its influence, upon the inner life and sets in motion forces there, which work ever more and more powerfully into the outward life. It is, in one of its forms and applications, the Christian message. I have not brought to you to-day a defence of the Christian religion. I have preferred to place its teaching and the words of its Great Teacher at the foundation of all that I have said, and to commend them to your serious thought. The Christian system, I beg you to remember, is not dependent on what you or I think about it, and its fate is not submitted to us for our decision. The question for us to decide is a personal one: Whether we will take to ourselves the principles of right-living which Christianity presents to us, and make them the basis of our individual living. This question is surely one of no little moment. It is one which should be settled at the outset, if there is to be no loss in your life. It is one, the determination of which carries the results of the long future in itself. My farewell wish for you, my young friends, is that you may answer this question as the eleven disciples who heard Christ speak the words, Arise, let us go hence, on that last evening, answered it in their own hearts, for I am assured that, if you do so, the benediction which followed them, as they went forth to their work, will rest upon you also, and that these words, which contain no less truly the summons and inspiration of this hour than they did those of that hour, will be to you, as they were to them, the beginning of manliest service in the world and richest life within the soul.

And now may the presence of God abide with you whithersoever you go in the future and whatsoever of good you may be doing, and may your earthly life, whether it be longer or shorter, be full of peace even to its ending, and at its ending, open into the life of peace beyond.

PREACHING TO THE SPIRITS IN PRISON.

By Rev. Burdett Hart, D.D., Congregational Church, New Haven, Conn.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.—I. Peter iii., 18, 19, 20.

The work of Christ is a world work. As its benefits reach forward from the scene on Calvary through all the ages of human history which follow that appalling event, so do they reach backward through those ages which went before the crucifixion. The Christology is for mankind. The patriarchs, the priests, the prophets of the earlier dispensation, were the preachers of Christ, as truly as are the apostles and evangelists and pastors of the later dispensation. Abraham and they who belonged to his epoch, rejoiced to see the day of Christ : they saw it, and were glad. Their faith was in a Redeemer announced to their spiritual vision, whom they received with such a full and acceptable trust that it became the fatherhood of faith to all succeeding believers. The sacrifices which were offered by priestly hands on bloody altars were the types of the one sacrifice which was yet to be, whose precious blood should take away the sins of the world. Every priest who stood day by day ministering and offering oftentimes the same sacrifices, knew that they had no efficacy to remove the guilt that was on the human souls, but that they spoke this language to guilty men, that only by the shedding of blood could there be the remission of sins, and that that expiatory blood was yet to be shed. The prophets were real evangelists, and much that they wrote might have been written on the leaves of the New Testament. Some of it sounds as though they knew Gethsemane and Calvary. The tone of the cross is in it. They made little of altars, and much of righteousness. They called the people to a higher life. Even when the Lord spoke, the people thought that one of the old prophets was risen from the dead. The prophetic age bordered on the Messianic age.

Christ was therefore in the world before He was manifested unto the world. In the beginning was the Word. All along, as the designs of God unfolded, there were *appearances* which indicated that a superhuman intelligence was in the midst of human institutions. He stood, in mysterious and veiled divinity, before the tent of Abraham. He permitted Jacob to wrestle with Him, as man with man, so teaching, in those far-off lessons, that our strength is in our hold on God and our success is in our importunity with Him. He spake unto Moses face to face, as a man speaketh unto his friend: and He made it plain, as we need to recognize it, that the law is as dear to Him as the Gospel. He revealed Himself to Gideon and Manoah, so that they trusted in Him, and put on record for all time the fact of faith as the basis of all duty. In majestic symbols, and in form so striking as to reveal divinity to a heathen king, He made Himself known to the prophets, and they

knew that they were the commissioned servants of One who ruled over men and set up one and cast down another as it pleased Him. So through these waiting ages, till the full time should come, a PERSON came forth into the world of men, unlike them, giving confidence to them, and holding back the revolt from utter and helpless apostasy. He was in the world, but the world knew Him not. Then, at last, the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten Son of God. Then came His wonderful life, prolonged for thirty-three years, full of His notable example, His living words, His truly divine works. Before, He had appeared and vanished, but then He dwelt among us. Yet, in all the ages preceding His advent He had His faithful witnesses, those who stood forth for Him among men, through whom by His spirit He spake in warning and instruction and prophecy. Through the old-world ages, before the flood, He had His commissioned agents. Noah was one of them. For a hundred and twenty years, while the ark was in preparation, itself a rising monument of the displeasure of God upon the waxing sins of a race grown strong and obdurate, during the lifetime of a long generation, he had been, as this Apostle tells us in his second epistle, a preacher of righteousness. Christ spake to that generation by His spirit through His servant Noah. Faithfully he warned them of the coming flood which was to whelm them by reason of their disobedience and iniquity. His own course in building the ark was a proof of the sincerity of his preaching. Christ, who is the ever-living Word, preached then through His servant, as He speaks now through all those who, as His ambassadors, beseech men to be reconciled unto God. There was a Gospel then: there was a call to faith then: there was a call to a holy life then. Whether before or after the act of atonement, the sacrifice of Calvary, it was only through Him, a Saviour to come, or a Saviour already come, that the guilt of sin could be removed. The Redemption reached backward as it reached forward. It was just as efficacious for sinners who would accept it before the flood as it is for sinners now. Preaching is the same thing in one age as another. It is Christ speaking through men who love Him to sinners who need Him. It is the delivery of a message of grace and pardon to those who want mercy and forgiveness, who, if they do not have these, will pass from a world in which mercy is the brightest fact, to a world in which perpetual darkness broods, in which no light of redemption rises, where no voice of a herald is heard with words of hope and freedom. To those antediluvian sinners, old and hard in their crying guilt, Christ preached through His servant Noah. But then, as often now, the preaching was in vain. They did not believe. Nothing but the one voice of this lone preacher indicated any peril. All over the world a daring wickedness reigned and rioted. Abominations of depravity polluted the ground and the air. It was as though hell had invaded the earth and had taken possession of it. Only one family of eight persons remained true to God. In the faith of what He had predicted, they wrought upon the ark. In the faith of His mercy they warned their fellow-men and called them to repentance.

It was in vain. The days had been bright. But on one morning clouds darkened all the sky. On every foot of the globe the rains poured down. They grew to torrents. The fountains of the great deep were broken up and the flood-gates of heaven were opened. The waters above and the waters below rushed in wildest tumult together. Every living thing, outside of the ark, perished. Those defiant sinners who had spurned the preaching of the truth, were swept into the prison which, prepared for the devil and his angels, the first rebels, receives all those who resist the gracious call of Christ. There they went: they were cast down to hell, and delivered into chains of darkness, to be reserved unto judgment. They are the spirits in prison. And as such they become a warning to all those who resist the offer of redemption through Christ. That prison is the prison of living spirits. Those who go in there never die, but they live on, unreconciled and without hope. Its doors are shut to those who are within: but they are open to those who are without. They open now for the spirits of men who depart this life without accepting Christ; open for them, and then close upon them.

This important passage is one upon which some objectionable theories have been builded. It has been used as the foundation of the Romish doctrine of *Purgatory*, and of a still worse Protestant doctrine of a possible gracious opportunity in some cases after death. It has been interpreted to mean that our Lord, after He was made alive, after His death on the cross, went personally into hell and preached the Gospel to the sinners who lived before the flood. Inasmuch as He did that for those sinners, it is said that there may be a gospel for other sinners in that prison. So a hope is held out that there may be another chance, a probation beyond this life, for some. It is a dangerous thing to set forth such a doctrine on such a slender and doubtful basis. There is no other text to confirm it. The whole drift of the Bible is away, far away from such a doctrine. It teaches that "as the tree falleth, so it lies;" "He that is holy, let him be holy still; and he that is filthy, let him be filthy still." It teaches that *now* is the acceptable time, that *now* is the day of salvation. It gives no instance of any person who has come back across the *impassable* gulf. It gives no hint of any second chance, of any future probation. It brings all reasons, all motives, all allurements, all dissuasions, to bear on present decision. It presents this world as the only theatre of the Saviour's work. It makes death decisive of destiny. Moreover, the true interpretation of this text supports no doctrine of purgatory, Romish or Protestant. It states this, that our Lord, in His spiritual nature, which was pre-existent, through His servant Noah, while the ark was in preparation, wherein eight souls were saved, went and preached unto the spirits who are now in prison, but who formerly were disobedient, while the long-suffering of God waited for them through those hundred and twenty years of preaching and of probation.* This exhausts all the meaning of the

*See Dr. Edward Robinson's Greek Lexicon of the New Testament. I. Peter iii., 19: ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, in which [spiritual nature] also He once preached [through Noah] to those spirits now in prison. Comp. II. Peter ii., 4, 5.

passage. This makes it accord with all the other Scriptures. This saves us from a crude and unsupported dogma..

Noah was a preacher of righteousness, in behalf of Christ, to the men of his time. Christ went and preached through him to the disobedient and hardened spirits of that day who are now in prison. Those *spirits* were the disembodied men who perished in the Flood. Ever since that time, for two thousand and four hundred years, they had been in prison. The *prison* was that place where the wicked go who have not accepted the redemption of Christ. In the Revelation it is said, "Satan shall be loosed out of his *prison*." And in the second Epistle of Peter it is said, "God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment."

The prison of the impenitent is, then, the hell of Satan. It is the place where all who are rebellious against God are confined until the judgment day. It is not a place of purifying fires: it is not a place into which influences from this world can go to mitigate or change the condition of those who are there; no prayers offered here will avail for them, no message sent from friends here can reach them there; no message, though it should reach them, would amount to anything for them. No one can go to them from us; no one can come from them to us. A gulf that has never been crossed lies darkly between.

The Romish doctrine of purgatory is that souls not yet meet for Heaven, though saved by Christ from eternal pain, may be purified in that place through the prayers and suffrages of those who survive on earth. This gives room for masses for the dead, and masses can be said as they are sufficiently provided for. There is good sense at the foundation of this doctrine as so taught.

The Protestant doctrine of purgatory is far more objectionable. It teaches that unsaved souls (not merely the souls of saints yet unfit to enter the pure gates of Heaven) may find salvation beyond this life: it teaches that prayers may be offered for the unsaved dead. So it antagonizes all Scripture. It awakens a hope that has no divine warrant. It comforts men with a delusion. It leads them to a door that is black with despair and bids them not to despair.

I do not wonder at the Romish doctrine of purgatory. It seems as though there were need of a purifying process before many, many saints can be ready for Heaven. Were it not for that great and tender truth that the blood of Christ *cleanseth* from all sin, I should hold to some such purgatorial process for the majority of those who are called Christians. But the blood of Christ is all-sufficient. I do, however, wonder at the Protestant doctrine of purgatory. It has no place in our creeds. It antagonizes the teachings of our pulpits from the first. It has no support in Scripture. It encourages a delusion which is certain to be fatal.

In the Uffizi Palace in Florence is a remarkable picture in illustration of the Romish idea of this text. It is "The Christ in Hades." He has been

crucified for the sins of the world. By His own spirit He has restored life to Himself, because it was not possible that He should be holden of death. And just before His return to His Apostles and friends, He visits the place of departed spirits, to speak to them of His accomplished redemption, to give them the sight of His wounded body and His pierced hands and His scarred forehead. All the inhabitants there are moved with wonder. The story of His coming flies through that sad world. They turn from all directions to look at One of whom they have known. They see His face marred more than that of any man. They look, in sadness, at the prints of the nails in His feet. As He spreads forth His loving hands they see that He was wounded for their transgressions. Wondering gratitude gives intensity to the expression of their faces. One tells another of the mighty and loving Christ. One who has learned the most and loved the most tells another who has known little and has been far, far from the Saviour. An aureole is all around the divine visitor. Light is under His feet, and wherever He moves brightness beams into the darkened minds all through that mournful place. His voice is full of pity and it thrills all the souls that have dwelt there through the waiting ages. Some turn away. With downcast eyes they fly from the strange light. With hands clinched in mute sorrow they refuse to be comforted. All emotions are photographed on the faces that, near and far, surround Him who brings once and nevermore, His pitying message to them. And that is all. No result is given. The *dimness of an unsolved mystery* hangs over the pictured scene, so strange and awful.

In no such world, my friends, does Christ now come to you. He comes to you in a world full of Himself, full of His pure example, His saving words, His redemptive work. You have passed, as yet, no bourne that limits hope and fixes retribution. You are in the world where Christ came to save you: in the very world on which His cross stood: in the world whose air quivers with the anguish of His suffering for you. You are within hearing of His generous welcome. Here He would save you.

> Our own "dear Christ dwells not afar,
> The King of some remoter star;
> But here amidst the poor and blind,
> The bound and suffering of our kind;
> In works we do, in prayers we pray,
> Life of our life He lives to-day."

In His life you may live, through His death you may have eternal life. But you must submissively accept it.

This world borders on another world. These territories of time press hard on the boundaries of eternity. It is but a step across an unseen line from one into the other. Beyond this there is no hope; no Gospel; for the unsaved here. It is here, or nowhere, that you must find Christ. Suppose there were some purgatorial place in which once more these same offers should be made? Do you want to suffer something of hell before you accept Heaven? Will you rush into darkness and terror and pain on the strength of a hope, vain hope, that you may escape? Far better is it to make sure now of all the Gospel brings, to begin a life that shall widen and ripen, and grow glad and great, and grow deep in the deep things of God.

THE LAW OF THE LORD.

By Rev. Daniel Van Pelt, Reformed Church, Brooklyn.

Blessed are the undefiled in the way, who walk in the law of the Lord.—Ps. cxix., 1.

The inspired poet, in Psalm xix., eloquently sings the glory of God. He looks upon it first as seen in the wonders of creation; and then turns to the contemplation of it in "the law of the Lord." The greater part of the Psalm is taken up with the latter theme. The writer continues to amplify it through a number of verses, but employs a variety of terms to designate the one subject of his thoughts. In rapid succession we read of the "testimony," the "statutes," the "commandments," the "fear," the "judgments" of the Lord.

When we turn to Psalm cxix. we also encounter, in the first verse, the expression, "the law of the Lord." And in this Psalm, too, we discover a continuation of the theme indicated by this familiar phrase and with an application to it of varying terms; those used in Psalm xix. are all reproduced, besides a few others of similar import, such as "word" or "words," "way" or "ways," and "precepts." Indeed, we meet with the remarkable circumstance that in all but *four* of its *one hundred and seventy-six* verses, there is a recurrence to this subject under one or another of these different designations. For much as these words apparently vary in signification, it is but too evident from the manner in which they are introduced and the thoughts that are associated with them, that they are intended to set forth one supreme idea: the revealed will and Word of God, in its relations to the believer's experience. And it would seem as if the variety of terms used were meant to suggest the infinite variety of blessing and helpfulness laid up within these sacred Scriptures.

The first name that occurs—and also the supreme name is "the law of the Lord." The revelation of God to man must stand first of all as a *law*—as the expression of the true, innermost constitution and nature of things in heaven above and in the earth beneath. This "law" the human soul must know, for it is the declaration of its deeply mysterious nature, of its existence, of its powers, its activities, its destiny. The soul must know that "law," that it may know itself, that it may exert itself; and because a departure from that "law" means the ruin or degradation of the soul. The revealed Word of God, accordingly, telling of God, the Creator of heaven and earth, of the creation of man, of the sin of man, of the curse of God and the mercy of God, furnishes the required knowledge. Hence this Word is "the law of the Lord." Now in regard to this law the Psalmist first of all, in the opening verse, utters a beatitude: "Blessed are the undefiled in the way, who walk in the law of the Lord." But in order to attain this blessing, and walk in the law, men need direction. If this revelation is indeed a law, with an Authority of appointment back of it, whatever it pronounces regarding the conduct of human life will have the force of "statutes." It lays down a rule of living

in these, declaring how men ought to feel and do. But as there is such infinite variety in the feelings and actions of men, there will need to be distinct, clearly expressed and defined "precepts" for the instruction of men in the ways of righteousness. What then have come to be the believer's experiences in regard to the "statutes" and "precepts" of the "law of the Lord," wherein he has learned to walk, and desires ever more successfully to walk, that he may possess the blessedness of the undefiled in the way?

He exclaims with fervent longing and in earnest prayer, "O that my ways were directed to keep Thy statutes!" He acknowledges, with glad submission and sincere intention to obey, "Thou hast commanded us to keep Thy precepts diligently." Nor does he intend a spasmodic obedience: "Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end." Again that obedience is not irksome or galling, as if he bore the yoke of a slave; it is the free, heart-service of love: "And I will walk at liberty; for I seek Thy precepts." And in that service is joy: "Thy statutes have been my songs in the house of my pilgrimage." Yet has that pilgrimage its hardships. The world hates and persecutes; the loving Father of Spirits must chasten to perfect graces in the midst of the sinfulness of the flesh. Even here, however, the statutes and precepts of the law have a place: "The proud have forged a lie against me; but I will keep Thy precepts with my whole heart." "It is good for me that I have been afflicted, that I might learn Thy statutes." "They had almost consumed me upon earth: but I forsook not Thy precepts." Nor, lastly, can the wiles of Satan, or the snares of those who will have nothing to do with these statutes, move the believer's heart. They go up and down in the earth, and do their utmost to establish the precepts of a wisdom of men which they hope will set aside the wisdom and revelation of God. Their endeavors are all vanity, and worse than vanity: "Thou hast trodden down all them that err from Thy statutes: for their deceit is falsehood." "Therefore I esteem all Thy precepts concerning all things to be right, and I hate every false way."

The law of the Lord presents itself pre-eminently as a "testimony" to the nature, the attributes of God: it abounds with evidences of His goodness, mercy, truth, justice, holiness, His infinite wisdom, limitless omniscience, almighty power. Hence there is brought to our serious reflection another beatitude: "Blessed are they that keep His testimonies;" by the love and adoration which these inspire, they will be moved to seek Him of whom they testify, "with the whole heart." No earthly desires will interfere with that whole-souled search after God, when known as He is: "I have rejoiced in the way of Thy testimonies, as much as in all riches." Well may they inspire faith even under the most trying circumstances; and the faith founded on them shall never be disappointed. "I have stuck unto Thy testimonies: O Lord, put me not to shame." So infinitely beyond all earthly grandeur is the majesty of God in all His perfections, that in the service of that God, and while obeying Him, the highest human authority must step aside, the most august human pomp cannot overawe: "I will speak of Thy testimonies also before

kings, and will not be ashamed." In the contemplation of these divine excellencies, again, the whole man is raised to a higher plane; mind, heart, soul, expand and grow: "I have more understanding than all my teachers; for Thy testimonies are my meditation." But that meditation shall not cease with life. Here below the glory of God can be but feebly appreciated; a wider sphere with more exalted capabilities shall be ours, and into *that* we shall take this soul-gladdening study: "Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart."

In human society there is a distinction between those who make the laws and those who interpret them, between legislative bodies and the judiciary. Men who enact laws cannot foresee all the possible instances where they will be made to apply, in some of which it may be difficult or even impossible to do so with fairness to all parties. So after a law goes forth into operation, and men complain of it, they must come before the judge, who will pronounce his decision upon the merits of each individual case. But God, the law-*giver*, is also His own *Judge*. And the law of the Lord is so perfect, so wholly the result of His omniscience, that it comes to every individual circumstance in the experience or conduct of men with the force of a "judgment" righteous, true, unmistakable, and without appeal. The undefiled in the way, sincerely walking in the law of the Lord, have felt this. "I will praise Thee with uprightness of heart when I shall have learned Thy righteous judgment." When the perplexities of life arise, and sin and Satan have obscured the mind so that we hardly know what is right, what our Christian duty demands of us, then it is these clear judgments of the law which we need. "My soul breaketh for the longing that it hath unto Thy judgments at all times." And oh, how often in such perplexities do we commit mistakes before the full light comes, and we fall into errors of conduct which bring reproach upon ourselves and the name that we profess. Therefore we must pray: "Turn away my reproach which I fear, for Thy judgments are good." "And take not the word of truth utterly out of my mouth, for I have hoped in Thy judgments." But then must the resolve to be faithful to our light ever burn itself deeper into our souls whenever we have thus been tempted into error. We must rise from every fall more certain of triumph in the future, that we may grow more and more unto the perfect day of Christian living. We must say with holy firmness: "I have sworn, and I will perform it, that I will keep Thy righteous judgments." And when we succeed in thus walking carefully, circumspectly, in the law of the Lord, no foolish thoughts of self righteousness will possess us; not *we* are righteous, not *we* deserve praise for our holiness. "Righteous art Thou, O Lord, and upright are Thy judgments." "Let my soul live, and it shall praise Thee; and let Thy judgments help me." "Seven times a day do I praise Thee; because of Thy righteous judgments."

Can it be possible that the law of the Lord may come to us with even closer directness than in "judgments"? May it be that even *judgment* is too general a term to express the careful, particular guidance which we at any

time need? Then perhaps "commandment" conveys that idea better. The legislator makes, the judge applies, but a third power must execute human laws. God's law is its own executor. It comes with the force and directness of a command, such as the servant or subject or citizen must obey when it proceeds from him who has the right and the power to command and enforce, when there is no longer any question as to the course the law ought to take. And surely it is safe to heed such divine commands. "Then shall I not be ashamed, when I have respect unto all Thy commandments." Obedience is not slow but swift when the command comes to us. "I will run the way of Thy commandments when Thou shalt enlarge my heart." "I made haste and delayed not to keep Thy commandments." Yet is there not in this exceedingly prompt obedience a touch of slavishness from the dread to incur the weight of that strength which lies back of the command? The motive is deeper and nobler; it is the recognition of obligations; it springs from the fountain of gratitude, and it is not blind but intelligent, asking for more enlightenment to be still more obedient. "Thy hands have made me and fashioned me; give me understanding that I may learn Thy commandments." For there is a breadth and depth and height in this law which human heart or mind can never fathom. "I have seen an end of all perfection; but Thy commandment is exceeding broad." And when the course on earth has been almost run, and we look back over the life aided and guided by these forceful and clear directions for our Christian energy and activity, shall we not feel more than rewarded when we can say: "Lord I have hoped for Thy salvation and done Thy commandments." It has been these commands that have recalled us time and again when we had wandered, for at such times we needed something that could not be misunderstood. "I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments."

And the law of the Lord may reach the heart still more unerringly; it may startle the soul at times with the distinctness and directness of a spoken "word." So it comes to youth, giddy with thoughtlessness, eager to taste the pleasures of the world. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." So it comes to the sluggish soul, and must needs come. "My soul cleaveth unto the dust; quicken Thou me according to Thy word." So it speaks when we have almost grown hopeless and think there is no help. "My soul fainteth for Thy salvation; but I hope in Thy word." In the midst of spiritual perils it is thus present. "I have refrained my feet from every evil way, that I might keep Thy word." "Thy word is a lamp unto my feet and a light unto my path." "The entrance of Thy words giveth light; it giveth understanding unto the simple." Thus when *statutes*, *testimonies*, *judgments*, *commandments* might all be forgotten in special hours of darkness or danger, the law speaks as it were, like a *word*, and thus penetrates to our soul, and revives and saves and enlightens.

"Blessed are the undefiled in the way, who walk in the law of the Lord."

The whole of Psalm cxix. sustains this initiatory beatitude. For it abundantly shows what it is to walk in the way of the Lord. It is to take hold of this law with its statutes, precepts and testimonies, to let it be unto us as the very word of God, to learn from it a godly fear, to follow its judgments, to tread the ways it points out; to allow it, in short, to do for the soul its appointed work, as *testimony*, *word*, *way* or whatever else in all its variety of usefulness and helpfulness it may be to the soul. As sung and celebrated by this psalm, the law of the Lord in its various phases of helpfulness indicated by its various names, teaches obedience to God, submission to His will, patience under suffering, comfort in affliction, meekness toward enemies, anxiety for sinners, delight in holiness, confidence under calamities, steadfastness in religious belief, assurance of salvation, hope of Heaven, and a hundred more things great and blessed, breathing of godliness and creating peace. Therefore well may we bless the law of the Lord. If the Psalmist could do so, we the more. With a deeper spiritual significance may we, under the light of Christianity, echo the Psalmist's words: "Oh, how I love Thy law; it is my meditation all the day." "Great peace have they that love Thy law, and nothing shall offend them." "I have longed for Thy salvation, O Lord, and Thy law is my delight."

Expository Lectures

THE GOSPEL VIRTUES.

By J. Moore, D.D. (Presbyterian), Chatfield, Minn.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.—II. Peter i., 5–7.

In the system of revealed truth the gospel virtues stand forth prominently and sparkle like gems in a crown. While intermingling their lustre each one flashes back the radiance of the other and makes the coronet all brilliant with a regal splendor. In a diadem usually one brilliant surpasses all the rest in size or lustre, in whose light they all seem to kindle their fires and unite in one blaze of glory without any one losing aught of its own sparkling hue.

Here in this passage of Scripture is a cluster of them. They all circle round the central one, which, like the Kohinoor of the Great Mogul, throws its splendor over all the rest, yet causing each to sparkle in a brilliancy peculiarly its own. The Apostle understood well the effect of proper order and juxtaposition to give each the benefit of its own illumination and make them the complement of one another.

It is the consummate art of the jeweller which arranges every gem in a

setting so as to give it the greatest degree of brilliancy, and at the same time to bring out the lustre of every other stone to the best advantage. So we cannot but admire the art that has grouped these Christian virtues into one beautiful cluster and arranged them with such exquisite skill as to give each its peculiar importance.

Take up this beautiful coronet and gauge its value with every critical test, and let it flash its beauties to the admiring sight! It is easy to see which one occupies the centre of the group, and casts its white, brilliant light over the whole blazing circle. The diamond is congruous with all the tints and hues of other gems, yet intensifying their peculiar lustre as each one is reflected in its dazzling brightness. So is faith in this brilliant constellation of Christian virtues.

The Apostle here assigns to faith an important and conspicuous place in the qualities that go to make up a complete Christian character. It is not faith in its technical sense that is meant here, but the surrender of the whole heart and mind to the controlling, moulding power of the Gospel from a conviction of its high claims, and of its meeting the longings and felt wants of the soul seeking relief from the burden of sin. It is the heart giving its consent to the whole terms of salvation and its readiness to meet all the conditions of growth and service toward a complete transformation of the affections within and the life without.

Without such a faith there is no foundation on which to build a Christian character or any character that will stand the test of trial. In this respect it holds the same place that confidence does in forming a strong, manly and successful business character, and that gives assurance of certainty and uniformity in the operations of nature in making man's labor satisfactory and remunerative.

So this faith lifts the soul above the discouragements which a consciousness of its own helplessness and infirmities tend to render him ever the victim of despondency and inaction. Faith in God and in the efficiency of divine grace; faith in the certainty of the divine promises; faith in the better life which it unfolds is the vital element that gives power and strength and consistency to all that goes to make up a perfectly rounded and symmetrical Christian development.

Now let us group around this central sparkling star in the order named by the Apostle the virtues which by their combined lustre not only illustrate each its own supreme excellencies, but their vital connection with it, and how impossible would be their attainment without such a foundation to rest upon.

1. "Add to your faith *virtue*." This term virtue is not used here in the modern sense, as an expression of integrity or purity. It is in the old Roman sense of the manly quality of courage, the strength of conscious right which gives boldness in defending it and steadfastness in maintaining it. This is a very essential adjunct of faith and is the very opposite of that flabby, unmuscular and fibreless Christianity that grows weak at every difficulty, is un-

reliable when work must be done, and cowardly whenever the enemy shows that "we must fight if we would reign." They who "add virtue" to their faith nerve themselves for every emergency; they show a manly, vigorous energy in rising above discouragements and in maintaining their Christian integrity in times of trial; they are ready to brave dangers, endure hardships, encounter adversaries and to stand "steadfast and immovable" when the truth is assailed. How refreshing it is to see such reliable, stalwart, unflinching and persistent Christianity as is not discouraged at trifles, and that rises bravely to the necessities which confront them, and which takes no counsel of its fears. No sublimer example of courage ever moved the admiration of mankind than Luther's resolve to risk his life by confronting the Pope's legates at the Diet of Worms. "I will go," said he, "if there were as many devils at Worms as there are tiles on their houses." Alas, how many are brave until war comes; how many are courageous until some call of self-denial shows how empty their courage is. Your every day religion, my friends, must have something of the quality that nerved the arms of Fitz James as he answered the challenge of Rhoderic Dhu at Coilontogle Ford, "Come one, come all, this rock shall fly from its firm base as soon as I."

There never was a time when this quality of religion was needed more than now to conquer prejudices against it; to plow its way deep and strong like the resistless ocean steamers amid the swelling billows and against adverse winds and ocean currents that would swamp a weaker craft and bury it forever out of sight.

2. But again, virtue without knowledge might be like the rushing steed without the guiding hand of the skilful driver, and which presses on to its own destruction. Most fitly, then, are these two conjoined as the complement of each other; "add to your faith virtue; to virtue knowledge." Strength and courage must be well directed to render them efficient. A knowledge of the *art* of war to properly direct a campaign and to handle the forces under command is just as needful as to have strong, brave soldiers; and so a skilful use of all the *appliances* of success can only make the agencies themselves effective. Misdirected effort and misapplied energy only waste the strength without accomplishing satisfactory results. You have seen laborious, diligent, honest persons with ample means at their command make a failure all through life simply because they lacked the necessary knowledge to make every thing work to the best advantage. Another would have taken the same opportunities and success would have marked every step.

If the gearing of machinery is not perfect, power is wasted in overcoming the friction which a little skill would have turned to larger results and to the accumulation of power. This same principle applies to the working out of moral results and to the development of Christian character. "Wisdom is knowledge rightly applied;" and how widely does an intelligent Christian differ from one whose mind is ever laboring under a defect in spiritual comprehension. I do not mean "intelligent" in the usual sense of being well read in history and geography and science, but in that thorough knowledge of the

Christian life and duty derived from the study of God's Word and the experience of the Christian heart, and which is ever stimulating to more active Christian duty and urging to higher attainments in the Christian life.

3. We can now see the more clearly how aptly temperance is joined to the other two. For if energy needs to be directed by skill, equally important is it that a proper balance of all the parts should be maintained. "Temperance" here means moderation as distinguished from intemperate haste, and also the undue stimulation of any of the Christian forces above others. How many Christians, for example, think that all piety is centred in the emotions, and hence their feelings must always be stimulated to a certain pitch of excitement or their piety is at a low ebb, and like the flagellants of the middle ages they must ever be chastising themselves with whips to produce the necessary elevation, the depreciation of which they bewail as the loss of piety itself. All their religious states of mind are gauged by sentiment. Hence even the preaching and other religious exercises which do not minister to emotional excitement and to morbidity of sentiment are defective and unprofitable. Such cannot understand nor appreciate the inculcation of the practical duties of life. They must ever be kept in ecstatic states of mind, and these ought not to be interrupted by the tocsin that calls them down to the arena where the fierce contests and the dust of battle show how practical the Christian life is.

Again, how many are there who make piety an intellectual exercise and attribute far more to the question *what* you believe than *how* you believe. Hence they are always trying to crack hard nuts in theology or in getting some one else to do it for them. If preaching does not square severely to this standard, or if it veers toward stimulating the affections, or even widening the scope of faith's vision, it is judged superficial, effeminate, and does not feed the mind with the nutriment it needs.

Now, in view of this diversity and these abnormal growths, how deftly does this term moderation or temperance come in to harmonize and balance all these excesses of mental and sentimental development, and produce a happy equality of thought and sentiment and practice which properly combined make up a well balanced Christian character. Of course the virtue here inculcated ulteriorly touches the control of the passions and appetites which correspond to those moral and mental states to which it has a primary application.

4. Again, advancing to the next virtue, how beautifully is the duty and quality of "patience" conjoined to this the most difficult of the Christian virtues to cultivate. To "temperance" add "patience." Patience is a regal grace. It commands with a quiet air of self-control, and with authority it calms all the storms of passion, and not a murmur is heard as the receding billows roll away and die upon the shore. How instantly every turbulent passion is hushed as she rises to survey the wild scene of disorder before her. She stretches out her sceptre of peace, and the wild wail of sorrow is turned into a tuneful song, and the plodding pilgrim weary with his burden

girds up his loins afresh and looks hopefully forward scanning the distant goal and the mist parts that hides it from his view. If it does not lighten his load, it bears it up with a charming grace that seems to say, "as thy day is so shall thy strength be." If it does not wipe sorrows dry it mitigates the pains and sweetens the bitter cup. If it does not shorten the road, it gives songs in the night and furnishes rest and shade from the sun's noonday glare.

O, thou sweet grace, beam upon my discouraged way, and cheer the toil so that the winged hours may fly apace and bring me to my rest. O, thou angel of content, teach me to check my impetuous longings, that step by step I may climb the rugged way before me, forgetting the torn hands and weary feet and aching heart that made every breath a sigh, and every step a pain. O, patience, patience, fit companion of my toiling, struggling soul so often ready to faint by the way! thy placid smile wins me from my discontent and stills the surging of my heart as I hear that assuring word "by and by." By the cadences of thy sweet and tremulous strains I lay me down to rest at the sunsetting, and wait the glorious morn when I shall wake and sleep no more.

5. But "patience" is not enough in itself. It is not the stoic's patience that may endure pain without a murmur. It is not the patience of the savage, that may undergo the severest suffering with stolid indifference. It is not the patience of the mock hero who may nerve himself against life's bitterest misfortunes from the pride that would hide them from the world's curious gaze. No! it is that patience that says "as God wills," and then with sweet, implicit trust in the divine goodness takes up its work and bends itself to the toils and burdens of life with a hero's devotion and the patient toiler's hope. To "patience," then, we must add "godliness," or "godlikeness." This is a very expressive word, and comprehends all that is included in piety. If piety be added to patience, it makes this grace all the more beautiful, and is itself a superadded charm, for it is the finger of patience directing the far away look to the gateway through whose open portals there streams a celestial light, and over whose archway is written "thou shalt reap if thou faint not." Christians do their work here amid many discouragements. But they whose persistent pressing on, and whose resistance to the sweep of adverse worldly influence knows no faltering, will rise at last to such lofty heights that they can spy the gates of the celestial city and be stimulated to a sublimer courage for the way that lies between.

Godliness is the outgoing of the heart toward God, but even that to be complete must have a manward side, and hence,

6. The Apostle supplements it with the most comprehensive term that would convey his meaning. He calls it "brotherly kindness." Mere piety is not enough in God's estimate of a full, well-balanced Christian character. That religion does not go far enough that satisfies itself only in acts of religious devotion. If the heart does not go out to our fellow-man in the kindly touches of kindred interest which recognizes their equal brotherhood, their claims upon us for needed help and sympathy, the piety which we show

toward God is but a selfish, empty, deceptive form, and lacks the substance which will stand the test of trial—"Inasmuch as ye have done it unto one of these My brethren, ye have done it unto Me." The bonds by which Christ bound Himself to our humanity interlace together the common interests of the whole household of faith. Whatever of human prejudice, or passion, or pride, comes in to weaken these bonds is foreign to the true spirit of the Gospel and the tendency is so to mar the whole texture of Christian sympathy that it finally frets apart and becomes a divided robe and rendered unsightly with seams and rents.

No work of a Christian church can be well done all whose parts are not bound together by a common sympathetic interest that constitutes it *one* work which the Master has given them to do requiring the help of many hands. How much have Christians to learn of the deep lessons of Christian unity, and how by dividing their work they imperil the existence and prosperity of the whole. External concord may indeed exist without an apparent flaw and yet there may be lacking that tender, heartfelt unity that commands the cordial and efficient working together of all needful to ensure the highest success. Hence:

7. The last link in this goodly chain is so in unison with the spirit of all the rest that its fitness to complete the circle commands our instinctive assent. "And to brotherly kindness, charity," or love. The term explains itself, for where love reigns Heaven has come down to earth and all the barriers to human kinship have been broken down and myriad hearts that had mourned over alienated affections have been bound up with a heavenly balm and a glorious sunshine has rolled away the clouds from the dark and lowering skies. Love is the last mentioned but not the least of the crown jewels which sparkle in the coronet of the complete graces of the Christian character.

What royal chaplet ever adorned a kingly brow so rich in precious gems of untold value, so gorgeous in their brilliancy, so attractive in their lustre! yet the humblest Christian may wear it and be the peer of kings. Nay, the occupant of a kingly throne must lay aside his diadem, or it may be displaced perforce from his royal head. The very gems themselves must perish with the dust. But this glittering cluster will never lose its brilliancy, nor pale its lustre, nor fade away into forgotten dimness. Nor the wearer! that head will never lay aside its imperial adornings. He himself will continue to rise to higher honors than kings ever aspired to, and his coronet of heavenly jewels will grow brighter and brighter amid the fadeless splendors of the eternal home.

Afflictions.—Afflictions sent by Providence melt the constancy of the noble-minded, but confirm the obduracy of the vile; the same furnace that hardens clay liquifies gold; and in the strong manifestations of divine power Pharaoh found his punishment but David his pardon.—*Colton.*

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Hearts before Heads.—Both are important and have important offices to perform in considering, judging and measuring truths. But some truths can only be judged by the head or intellect, as those of philosophy and mathematics. And in the investigation of these truths the heart or the emotional nature is not concerned. But moral and religious truths first take hold of the heart. These have come from God's heart and appeal in the first place to man's heart. It is man's emotional nature that is first called into exercise in the understanding of them. It is not knowledge God requires so much as love. We may know all mysteries and all knowledge but if we have not love we are nothing. Our intellectual knowledge of the thoughts of God's heart will increase when our heart is engaged with God's loving thoughts. Love will incite to investigation. Love will not weary in plodding. Love will furnish a key for mysteries. Love will throw its warm light up into the head and illumine the intellect until it is ablaze. If the scientist and the philosopher would begin and continue his investigations with a heart surcharged with love to the thoughts of God's heart, he would not land himself in infidelity nor subject himself to be deservedly called a "fool" by the Searcher of Hearts.

Weighing Crime against Gold.—This is continually done by those who wish to advance their own selfish interests at the expense of social reform. It is of little importance in the estimation of such persons what injury is inflicted on individuals, families, communities or nations by their evil traffic or their cunning schemes, if they can only put money in their purse by these. They will persistently shut their eyes to the miseries and crimes resulting from their iniquitous ways, and will assert, with the effrontery of the father of lies, that their ways are good and their business conducted for the public welfare. Nor can any money consideration condone for any legal sanction which may be given to such business any more than the thirty pieces of silver which the Jewish rulers gave Iscariot for the betrayal of the Innocent One legalized or condoned that betrayal. No moral wrong can be transmuted into an innocent act by legalization; nor should there be any pandering by legislators to those whose business is the prolific source of immorality, poverty, misery, vice and crime. It should be indelibly inscribed on the face of every application for the sale of alcoholic beverages, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof."

Decalogue Prohibition.—Those who are so vehement in the denunciation of prohibiting the manufacture and sale of alcoholic intoxicants as a beverage, and who assert that "prohibition does not prohibit,"

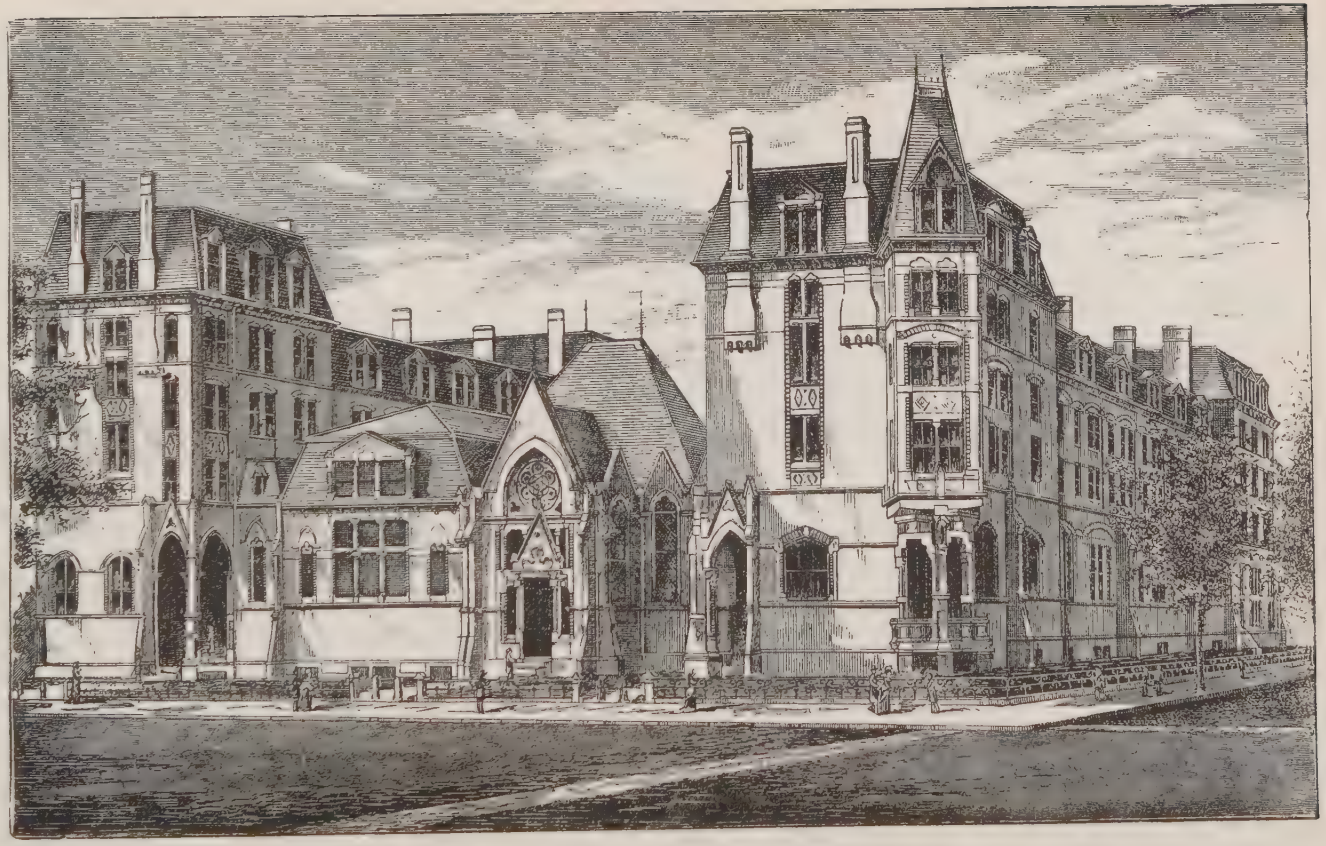
seem to forget that prohibition is one of the divine methods for both testing humanity and for restraining and lessening, if not eradicating vice and crime. It was used by God in giving His first command to the first human pair regarding their conduct, when He said, of "the tree of knowledge of good and evil, thou shalt not eat of it." It forms the staple of every command in the decalogue except the fifth, and in that command the affirmative includes the negative as in the others the negative includes the affirmative.

But it matters little whether a law enjoins sobriety and abstinence from all intoxicating drinks, or prohibits the manufacture and sale of that which intoxicates, the evil in human nature will rebel against both forms of law and both will be equally violated.

The Aroma of Christ.—This is the fatal defect in some of the preaching of the day. It is not perfumed with the name of Jesus. It has the smell of the midnight lamp and the flavor of Hymettus, but it lacks the fragrance of Olivet. If Christ is enshrined in the preacher's heart He will so pervade his entire nature that the preacher will scatter the delicious scent of his Well-Beloved wherever he is and whatever he does, but especially when he stands forth to proclaim the Gospel to dying men. Then it will be manifest that the Rose of Sharon has imparted its fragrance to his spirit, to his manner, and to his words; and the hearers will take knowledge of him, that he has been with Jesus. No learning, no logic, no eloquence can be a substitute for the aroma of Christ.

The True and the New.—The new often has the ascendancy in the thoughts of many whether it be true or not. They are attracted and pleased with novelty in whatever form it may come and to whatever subject it may refer. But while novelty is in the crucible for testing, the endorsement of its truthfulness ought to be withheld, nor ought it to be accepted as an ascertained fact until it has come forth from the crucial retort bearing an axiomatic face. Only then should it be placed on an equality with things that have borne the heat and burden of the day, have been tested in ten thousand furnaces and have always come forth unsinged and without the smell of fire upon them. To be fascinated with the untested new to the neglect of what has been held and proved for generations to be true is the mark of a feeble or distorted intellect, an unstable disposition and a degenerate spirit. While we are proving all things, we must hold fast that which is good.

"God Intoxicated Men."—This is a continental phrase, but a very expressive one. The Apostles on the day of Pentecost were so much under the influence of the Holy Spirit, and therefore evinced so much fervor and earnestness that many supposed they were under the power of strong drink. But Peter disabused their minds and assured them that the Holy Ghost was so working in them, that their souls seethed and boiled and produced an enthusiasm that was irresistible. They had not drunk of the new wine of earthly vineyards, but they were excited with the mighty influences of the Holy Spirit. This was the reason that the Apostles had an irresistible desire to speak. The Holy Spirit was fermenting within them and bursting through all restraints. One of the first symptoms of intoxication is a strong desire to speak. So is it with those who are filled with the Spirit. It will open the lips. It will be as a fire in the bones. It will produce such a feeling that he who possesses it will say with Peter and John, "We cannot but speak the things which we have seen and heard." Oh for more "God intoxicated men"!



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DIVINITY SCHOOL OF YALE UNIVERSITY, NEW HAVEN, CONN.

Trinity Chapel. The Old State House. Centre Church. North Church.

VIEW OF THE NEW HAVEN GREEN (PUBLIC SQUARE).

Yale University buildings in the distance.

President Timothy Dwight, D.D., LL.D.

By Editor.

Thousands of the readers of The Pulpit Treasury will be delighted to see as the frontispiece of this number the portrait of the beloved President of Yale University. Though long and greatly esteemed as a professor in its theological department and known as a member of the American Committee for the Revision of the English Version of the Bible, it will be a gratification to all who honor sound learning, associated with an unaffected, modest demeanor, to know him as the honored head of one of the oldest and most prosperous colleges on the American Continent. It augurs well for the prospect of educational and theological interests in any country when such men are advanced to the highest places in the gift of the corporators of its colleges and universities. The reputation of President Dwight's ancestry, highly honored though they were, will not suffer any impairment from his career, but will rather be increased if the past and present in his official life are indicative of the future. He has entered upon his Presidency in the fulness of his intellectual manhood and has shown already that the reins of government have been worthily confided to his hands. His grandfather, Dr. Timothy Dwight, preceded him in the Presidency of Yale College, having held that office from 1795 to 1817, his own father, James Dwight, being a merchant. The subject of this sketch was born at Norwich, Connecticut, November 16th, 1828. When seventeen years of age he entered Yale College and graduated with high rank in 1849. Soon after his graduation he commenced the study of theology in his *alma mater*, and two years thereafter and while still pursuing his divinity studies he was chosen tutor in the college, which position he held until he resigned it in 1855.

In the spring of 1856 he went to Europe to prosecute still further his studies, continued them for two years at Bonn and Berlin under the noted professors in the universities in these cities and returned to this country in 1858. His election to the Buckingham Professorship of Sacred Literature and New Testament Greek in the Theological Seminary of Yale College soon followed. This chair he filled with great ability until his elevation to the Presidency of the college on the 20th of May, 1886. During his theological professorship, covering a period of about twenty-eight years, the Divinity School which forms a department of Yale College increased greatly in efficiency and in the number of students. In the successful efforts of its eminent professors to bring it to its present position as the leading professional school of the University and as standing in the front rank of theological seminaries, he bore his full share. This Divinity School has, we believe, the honor of initiating a special course of lectures for its students by eminent American and European ministers and scholars, on preaching and other important subjects. This lectureship is now well known as the "Lyman Beecher Lectureship."

In such a training school President Dwight was being prepared for the higher office which he now holds, and to which he was unanimously elected on the first formal ballot. This result was an unmistakable compliment to one who was surrounded by men who had known him from boyhood and with whom he was associated for years in professional work, and also because there were many men eminently qualified among the Yale Alumni for the Yale presidential chair. It was a fitting tribute of honor for Chicago Theological Seminary to confer upon Professor Dwight the degree of Doctor of Divinity in 1869. President Dwight, while not a voluminous author, has not been idle with his pen. Magazine literature has been enriched by many articles on various topics from his well cultured and judicious mind and he has also annotated the English translation of Meyer's Commentary on Paul's Epistles

to the Romans, to the Philippians, to Philemon, to Timothy, and to the Hebrews, and he has also translated and annotated Godet's Commentary on the Gospel of John.

President Dwight brings with him to the exalted station which he now occupies the prestige of an honored ancestry, the careful training of a studious and upright youth, the rich experience of many years of professional teaching on the noblest of themes and long and varied opportunities for observing the idiosyncrasies of young men, their mental aptitudes, their habits of life, their peculiar tendencies and everything which is included in the life of a student within and without college walls. Moreover, he has had ample scope as a professor and member of a faculty, to become thoroughly familiar with everything, that tends to either hinder or facilitate the carrying out to their legitimate results, the methods and means adopted by the governing and superintending power for the furtherance and prosperity of everything pertaining to the interests of the college in the advancement of educational work, and no one who has any knowledge of President Dwight can for a moment doubt, that all his native and acquired qualifications will be called into requisition for the faithful discharge of his important duties. His unassuming demeanor, his prudent watch-care, his deep insight into human nature, his large and varied culture, his acknowledged administrative ability and his unquestioned piety, form a guarantee to parents that the sons who are matriculated in Yale University come under the ægis of one who will faithfully seek not only to protect but to enrich the trust committed to him. President Dwight gives himself to the oversight of and acquaintance with all the faculties and schools of the University instead of teaching in anyone.

The congratulations that were offered and the confidence that was inspired by his unopposed election to the presidency of his *alma mater*, have been rapidly followed by advancing the noble institution over which he presides from the status of a college to that of a university, and Harvard honored herself when at her two hundred and fiftieth anniversary she conferred the degree of LL.D. on President Dwight of Yale University. The gifts of $300,000 to the University, during the first year of his incumbency indicate the esteem of the Alumni and friends of the University for the President. Yale thus makes a fresh departure on her long career of usefulness and the honored name of President Dwight will be to her a tower of strength.

YALE UNIVERSITY.

Yale University derives its name from Elihu Yale of London, governor of the East India Company, son of one of the original colonists, who, in 1716, donated such a large sum of money to its interests that the trustees were enabled to erect a college building to which, at the first public commencement in New Haven, they gave the name of their benefactor—a name soon transferred to the whole institution.

Its origin, however, runs back to 1700, when a few Congregational ministers met by agreement and gave books for founding a college. The conception of the project had a place in the minds of the first settlers of New Haven sixty years before, and possibly in the hearts of many of those before they left England, their native land. Its charter was obtained in 1701, and its first location at Saybrook, where Rev. Abraham Pierson was elected its first rector in 1702; its instruction began in March, 1702, and its first commencement held Sept. 13, 1702. The government of the college by its original charter was placed in the hands of clergymen consisting of a rector and ten fellows. A new charter obtained in 1745 amplified the provisions and styled the presiding officer the President. In 1792 by vote of the trustees, the governor of the State, lieutenant-governor and six senators were added to the governing power. This State privilege was relinquished in 1866 in favor of as many graduates to be elected by their

fellow-graduates, their term of service so arranged that one should be elected each year and all serve six years. Of this corporation the legal title is "The President and Fellows of Yale College in New Haven," and it controls every department of the college. Each department is practically independent, but the president is *ex officio* the head. Degrees are conferred by the corporation and on candidates only after passing a satisfactory examination. The rector was the only permanent instructor at first, assisted by temporary tutors. Public worship was maintained, a church established, and in 1755 a professor of divinity appointed who was also college pastor, and in 1771 there was added to the corps of instructors a professor of mathematics, physics and astronomy. From about the beginning of this century and under the presidency of Dr. Dwight, the progress of the college was rapid. In 1812 the department of medicine was organized, in 1822 the department of theology, in 1824 the department of law, in 1847 the department of philosophy and the arts, in 1864 the department of fine arts, in 1871 the department of original research in astronomy. In this year the corporation organized the university, without adopting the name, with the departments of theology, medicine, law, philosophy and the arts. Every department is amply provided with all needful facilities for thorough work and the highest possible attainments by the students. The invested funds amount to about two million dollars. The annual income from tuitions to over one hundred and fifty thousand dollars, the several libraries open to students contain about one hundred and thirty-five thousand volumes, over 13,000 degrees have been conferred, about 2,200 of the graduates of the academical department have been ordained as ministers and during the last year of the university course there were over 1,200 students in attendance.

The corporation in 1886 adopted the name of Yale University instead of Yale College.

LEADING THOUGHTS OF SERMONS

Christian Philosophy.

By President James McCosh, D.D., LL.D., Princeton, N. J.

Then certain philosophers of the Epicureans and of the Stoics encountered him.—Acts xvii., 18.

The three most famous cities of the ancient world were Rome, Athens and Jerusalem. Rome represents law, Athens refinement and Jerusalem religion. In this college all the three impart instruction to the rising generation. A man is not a scholar who does not know something of the ancient world, as well as of modern history and science. But he who would know antiquity must study it in the form in which it appears in these great cities; that scholarship is so far limited and partial which does not take in these three grand positions—these three types of philosophy:

I. The Epicurean. His chief end was pleasure; his characteristic maxim, "Let us eat and drink, for to-morrow we die." This philosophy was the weakest of the three, but it was the most popular, especially among the mass of the people, in so far as they had any philosophy. Some sought for pleasure merely in the gratification of the senses, but sensualism never furnished anything but a fleeting pleasure which afterward palls upon the taste. The great body of the Epicureans, however, pursued pleasure in its higher forms—in rest and a life of peace. There are those who practise this philosophy among us even at this day, those who will not bestir themselves to relieve suffering and distress, nor serve their day and generation in any way whatever.

II. The Stoics. These were wholly different—They taught that virtue lay in being impassable, not moved by joy or grief, not to complain at whatever might occur as an unavoidable necessity governed all. The Epicureans and the Stoics then were at that time the prevailing philosophic sects of Greece. There was

a precisely parallel division in Judea at the time of our Lord, the Sadducees corresponding to the Epicureans and the Pharisees to the Stoics. The Stoics and the Pharisees professed to practise a high and unbending morality—stiff, rigid and formal.

III. When you go out into active life you will find the keenest thinkers earnestly discussing the question of whether this is a good or bad world, whether optimistic or pessimistic. You can make this a good world for you to live in by being and doing good, and this will also prepare you for the world to come. You may have trials and be obliged to endure much that you cannot understand, but if you are compelled to pass through dark tunnels it is only to avoid mountains of difficulties which you are not able to surmount.

Stand Fast.

By Rev. C. H. Spurgeon.

Stand fast in the Lord.—Phil. xiv., 1.

I. Let us stand fast as men who are appointed to keep their places until their guard is relieved by the coming of their Lord. There is the pith of all I have to say to you this morning. If you have won the day, oh, do keep it! You must not suppose that the whole of religion is wrapped up in the day or two, or week or two, which surround conversion. Godliness is a life-long business. Especially in London—I don't know how it may be in country towns—our churches suffer considerably from the great number who drop out, who either go back to the world or else must be pursuing a very secret and solitary path on the way to Heaven.

II. Stand fast doctrinally. In this age all the ships are pulling up their anchors. Now, put your anchors down. Learn no teaching but what Christ teaches you. If you see a truth in God's Word, grip it; and if it be unpopular, grip it the more. The one watchword now for the whole army of God is, "Stand fast."

III. Stand fast practically. All the barriers are broken down. People try to make the Church and the world meet. Therefore it becomes Christians to gather up their skirts, and be more Puritanic and precise than ever they were.

IV. Mind that you stand fast experimentally. Pray that your inner experience may be a close adhesion to your Master. Stand fast without wandering into sin. Only so will you be preserved from the vortex of iniquity. Stand fast without wearying. Stand fast without walking with any kind of error. The weather is very bad just now spiritually. Stand fast because of your citizenship.

Christianity Imperishable.

By President Roswell D. Hitchcock, D.D., LL.D, Union Theological Seminary, N. Y.

Let not your heart be troubled: ye believe in God, believe also in Me.—John, xiv., 1.

These words probably apply to more diverse circumstances than any other chapter. They are read to the troubled, used at communion, spoken to the dying, and over the dead. It is Thursday, April 6th, A.D. 30. Jerusalem is crowded with Jews eating the Paschal lamb. Jesus is with His disciples. It is about 9 o'clock in the evening, and Judas, having taken the hint, has left the company. He hurries along the moonlit street, and Jesus in his retreating footsteps divines His immediate future, an awful plunge into the unknown world. The eleven are with Him and feel deeply troubled; then Jesus comforts them.

The great types of character are constant, although the persons may change. The things that are, have been and shall be. In this sense apostolic succession fails. There are Judases and Peters still. It is the same old story, with the old refrain, "let not your heart be troubled." To-day the Judas Iscariot of Christianity is Christendom. At first Christianity had not Christendom behind it; not Constantine, Charlemagne nor Henry VIII. to carry it; no Great Britian driving opium down Chinese throats; no America driving them from San Francisco across the continent. If Christendom were only Christian, Confucianism and Buddhism would not exist. It is truly painful and humiliating, but "let not your heart be troubled," only

Judas and Peter are behind it—let Judas take his sop and begone, and as for the eleven "let not your heart be troubled." Peter's denial of the Lord is often repeated; many of the best men stumble and fall, but Peter will repent again, Christ was in the midst of disciples. His influence was around them, but Pentecost had not come.

In the last thirty years there have been more changes in thought than since the beginning of the world. There has been a rapid movement in science toward atheism of which we are now beginning to get the rebound. Atheism is not scientific. If you tell your children fables expecting them to be more religious, you plant dragon's teeth. Never build on wood, but choose a granite foundation. With us irreligion is immorality—to-morrow, and the day after comes the deluge. Much which we possess for belief in God is mere scholastic assent. God must rule in us; be near to us. Right is what He tells me to do and wrong what He has told me not to do. Belief in God is not mere conviction but absolute trust, submission and service. Sin makes us afraid of God, but if we had not sin we might be in the power of an evil spirit. We may be afraid of judge and jury, but we are more afraid of the mob in the street. Where is Tiberius? Where Nero, that imperial monster? Where are the many monsters of history? Where the Napoleon, who thought nothing of slaughter of a million of men? Not their power we fear but their badness. They had no conscience. Have they now? God's is the hand that never tires. His memory never forgets. But who could picture the horrors of the universe in control of Evil? Thank God! thank God that He is just.

"Believe also in Me." Sin conditions all our knowledge of God. Without it we would never have known the Trinity of God, never this stupendous abyss of the Divine Being—Father, Son and Spirit; never have known the heart of God—only when He pardons sin. Trinity is the whole Godhead dealing with moral evil. God the Father forgives; God the Son pities and loves; God the Spirit regenerates and sanctifies. God stands in the doorway waiting for the prodigal. Christ meant by His coming again—Pentecost. He came ten days after and to stay. At the first there was only a clot, but now the continents are all ablaze, reddened with atoning blood. The steady progress of Christianity from the beginning till now, from 500 persons to 400,000,000, has no parallel in all history. The Gospel writers were men who knew and saw Jesus, and these four Gospels are divine. No human language is so poor as to spoil these Gospels in translations. If there be any philosophy in history, its final word is redemption. It is of no concern to Christianity what you and I think of it, but it is of immense concern to ourselves.

Gambling.

By Rev. Edward M. Deems, Westminster Presbyterian Church, New York.

Abhor that which is evil.—Rom. xii., 9.

One glory of the Gospel is that it gives men principles of life rather than rules; and a man with one true principle concerning anything has an incalculable advantage over a man with a thousand specific rules concerning that same thing. The text is a case in point. It gives us the principle of abhorrence of every thing that is evil, rather than a catalogue of evils to be hated. And so it touches the matter of gambling, calling upon men to abhor it.

Now gambling in our land and day is an evil, gigantic, horrid, wide-spread. If that which injures one's self, and injures one's fellow-men, and is contrary to nature and the laws of God, is evil, then gambling is such. In proof of this consider:

I. The definition of the practice. "Strictly speaking, gambling may be understood as gambling in its worst sense, and as implying professional play for a money stake, by men who are unscrupulous adepts at so-called games of chance." Thus the dictionary. But in its wider meaning it includes all those methods of trying to obtain money which depend not on labor, nor on giving approximate value for approximate value, nor on gift, but on an event unknown to one or both parties. The event depending on chance,

as on a throw of dice. Thus defined, gambling includes buying prize packages of goods, raffling, grab-bags, lotteries, betting on horse races, etc., and speculating on any kind of stock "on a margin."

We instantly recognize a practice of youth and age, of man and woman, of low groggery loafers and the would be aristocracy of society. The evil of the thing is seen in its countenance. And the worst of it is that it is confined to no one section of the globe, but is blighting bodies and souls in every land. It has been carefully estimated that the gambling exchange throughout Christendom amounts to about $123,100,000,000 worth of specie in one year.

II. Besides showing on its face that it is evil we urge that it is such because *it is contrary to the course of nature.* The natural course of things is for a man to pay his neighbor money or work for what he gets from him; but the gambler gets something for nothing. Gifts and bequests are not the same, for they are exceptional and pass from one person to another voluntarily and gladly.

III. Still further, this practice is evil because *it injures the gambler himself, whether he wins or loses.* He injures himself if he loses because he is less influential for good in the community, through the the loss of his property. He also injures himself if he wins, because of the time which he has consumed without benefiting either himself or his neighbor. He also hurts himself because his habit introduces into his life and then develops many personal vices, conspicuous among which are deceitfulness, covetousness, idleness and cruelty or inhumanity. History affords the proof and illustrations of this statement. Let us take time to emphasize one of these vices of the gambler, inhumanity. Sir Horace Walpole tells of a man who dropped dead at the door of White's Club in London. Several club men who were gamblers immediately commenced to bet, some that he was dead and others that he would revive. It was proposed to bleed him, but the inhuman beings who had bet that he was dead objected that such a proceeding would affect the fairness of the wager. Oh, how hard the gambler's heart becomes! who can deny that a habit which begets such monstrous vices is an awful evil because it injures the gambler himself?

IV. Yet again, gambling is an evil because *it injures the gambler's fellow-men.* It is impossible for a man to hurt himself and suffer alone. Society is so constituted that wife, or child, or father or mother or friend or somebody must suffer when any man suffers or does wrong. So if the gambler wins he gets his neighbor's property unnaturally. If his neighbor wins he is lured on to the way of vice.

In many cases, too, the gambler's nearest and dearest ones, who are dependent on him, have to go without food and proper raiment, to say nothing of the comforts of life, in order that he may gratify his evil passion in this direction. The gambler also puts a stumbling-block in the way of his neighbor's efforts toward right character and a true life. Seeing you indulge in this practice he indulges in it and goes to ruin. In all these and other ways the gambler hurts his neighbor and so his habit is an evil.

V. Gambling is an evil because, also, *it is bad in its associations.* While some good people ignorantly attend the races and other places where the chief business is betting, and some who falsely call themselves ladies and gentlemen may be seen at such resorts, yet the refined and respectable people of the community, *as a class*, understand that those who go into betting circles go where the associations are not respectable and elevating but the opposite, vulgar and degrading.

VI. Finally the evil nature of gambling is proven by the fact that *it insults God.* How so? By rejecting either carelessly or defiantly, the principle which God in mercy and wisdom has given to men in the language of the text "Abhor that which is evil." The man who gambles refuses to do this; but does exactly the opposite, he loves that which is evil.

In view of the above and similar considerations it is impossible for a sane man to escape the conclusion that this habit which is desolating so many hearts and homes is evil, only evil, and evil contin-

ually. And, therefore, it ought to be despised, yea, *hated* by every man, woman and child on earth. They who have indulged in the practice should give it up immediately before its deadly work is done, and all society, by word and deed, should, night and day, protest against the evil thing in all its forms.

THE SUNDAY-SCHOOL AND THE CHURCH.

By Rev. J. K. Nuttall (Congregationalist), Sunderland, England.

I regard the church as the starting-point of all agencies and efforts aiming at the extension of the Kingdom of God, and as the goal towards which all Christian endeavors should tend. The church should supply a constant succession of workers for God, and into the church should be gathered the fruits of their toil. The church should conserve, cherish, and consolidate the spiritual conquests its workers have won in the harvest-field of the world.

Between the church and the Sunday-school there should be the closest relationship. To speak of them as two distinct institutions is to misinterpret the spirit and aims of both. The church is all inclusive, embracing all forms of aggressive Christianity. The Sunday-school is but one of these. The officers and teachers are the servants of the church. The church should furnish them, and sustain them. Directly or indirectly the church should wield undisputed, yet kindly and sympathetic, sway over them.

While only one form of Christian activity, an experience of twenty-one years in the pastoral office constrains me to give it the first place in the aggressive energies of the church. The reasons are surely obvious: a Christian church is built up by additions to its membership from two directions—from within and from without. The church should gather in from the ranks of those who keep aloof from public worship, and I am in full sympathy with all wise efforts in that direction. But is not prevention better than cure? Would not the church show greater wisdom if its efforts were specially and primarily engaged in the work of prevention, rather than in the work of restoration? It is a good work to bring back to purity those who have wallowed in sin; but is it not a better work to save our boys and girls from ever following paths of vice? By doing this the church builds up from within.

Moreover, I believe that a church built up from within will contain elements of greater power and permanence than if built up mainly from without. Continuous accessions to our church membership from the families of our congregation, and from the classes of our Sunday-schools, would secure, as nothing else would, church unity and compactness. The church that spares no effort in the wise and patient training of those whose characters are yet unformed, and whose habits are yet unfixed, will have large harvests whose value will be increasingly manifest.

> "Habits are soon acquired,
> But when we strive to throw them off,
> 'Tis being flayed alive."

The clinging power of habit applies to habits that are good as well as to habits that are bad. The two chief training places for the formation of such habits are the home and the school. The parent should look upon the teacher as one who supplements, not one who supplants, himself. The parent is primarily responsible, then the teacher, for the training of the child. The good habits forged and fostered by partnership in the good work on the part of parent and teacher will not easily be cast aside in after years, but will prove a mighty factor in preserving from evil, in strengthening the will, in fashioning character, and in determining conduct.

That the church has not grasped the greatness of the opportunity in the past is clear. The stream now flows from the

school into the world. We must resolutely set ourselves, by God's blessing, to reverse its course, and the stream must run from the Sunday-school into the church. How can we bring this about?

I. The church should select and send into the Sunday-school its best qualified and most capable members.

The Sunday-school is a teaching institution, and teaching qualifications are a necessity. I would not say one word in disparagement of the self-sacrificing army of teachers who have hitherto carried on the work. All honor to them for the good they have done. But the conditions of effective teaching are becoming more exacting every year. Education has reached a higher level all round. In recent years methods of teaching in our day-schools have completely changed. Our Sunday-schools must advance with the changed conditions of our time. Intelligence, culture, the ability to master and the ability to communicate the facts and teachings of the lesson, tact, sympathy with child-life—these are some of the qualifications our teachers should possess.

II. The church should select and send into the Sunday-school its most religious men.

The Sunday-school is a religious institution. Sunday-school work is religious work, and for religious work we must have religious men. The Sunday-school attempts as religious a work as that of the pulpit, and requires the same divine unction and power. If our preachers need to be filled with the Holy Ghost, so do our teachers. If our preachers need to grasp the hand of the Master before they can do deeds of power, so do our teachers. If our preachers need to be men of faith and men of prayer, so do our teachers. Let it be repeated; let it stand out in characters bold and clear:

Sunday-school work is religious work, and for religious work we must have religious men.

III. The church should offer increasing prayer for the workers it selects and sends into the Sunday-school.

1. The church should pray that teachers should teach only the truth of God. The moral nature of the child is like virgin soil, the seed it receives is rapid in its germination. If truth be sown, the harvest will be pure and plentiful. If error be sown, the harvest will be equally abundant, but noxious in its character. The church should pray that teachers may be diligent searchers for the truth, seek the promised guidance of the Spirit in their search, and under divine direction present the truth, the whole truth, and nothing but the truth to the members of their class.

2. The church should pray that teachers may truly believe and feel the truths they teach. Young people are quick to detect unreality. Instinctively they discriminate between the seeming and the real, between what is said and meant, and what is said and not felt. As truly as that insincerity in the pulpit will breed sceptics in the pew, so unreality in the teacher will breed unbelief in the scholar.

3. The church should pray that conversion may crown the teaching. For nothing may the church pray with greater confidence than for the conversion of its young people. The most natural time for conversion is not the eventide, but the morning of life. "The most important ten years of life are from five to fifteen years of age." To the question, "How soon may conversion be expected?" I reply, "When a child is able to know his sin, he is able to know his Saviour."

4. The church should pray that consecration may crown conversion. Conversion is not the end, it is but the beginning of the teacher's work. Consecration is the fruit of which conversion is the seed. To exhibit the meekness, patience, courage of Christ at all times; to do the will of Christ, in all things; to be in active and life-long alliance with Christ in claiming and gaining men for Himself—this is the Christianity to which conversion should lead. A young soldier belonging to a regiment then stationed in Sunderland came to my vestry one Sunday evening, to avow his recent conversion to God. I said, "Are you ready to suffer persecution for Christ's sake?" His answer was, "Yes, sir;" and after a pause, he added,

"and I am ready to die for Him if He wants me." There we have the spirit out of which true consecration springs. "Ye are not your own . . . ye are Christ's." Our scholars should be lovingly drawn to the deliberate acceptance of Christ as their Master—Master in the most absolute sense—Master of their talents and time, their pleasures and persuits, their occupations, and possessions. Let us develop in them mental, moral, and spiritual robustness, not effeminacy; enduring strength, not pietism. Let us kindle in them nobler desires than to live in "gardens walled around," safe from every tempter and every foe, or to pray to "be delivered as quickly as possible from this wicked world, that they may get their golden crowns." Let us train them to "endure hardness as good soldiers of Jesus Christ," to invade the back slums of our towns and cities, and fight vice hand to hand, and face to face; to seek out helplessness, ignorance, suffering in their dark haunts and homes, and rescue their unhappy victims; to carry light and hope to those who have abandoned themselves to bitter despair, believing they are forgotten by men, and forsaken by God. Let us inspire them with a desire for service, for hard work, for self-denying toil, in God's great field, and teach them to look with scorn upon a dainty, kid-gloved, self-seeking, pleasure-loving Christianity, and take their place among the saviors and benefactors of society, the reformers and redeemers of their age.

"Build me a hut to die in," said the great African missionary; and into that rude hut David Livingstone entered. Four days afterwards he passed into the rest of God, saying, "I am going home."

"Use us for Thy glory, Lord,
In the way that seemeth right;
Whether but to wait and watch,
Or to gird our limbs and fight,
Marching on or standing still,
Each is best when 'tis Thy will.

"When at last the end shall come,
What, O Lord, is death but this?
Door of our dear Father's home,
Entrance into perfect bliss;
Peril past and labor done,
Sorrow over, peace begun."

THE TRAINING AND PREACHING OF AUGUSTINE.

By Professor David Duff, LL.D., United Presbyterian College, Edinburgh, Scotland.

We might dwell upon the impressions which Augustine had received in the earliest period of his life, and above all from his mother Monica, but we must come to the time when Augustine could be called a student, where his boyhood was passed, and where his education was prosecuted at Madaura, and subsequently and chiefly at Carthage. Do we learn from those confessions—the greatest of all autobiographies—of which it is truly said, that they are "a sublime effusion in which Augustine puts away from himself all honor, all greatness, all beauty, and lays them gratefully at the feet of the All-merciful," do we learn from those confessions that, great sinner though he was, there weighed upon his soul the depressing desolating recollection that he had been in a state of mental torpor when such torpor is most unnatural, and that he had irrecoverably lost the most precious years of his life? That was by no means the case. If he sank as deeply as any of his companions in the mire of sinful pollutions, if he was not less addicted than any of them to those pleasant vices which afterwards were made the whips to scourge him, he surpassed them all in the insatiable zeal with which he devoted himself to the acquisition of knowledge. He was not a Christian—not even a nominal Christian—but the unbaptized Augustine would have scorned to be a merely nominal student. And not only so, but even when the flesh was strongest, the spirit was still warring against it, and, at his lowest depth, he never wholly lost reverence for the Name which his mother had taught him to lisp, and was

never wholly without noble aspirations after goodness as well as after truth. He was neither a mean nor an idle young man. These are epithets which you would no more think of applying to him than to Paul or Luther, between whom he stands confessedly the greatest figure in the history of the fifteen centuries which intervened. Far be it from any of us to suggest that God could not have glorified His grace in his conversion and called him as he sat under the fig-tree, though he had been both base and indolent, but had *that* been his character, it would have needed more than a miracle of *grace* to make him what he became to the Church of his own and of every succeeding age.

It is not pleasant to have winter in the middle of April—bitter during frost in what should be the season of growth and promise. The likelihood is that those who, while they have ample opportunities for acquiring learning, give no signs of intellectual activity in opening manhood, will go on and end just as they have begun, and that thus the result will be the opposite of what many have desired and a few have found their life even in this world to be. Augustine is to be ranked among the few to whom life has been a perpetual spring. From his youthful years even to old age he was truly a *student.*

He did more than learn. *That* we all did when we were at school. *That* one may continue to do after leaving school —one may still learn and learn not a little, possibly enough to pass entrance and exit examinations, without ever becoming really a student. The ability to give a statement of facts and doctrines and arguments and decisions no more constitutes a student than the ability to repeat an alphabet or to conjugate a verb. The true student, of course, will be the last to despise what he knows to be indispensable. He cannot study without learning, but he is more than a learner, he is a fellow-worker with the men he reads and the men he hears, he weighs in their significance and relations, and sometimes in relations which have not occurred to his teacher, the facts and tenets and reasons which he has got into his head, he takes a living keen interest in them, forms his own judgment concerning them and draws his own conclusions from them. Every true student is what Augustine was in a degree so remarkable and pre-eminent —a thinker, and so his field is boundless. In his seventy-sixth year Augustine was still a student—if the expression be not redundant, an earnest student.

On the subjects of his study before the great epoch at which he became a Christian you will not expect me now to speak, but from that time the one great subject—that to which all others converged—was the Holy Scriptures. Like the words which Paul heard on the road to Damascus, like those which are said to have sounded in the ears of Luther when he was climbing Pilate's stair at Rome, so the words which Augustine heard or thought he heard when he was under the fig-tree and which brought about the great decision, continued to sound within while he had a being and profoundly influenced his whole thought and life—*Tolle, lege,* take up and read. No doubt the emotions which he felt when he opened the Epistles of Paul at that moment and in God's gracious providence found the passage which met his soul's need, could never be reproduced. But *tolle, lege*—take up and read—became, we may say, the motto of the man and the preacher, and never did any one read the Word of God with more constant love, with greater reverence, or with deeper spiritual insight. We are not looking at him now as a theological or polemical writer, but to no other cause did he owe in so high a degree his power as an ambassador of Christ which, just because he was pre-eminent as a theological and polemical author, has sometimes been underrated, but stands attested by indubitable facts. He was mighty in the pulpit mainly because he was mighty in the Scriptures.

Now I trust you will not consider it superfluous or insulting if, in counselling you to adopt as your motto those memorable words, *tolle, lege,* I take the liberty of saying that in order to *study* the Word of God it is indispensable that you should *read* it. Read carefully and devoutly

book after book, chapter after chapter, seeking to discover and understand all that the Lord says to His people. Rightly to *divide* the Word of God presupposes some knowledge of it as a *whole*. As he who studies or rather *learns* merely with a view to an approaching examination is not a student in any high or proper sense of the term, so he who searches the Scriptures merely with a view to an immediate professional end is a steward of God's mysteries who needs to be ashamed. Instead of coming to the Bible as a world of life and beauty, he wanders through it in quest of the colors which he is to use in the productions of his art. If a commercial traveler who is engrossed with his business and pressed for time, visits the most beautiful city in the world, the sole interest it has for him lies in the number of orders he receives. Certainly he is not to be condemned. We can sympathize with him, but we wish that he may come again when he is not wholly pre-occupied, and when his visit will be more delightful and more profitable to him in body, soul and spirit. If the living oracles of the living God are counted worthy of perusal and meditation only in so far as they are related to some text we have chosen, the immediate absorbing interest will often prove a veil on our face, preventing us from seeing the wondrous things in God's book which we might otherwise behold. And it need hardly be added that in the end—not next week or next again—but in the end we shall come far short of what, both as men and preachers, we might otherwise have attained.

Augustine's power as a preacher, which was due not to any display of the vast stores of secular learning which we know him to have possessed or to rhetorical arts from which, though he had been a teacher of rhetoric, he was singularly free, but to his deep knowledge of Scripture, which he studied—ever grasping, and never merely groping, and to his lofty enthusiasm and rich emotional nature as well as to his insight of character and his fervent prayers—his power, due to so rare and marvellous a combination, is, as I have said, attested by undeniable facts. We read indeed that, when called to be a presbyter at Hippo Regiüs, the man of God wept in the presence of the congregation from a sense of his utter unworthiness and unfitness. His tears, however, were misinterpreted. Many believed that they were shed because he was called only to be a presbyter and not a bishop; and he was told for his encouragement that he might attain to the higher office in due time. On two subsequent occasions we read of weeping congregations, and what occurred in these cases gives the best possible evidence that his was no *insipiens eloquentia* (to use his own phrase, by which he meant a generally attractive but to him detestable eloquence which adorned no body of divine truth and indeed no substance of any kind) but that on which he was wont to insist and which he constantly cultivated, the eloquence which has for its aim, *ut veritas pateat, ut veritas placeat, ut veritas maneat*, that the truth of God may be understood, loved, retained. He once preached at Cæsarea in Mauritania against a vicious custom, called *caterva*, which had prevailed for generations, and which he thus describes: "It was not fellow-citizens merely, but neighbors, brothers, fathers and sons even, who, divided into two factions and armed with stones, fought annually at a certain season of the year for several days continuously, every one killing whomsoever he could." Now, what was the effect of the sermon he directed against this savage, deep-rooted custom? "At first," he says, "the people applauded me"—that he was accustomed to—"at first the people applauded me; therefore I felt that I had made no real impression. I changed my tone and style, and they began to weep; then I was sure that they were penitent, and that the vicious custom would be abolished; and I thanked God, for so it was. Eight years have now passed, and that custom has not been revived."

The other occasion on which we read of the congregation weeping and indeed the preacher weeping along with them and so ending his discourse, was when he preached against another custom which had grown up in North Africa, hardly less deplorable than the caterva, viz.,

that of honoring the saints and martyrs on the days devoted to their commemoration by *riotous festivities at their graves.* "It was not my tears," he says, "that called forth theirs, but, when they began to weep, I could not abstain, and ended my discourse in the fullest hope of their amendment." It may be pardonable to notice by the way that, though the grief began with the speaker, the weeping began with the audience. *Sivis me flere, doleretum est primun ipsi tibi.* It is unnecessary to say that permanent impressions were often made in individual hearers by a preacher, at whose words, by the blessing of God, whole districts were delivered from malignant and inveterate vice. Men listened with reverence to Augustine when he exhorted to temperance and godliness. The most cynical of hearers might listen with respect and patience when generosity and self-denial were inculcated in words which came burning from the flaming heart.

Augustine himself, in simple but mighty language exhorts the preacher, and especially the young preacher, to a holy life, if he would not lay himself open to contempt, and if he would exercise his calling with the greatest profit to his audience. Speaking of those who follow their own course, but are prevented by the seat they occupy from preaching their own doctrine, he says: "Now these men do good to many by preaching what they themselves do not perform, but they would do good to very many more if they lived as they preached. For there are numbers who seek an excuse for their own evil lives in comparing the teaching with the conduct of their instructors, and who say in their hearts, or even go a little further and say with their lips: Why do you not do yourself what you bid me do? And thus they cease to listen with submission to the man who does not listen to himself, and in despising the preacher they learn to despise the Word that is preached. Wherefore the Apostle, writing to Timothy, after saying, 'Let no man despise thy youth,' adds immediately the cause by which he would avoid contempt, 'but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith in purity.'" If the end of preaching were merely to impart instruction, the life of the speaker would be comparatively of little importance, but Augustine never lost sight of its true and highest end. Happily, it has been made a matter of discussion, and happily also it is impossible for any of us to bring the discussion to a close, whether his tendency in his discourses was rather to the doctrinal or to the practical. There was, as you know, though the contrary has often been maintained, nothing in his system to prevent him from being practical, but the marvel is that the most speculative of divines, though he could not help at times entering on investigations which lay somewhat beyond the horizon of his hearers, and though he allegorizes at them in a manner for which he has been justly reproached and in which he compares unfavorably with the great Christian orator of the past, but yet continually gravitates towards the relations of common life, and, in terse, vigorous, frequently fiery words, urges to the discharge of common duties.

Sometimes, not often, you will find Augustine, like Chrysostom to whom I have just referred, designated an orator, but whether that term be fittingly applied or not to a man who, as a thinker and theologian rose to an intellectual and spiritual primary in which he has had no successor at least within the ancient or the mediæval Church, he was assuredly an orator in another sense, and in brief, memorable words he counsels every preacher to be an orator; *Ante sit orator quam dictor.* That he was himself in the general and in the particular sense. He was a man of prayer before he became a preacher, and he always prayed before he preached. *Ante sit orator quam dictor* —it is a very common and frequently little heeded advice, but to leave other considerations out of view, I ask you how many of you will rise above the fear of man, how many of you will ever speak with any degree of authority and power, unless by direct communion with God you come to feel deeply that you have a message from Him, and that you are entitled to speak in His name?

Ora et labora. Usually the working must cease some time before the praying, but Augustine continued to labor till within a few days of his end. In a sad, disastrous period for Africa and the African Church, the time came, not unlonged for, when he should be taken away from the evil of the present and from the worse evil to come, which he had too good reason to dread, but amid the terrors of war and siege, amid his infirmities and sufferings, the voice which he had heard at the beginning of his Christian life still sounded in his soul, his last hours were spent in prayer and in the *reading* of the penitential psalms which he had caused to be written on the wall over his bed. Still knowing himself to be a sinner, Augustine departed in the hope that, as he himself expressed it, when his poor body was dissolved he should stand perfectly and forever blessed before his King and see Him in His glory.

Augustine labored in a town which was neither populous nor opulent, but he belonged to the whole Church, and the whole Church looked to him above all men for light and guidance on the burning questions of the day.

SOME MISQUOTATIONS OF SCRIPTURE.

By Rev. George Gladstone (Evangelical Union), Glasgow, Scotland.

Complaint has often been justly made of misquotation of the words of Scripture. We insist in ordinary life that if a man profess to repeat the words of another, he shall do so correctly; and we condemn the wrong that is often done, the misunderstandings that are created, and the sufferings that are inflicted, by incorrect quotation. But surely, if we should be careful in quoting the words of men, still greater carefulness is due in quoting the words of God. Some ministers "find it difficult" to quote correctly, but probably that is due to the habit, begotten of long use, of careless quotation. And if any minister find it difficult to quote correctly, then he should set himself to overcome the difficulty. "Bad memory" is not the sole explanation of the fault. And even where a bad memory exists, greater care will help it.

But the evil of misquotation of the words of Scripture is little indeed compared with the evil of misquotation of its meaning. Time and again words are wrested out of their proper connection, and applied to express what is diametrically opposed to their spirit. And sometimes words thus wrested get crystallized into familiar phrases. The Bible has had much to endure in this respect, alike from friends and foes. No other book could have endured such treatment and retained its power. That the Bible holds the position it does to-day, notwithstanding the oft-repeated assaults of its foes, and the more hurtful misunderstandings and misrepresentations of its friends—that after all the unfair treatment to which it has been subjected by mistaken supporters, and by bitter opponents, it should be mightier in its influence than ever it was before, and that its influence should be daily augmenting, is evidence that it came from God, and that

> "The hand that gave it still supplies,
> The gracious light and heat."

Like the burning bush of which it tells, God is in the Bible, in a sense, and to an extent that He is in no other book, and therefore it has not been, and cannot be, consumed.

We often hear the phrase, "You cannot make bricks without straw." The phrase is employed to designate what is impossible, and it is quoted as if it carried Scripture authority. But the phrase is not Scriptural. In Egypt, chopped straw was used in brickmaking to bind the clay, or mud, together, and the Egyptian oppressors supplied this straw to the Israelites, whom, as their bondmen, they doomed to the task of making bricks. But when Pharaoh feared that the Israel-

ites were about to throw off his yoke, he resolved to crush their spirit, and so more effectively hold them for his service, by increasing their hardships. Hence he forbade that straw should be longer supplied. But his idea was not that the Israelites should be forced to do what was impossible. He neither asked, nor expected, that they should make bricks without straw. What he did, was to demand that, in addition to making the quantity of bricks they formerly did, they should now gather the needful straw for themselves. Hence his words to the taskmasters, "Ye shall no more give the people straw to make brick as heretofore: let them go and gather straw for themselves." The phrase, "You cannot make bricks without straw;" or, "It is a case of making bricks without straw," might be used in relation to what is tyrannic and unfair; but obviously, when used as a Scripture designation of what is impossible, it is a misquotation.

But a day or two ago the newspapers reported the proceedings at what was called a Socialist demonstration. One speaker, when referring to the "good things" that went to Her Majesty, said "it was the old evil story, 'to him that hath shall be given,'" and then he proceeded to urge that it was unfair, and that it was those who had not that should receive. We are not concerned here with the question that was chiefly interesting the speaker, and so we shall not speak of the arrangements that prevail among men for the distribution of wealth. We do not envy the head of the man who can look on these with perfect approval, and far less do we envy his heart, if such a man may be regarded as having a heart. But the speaker referred to evidently considered the Scripture principle, "To him that hath shall be given," as a mistake, and, as he said, "we wish to alter all that." But if he had only recognized what the principle is, he would have seen that it cannot be altered, and that it would be undesirable to alter it, if alteration were possible. The words of the Master are, "Whosoever hath to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." The connection in which the words were spoken indicates their meaning. The Saviour did not mean, and could not mean to teach, that any favored few should be enriched unfairly at the expense of the many, or that the mere possession of privilege is in itself a reason for obtaining yet greater privilege. He was pointing out the principle of legitimate growth of blessing and privilege. He that has as the result of obedience, as the result of right relation to God, as the result of the wise use of privilege, has that which will be added to, even as good seed in good soil yields a harvest of reward. Good tends to larger good, fidelity in the little to fitness for service in the great, the peace of resignation to God's will, to a still sweeter peace through a more perfect resignation.

But he that hath not as the result of neglect, who has no moral capital because of his wasteful, sinful life, from him shall be taken even what he has. He who does not improve the gifts with which he was originally gifted, and the opportunities for their use and development, will rightly find the gifts recalled. The speaker already referred to, who objected to the words of Christ because he knew not what they meant, yet went on to speak in accordance with them. For he urged that it was "the toiler who should be rewarded," the man who produced wealth who should be benefited by it, and that the lazy, indolent "do-nothings" should be left to suffer. Precisely, and that is the principle on which God deals with men as moral creatures. He who has through good-doing gets more and more; he gets "grace for grace," and is changed here and now as "from glory to glory." But from him who has no reward because he works not in God's fields of labor, who has no blessedness because he lives without God, shall be taken that which was originally given. The worker will get, the idler will starve. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich," is a rule that holds in the world. There are exceptions to it, however, here. But there are no exceptions in the moral sphere. He

gets who, on God's principles of righteousness and peace, deserves to get, and he suffers loss who on those principles deserves to suffer.

A third instance of misquotation may be given. We had listened to an earnest discourse on Salvation. With most of it we heartily agreed, as its purpose was to show that salvation is the gift of God, and cannot be obtained by human merit. But toward the close our satisfaction was rudely interrupted, as the preacher proceeded to urge that the salvation was for some only, and that it could be obtained even by these only when God might be pleased, in a time and by a way unknown, to grant it. He represented some as earnestly seeking salvation, and as failing to find it. And why? Because salvation is not to him that willeth nor to him that runneth. We were startled by the misquotation—a grevious misquotation of the language of Scripture, and a yet more grevious misquotation of its uniform teaching. In the ninth chapter of the Epistle to the Romans Paul points out that mercy is of God. By that mercy we are saved. Salvation, as Paul wrote to the Ephesians, is "not of works, lest any man should boast." Hence his words in the sixteenth verse of the ninth chapter: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." But to say that salvation is not of him that willeth is something very, very different from saying that salvation is not *to* him that willeth. The source of salvation is not found in our will or in our works. It is found only in the mercy of God. But assuredly that salvation which comes from the mercy of God comes to him that willeth. It is given to whosoever will receive it. It is enjoyed by whosoever will do that one work of God enjoined on every sinner, namely, to "believe on Him whom He hath sent."

Very much might be added. But mayhap enough has been written to emphasize anew the need that we should be careful to ascertain what the Word of God says, and especially to ascertain what is really meant by what is said.

Helps in Pastoral Work

Preaching to the Masses.

By T. De Witt Talmage, D.D.

Among some of the reasons why the masses are not reached are intense denominationalism, a slavish adherence to the conventionalities and severe proprieties of the Church and a lack of manifest sympathy for average people. In preaching to them there must be:

I. A Holy recklessness. People know right away whether you are afraid of them or not. The masses are quick observers, and if you come before them to preach the Gospel with any kind of apology at all—if you go with any other feeling than this, "The Lord Jesus Christ sends me, and I have a right to preach, and I am going to tell these people all I know about Christ, and God, and heaven, and the Holy Spirit has promised to be with me"—you will utterly fail. The idea is abroad that in order to have an audience, especially in the cities, you must preach humanitarianism, or you must preach the doctrine of development, or you must hold back the idea of the necessity of the new birth, or you must not tell the people that there is a hell, while on the other hand you tell them there is a heaven. There never was a greater mistake.

II. Study tact in the presentation of Christian truth. A young minister came to an old minister and said, "I cannot get on; I have been preaching now for three years, and the people won't repent, and they won't believe, and everything seems to be a failure." The old minister said, "I will tell you what is the matter, John. You don't know how to fish. When a man goes out to fish he takes a beautiful pole, and he puts on it a nice line, and

puts on that a delicate hook, and he puts a beautiful fly on that, and then he drops the fly very softly into the stream. That is not the way you fish. When you go out to preach you take for a pole a weaver's beam, tie on the end a cart rope, and put to the end of that a pot hook, and then you bait it with a snapping turtle, and then you splash into the stream, and you say 'Bite or be damned.'"

III. Use great naturalness of manner. Do not try to preach like any one else. See what you can do easiest, and then do that. By this I do not mean to inculcate laziness, but it is generally the case that that which you can do easiest at the start, you can do best and most successfully all the way through.

IV. Go forth in the spirit of all prayer. Certainly you believe, we ought to believe, in the power of prayer. All the servants of our Master who have been eminent in service and abundant in success have been pre-eminently men of prayer.

V. Make every service decisive for eternity. If you preach to the masses, people will come in to one service who will never come back again. It is my custom to single out a man in the audience and preach to him. I imagine to myself that that man has never been in the church before, or has not been in a church for twenty years, and perhaps he will never be in again; he may have come from curiosity; this is my last chance; the Lord help me! Then I think of what that man's soul is worth. It is enough to break a minister down in the midst of his sermon to think of the priceless value of a hunan soul.

Finally: Consecrate yourself, body, mind and soul, to God. Be praying men; be holy men. Remember that you can never lift your people higher than the place on which you stand. Have high anticipations in the ministry. There are great solemnities, great trials, and great hardships; but where there is one hardship there are five hundred compensations in the consciousness of doing the Lord's service.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

August 7, **Jesus in Galilee.**—Matt. iv., 17–25. **1887.**

I. The order of events. Our last lesson was on the temptation. Between verses eleven and twelve of the fourth chapter of Matthew, we must place the first four chapters of John, in which is recorded Christ's early Judean ministry. This period lasted about one year, embracing the following events: (1) The Baptist's testimony of Jesus (John i., 15–34); (2) Jesus gaining disciples (i., 35–51); (3) Marriage at Cana (ii., 1–12); (4) Returning from Galilee to Jerusalem, the first Passover and the first cleansing of the temple (ii., 12–25); (5) Discourse with Nicodemus (iii., 1–21); (6) Remains for some time in Judea, baptizes and receives a second great testimony from the Baptist (iii., 22–36); (7) Conversation with the woman of Samaria (iv., 1.–42). This circumstance taking place in Samaria, is the connecting link between our Lord's Judean and Galilean ministries. The statement of Matthew iv., 12 belongs immediately after John iv., 42. This second journey to Galilee—the first being when He went to attend the marriage at Cana—took place about a year after our Lord's baptism. John had finished his work and was cast into prison (Matthew iv., 12). In Jesus Christ removing the scene of His labors to the northern province, Matthew sees the fulfilment of prophecy (14–16). Bear in mind that our evangelist wrote for the purpose of showing the completion of Old Testament prediction in Jesus of Nazareth, *i.e.*, that the Son of Mary was the promised Messiah.

II. The Gospel of Jesus Christ. V. 17. "The kingdom of Heaven." During the patriarchal dispensation the Church was

domestic in its external form—limited to the homes of Adam, Seth, Noah, Shem, Abraham, Isaac and Jacob. In the Mosaic period it was *tribal*—confined to the Hebrew nation. In the present dispensation, the Church is the "Kingdom of Heaven," a term first used by the Baptist and then by Jesus Himself and intended to teach the two leading facts of Christianity—its *universality* and *spirituality*—the Church, with its message of salvation, not limited to any family, tribe or nation but for man through the whole earth and for him in a *purely spiritual sense:* a creed, a religious form, or an ecclesiasticism, which is divorced from the *regeneration* of the heart is a snare and a curse. (2) The condition of citizenship in this kingdom is "Repentance." This is man's part in the work of redemption. Sin cannot be removed until there is a deep sorrow in us because of the holy law of God we have broken, with a determined purpose to be loyal to Him in the future. Moreover, in our sorrow, we must behold a sure ground of pardon in the atonement of Jesus. Herein is true repentance—*deep sorrow because of sin and strong faith because of grace* (Romans vii., 24, 25). It is the tearful eye of faith turned toward the Cross, because there the awakened soul discerns both the curse of sin and the greatness of redeeming love! How comprehensive was our Lord's first Galilean announcement: "Repent ye; for the kingdom of Heaven is at hand"! Behold in this the glorious Gospel by which the world is being saved!

III. Jesus calling co-workers. Vs. 18–22. Observe: (1) Our Lord did not propose to accomplish the world's redemption single-handed, but by proper organization. The hope for the Church in every age is a compact, well-regulated, working-force. Every Christian is called of Jesus to an individual effort within the bounds of organization. (2) The call here recorded was to converted men (John i., 35–42). They had, for a full year, known Christ as their Saviour and now it is required that they should devote all their time to His service. May we give ourselves to God that we, in turn, may be used by Him. (3) The Apostles were not learned men or great according to the world's standard. Having the Holy Spirit in the heart, they were fit subjects to be qualified for the great works they were called upon to do; so, too, with our lives consecrated to God, He will fully furnish us unto every good work. Let none keep back from Christian labor because of a want of talent, education or social privileges. (4) The men called were actively engaged in a worldly pursuit. Christ does not recruit His working force from idlers. He that is not faithful in that which is least would not be faithful in that which is most. (5) They were called to follow Jesus. "Come ye after Me." He is the guide. We are to do what our Master did. To be like Him, in character, purpose and method, is the high calling of all Christian workers. (6) They were called to be "fishers of men." A fisherman must be prudent, patient, persevering, not afraid of peril, not discouraged by poor success. He must know not only how to catch fish but, also, how to take care of them when caught. There has been many a great draught of fishes brought to shore, that has sold poorly in the market. O how converts often suffer when we get them in the Church. The Gospel-net has been dexterously handled in getting them out of the deep sea of their sinfulness—but once ashore, they seem abandoned by those whose duty it is to nourish and cherish them, making them sweet, pure and good. How much some pastors, church-officers, teachers and parents will have to account for because of such neglect. (7) The men called, "left all" to follow Jesus (vs. 20–22; Mark i., 20). So the co-worker with Christ is called upon to sacrifice for the sake of service.

IV. The first planting of the Gospel in Galilee. Vs. 23–25. (1) From Capernaum, Jesus went forth on a circuit of preaching through the country, going into the synagogues and there expounding the Scriptures in the light of His own dispensation —the kingdom of Heaven and repentance. His doctrine was made more effective by the miracles which He performed. (2) His popularity rapidly grew until from remote places the people came to hear and to be healed.

August, 14 **The Beatitudes.**—MATT. v., 1–16. **1887.**

The sermon on the Mount is one of the most famous of all Christ's discourses. It contains three great divisions: (1) The character of those who are in the kingdom of Heaven (v., 1–16). (2) The claims of the kingdom upon its members (v., 17; vi). (3) An exhortation to all to enter and live a true life in the kingdom (vii).

I. The beatitudes. Vs. 3–9. (1) "Blessed are the poor in spirit." This means the consciousness of our own self-emptiness before God: freedom from all pride and self-righteousness: possessed of humility—a deep feeling of our own need, "poverty," abasement—with a longing to be filled with the fulness of God. Our Lord had this same truth in mind when He said: "They that be whole need not a physician but they that are sick." . . . "I am not come to call the righteous but sinners to repentance" (Matt. ix., 12, 13). In Revelation iii., 17, we find it thus stated: "Thou art wretched, and miserable, and poor, and blind, and naked." This is the consciousness we all must have of our own hearts before there can be any hope of the riches of God's grace coming to us. Naturally man feels himself "rich and increased with goods and having need of nothing." The result of such a feeling is to be a child of God; or, to use the language of the text: "for theirs is the kingdom of Heaven." When the soul is emptied of self-righteousness, then does the spirit of God take possession and we become new creatures in Christ Jesus: citizens of the kingdom of righteousness. (2) "Blessed are they that mourn: for they shall be comforted." The sorrow here is not that generated by earthly trials. Many who thus mourn are never comforted. The root of this beatitude is found in the ground of the preceding verse. How can a man be convicted of his pride, self-righteousness and spiritual worthlessness without *bewailing* his lost condition? Herein is involved true repentance. When such takes hold of a man's soul, he receives complete pardon of sin and an unqualified assurance of his acceptance as a child of God. This is what is meant by the words: "for they shall be comforted." (3) "Blessed are the meek: for they shall inherit the earth." The word "meek," means gentle, lowly, humble, mild—the opposite of pride and self-importance. The man who has truly felt his own nothingness before God and has bemoaned his sinful condition, must be lowly and gentle in spirit and in all his walk and conversation before the world. Indeed, this meekness is the evidence of our true sense of and sorrow for sin. There is no place for arrogance in the kingdom of Heaven. Christ was meek and lowly in heart. We must be like Him if we would be with Him. Such a spiritual kingdom is yet to possess the earth. The individual who now has a lowly, humble, soul, enjoys life; thankfully occupying all that God gives him (Ps. xxxvii., 11; Tit. iii., 1-7; II. Cor. xi., 1; I. Cor. iii., 21, 22). (4) "Blessed are they that hunger and thirst after righteousness: for they shall be filled." *Righteousness is the sum total of all good qualities.* It is the word that tells us the most about God and about what we must be as His people. The kingdom of Heaven is the kingdom of righteousness or of absolute goodness. All who truly desire and strive for the fulness of God shall receive it. Herein is the doctrine of santification. (5) "Blessed are the merciful: for they shall obtain mercy." As we are to be gentle and mild in our intercourse with men, so also are we to be compassionate towards them. The truth before us condemns all uncharitable judgments, opprobrious reports concerning our fellow-men and disregard as to the poor and needy. It would teach us to open our heart and hand to those about us and all having claim upon us. To do so is to secure the divine mercy for ourselves. (6) "Blessed are the pure in heart: for they shall see God." Christianity is nothing separated from the highest morality. The very heart must be pure before we can be in the kingdom of Heaven—before we can see God (II. Cor. vii., 1). (7) "Blessed are the peacemakers: for they shall be called the children of God." Christ came to give peace. His Gospel secures this in the heart, home and state. To live Christ before the world and teach His Word to the people is to prove ourselves peace-makers and hence sons of God. From this last beatitude, how clearly we see that Christianity is a *life*, consisting in both BEING and DOING, in order to prove ourselves citizens of Jesus Christ's glorious kingdom.

II. The blessedness of persecution. Vs. 10–12. Those who live according to the seven-fold requirement of the beatitudes must expect in some form, great opposition in this world. To brave such opposition, however, and be loyal to the kingdom of God, is to receive the highest blessing.

III. Christians are the salt and the light of the world. Vs. 13–16. Observe: (1) Salt: It preserves from corruption. Such is the righteous man to the world. Take him out and how soon would our age be like that of Sodom. The only thing that keeps modern society from absolute putrefaction is the Church. Salt also keeps food fresh, sweet and desirable. Such is the effect of the man of God in the world. He gives it tone, spirit and beauty. Take

him away and everything becomes insipid. (2) Light: What the sun is to the natural world, the righteous man is to the moral. The truth which he possesses and the spirit which is in his heart give true illumination to men, intellectually and morally. He is this because Christ, who is the light of the world, is in him (John viii., 12; ix., 5). In view of all this, how powerful is the exhortation of the last verse of the lesson: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

August 21, Jesus and the Law.—MATT. v., 17–26. **1887.**

I. The law and the prophets. Vs. 17–20. Observe: (1) By this expression we are to understand the whole of the Old Testament Scriptures. There, by various methods, God revealed Himself to the world. The purpose of Christ coming was to give such revelation its true spiritual import. Hence, His own words: "I came not to destroy, but to fulfil" (v. 17). (2) The Old Testament Scriptures are for all time: They can be superseded by nothing, until the divine purpose of redemption has been fully accomplished (v. 18). Let all who would make light of the Old Testament consider this statement of the great Teacher. (3) The moral law promulgated to Israel and all the principles of righteousness in any way taught during the patriarchal and Mosaic dispensations are all binding in that of the Christian. God requires men now, as then, both to practice and teach them (v. 19). (4) Our lives must be fashioned according to the doctrines and authority of the inspired Word and not according to human tradition or the speculations of men. The righteousness of the Scribes and Pharisees was formed by tradition and hence not pleasing to God (v. 20). He that rejects the Bible, in its Gospel sense, shall in no wise enter into the kingdom of Heaven.

II. The spirituality of the law: or the Old Testament as explained by Jesus Christ. V. 21. (1) "Thou shalt not kill." Under the old dispensation, this commandment was violated by taking human life. But in the fuller light of Christianity, a man is guilty of its violation, who is angry with his brother without cause; who gives vent to expressions of contempt or pronounces harsh judgment of condemnation, *i. e.*, who entertains in his heart a cruel, hating, murderous spirit towards a fellow-man (vs. 21, 22). (2) Moreover: this law, in our Gospel day, demands absolute good feeling on our part, toward all men, before we can worship God acceptably (vs. 23, 24). Here is a truth requiring deepest consideration from all Christian people. Though Christ here speaks plainly, yet there are many, in all our churches, who harbor bad feelings. The spirit of Jesus is the spirit of forgiveness and good-will towards men. Possessing this we will quickly, on our part, agree with our adversary. The requirements of Christianity are as high and demanding as God's grace is free and powerful.

August 28, Piety Without Display.—MATT. vi. 1–15. **1887.**

I. Spirituality of conduct. Vs. 1–4). (1) As our Lord in the last lesson reproves all corruption of doctrine, making the law bear down upon the inner life of men; so, here, He would make our deeds of righteousness to be from the heart, prompted by the motive of love and in no way to excite our pride or secure ourselves praise from men. (2) To do good for the sake of self-exultation is to act hypocritically (v. 2) and to receive no blessing from the Father above (v. 1). We must act quietly and from the motive of love for others.

II. Spirituality of prayer. Vs. 5–8. (1) We are cautioned against the hypocrite's prayer, which is a mere show of words and an outward display of piety with pride back of all (v. 5). (2) We are cautioned against the heathen's prayer which is a repetition of meaningless words (v. 7). (3) We are exhorted to *secret* prayer (v. 6). There can be no spiritual life without such close communion with God. He who does not learn spiritual things in the closet can never know them.

III. The Lord's Prayer. Vs. 9–13. Observe: (1) "Our Father." An expression peculiar to the New Testament. It is seldom found in the Old Testament. The last and complete revelation of God to man was His Fatherhood. The whole Bible, in its high spiritual sense, must be interpreted in the light of this glorious truth. To man regenerated by the blessed Spirit, God is more than Creator,

Benefactor, Ruler, He is Father! (2) "Hallowed be Thy name." As our divine Parent, we must exalt Him in His Word, Church, moral government and material creation. He must ever be our praise and glory. (3) "Thy kingdom come." Nearest to God's heart lies the interest of souls—the world's redemption—the progress of the Gospel—the triumph of the kingdom of righteousness. For this we must pray, hope and toil. (4) "Thy will be done," etc. God is wise, just and good. His will must be supreme in order that sin may be abolished and righteousness triumph. (5) "Give us this day our daily bread." From our Father in Heaven come all temporal blessings. The petition shows this fact and would teach us to feel our daily dependence upon His bountiful hand. (6) "And forgive us our debts," etc. The spirit of God is the spirit of good-will towards men. Here we pray for that spirit. If we do not show it to others, we must not expect it from Him to whom we pray. He will only forgive us as we forgive others. It would be impossible for Him to do more. Our hearts could not receive more than they give. You cannot put into a vessel what it will not hold. (7) "Bring us not into temptation," etc. Here is a prayer for all the circumstances of our life to be so ordered that we may be shielded from the temptation to do evil and for our deliverance, when tempted, from the evil one. The last two verses contain our Lord's explanation of the petition in verse twelve on forgiveness.

HELPFUL HINTS FOR WORKERS

Charge to the People.*

By Rev. J. B. Kugler (Presbyterian), Hoboken, N. J.

The pastoral relation has now been constituted between the Rev. F. E. Miller, and the First Presbyterian Church of Paterson.

This relation touches vital interests for time and for eternity. The aim contemplated, is the honor of our divine Master, the upbuilding of believers and the conversion of sinners. It was for this purpose our Lord established His Church. In the mission of the Church, the pastoral office holds a prominent place, as it contributes both to the efficiency and permanence of the work. But inasmuch as the divine method of saving the world is by the preaching of the Gospel, installation is not the first step in the official act of the presbytery. I think it is well at such times as the present, for us to remember this. Ordination, in the order of time, and in importance, stands before installation.

When a man is installed over your church, he thereby becomes your pastor. When he is ordained to the sacred office, he thereby becomes the Lord's minister and messenger. From that day, preaching the Gospel is pre-eminently his life-work, without reference to any particular church in which he performs it.

I wish to emphasize this truth at the outset because too often it is ignored.

The Rev. F. E. Miller was the Lord's minister before he came to you; his coming does not alter that fact, it only localizes its exercise.

He only could become your pastor because he is the Lord's minister. This is fundamental and of the weightiest import. This fact, by the very law of its being, to a large degree, determines the nature of the work he has to do among you, and I most solemnly charge you, my brethren of this church, to have this thought uppermost in your mind. In receiving this man as your pastor, remember you are receiving the Lord's minister to that intimate relation.

As such, he comes to you with a well stored mind, with diligent hands, with a rich experience, and I am sure with an earnest purpose to serve you. I have known him long and well, even from the commencement of his ministerial work until the pres-

* Delivered at Installation of Rev. T. E. Miller, as pastor of First Presbyterian Church, Paterson, N. J.

ent time, and know whereof I speak, when I say he has been faithful in the past, and the Lord has blessed him with marked success.

From this personal knowledge, I am persuaded he is ready to devote to your service what he has of gift, of strength, and of experience. But, while he comes to serve you, I charge you to remember he is the Lord's servant, that the Lord has a prior claim upon him, and that he can only serve you in this office, as he serves the Lord.

This means very much. It means he has a master and a message. It is the Master's right to say, "Go preach the preaching that I bid thee." Or in New Testament phrase, he is an ambassador for Christ. When he proclaims the message from this pulpit, it is as though God did beseech you by him. The ambassador is subordinate to his chief. He bears the message committed to his hands. It is a blessed message of reconciliation. It is given to save men. I beg of you do not forget this fact; do not ignore it; do not grow weary of it. It is old, it is true, but it is as vital and as essential to-day as ever. From what I know of your former pastors, this will be no new doctrine. The taste is already formed for it, and yet it is well not to forget where we are. The world is all astir with new activities, new discoveries, new pride of thought, new views of life, and itching ears are too often clamoring for new things from the pulpit, or for sensation in the place of sense, and amusement in the place of the Gospel. In the germinal principles of saving truth there is nothing new. The "old, old story" is the only story that will tell a soul how to escape from the City of Destruction to the land of Beulah. Give hearty welcome and earnest heed to this blessed Gospel.

Again, there is abroad in the land to some extent, a feeling that "the pulpit is in bondage." The phrase is obnoxious. The fact, if it be a fact, is shocking. If it is even true, it is bondage imposed on the pulpit by the pew.

I charge you my friends, to see to it that no such restraint is ever felt in this sacred place. If narrow-mindedness ever shows especial meanness, it is by taking offence at the frank and honest utterance of the man called to preach the Gospel, and declare the whole counsel of God to a perishing world.

When the members of a church forget that their pastor is the Lord's minister, and claim him as their own, that in fact they own him, and require him to speak their bidding, or deliver their message, they are cheating themselves, wronging their pastor, and worse than all, dishonoring their Lord.

If there is anything that ought to make a congregation or church respect the man who stands before them to preach the Gospel, it is this; that he has the honesty and courage to preach to them truths he knows they do not like to hear.

If he gives you a message at times that cuts to the quick, and pierces like a two-edged sword, it ought to call forth your warmest admiration for his fidelity. I charge you therefore, ever to protect your newly installed pastor from the "bondage of the pulpit."

It is related of the celebrated Dr. Rush, that he said he liked his pastor to preach to him with so much plainess, and searching application of the truth, that it would make him crawl into one corner of his pew with the feeling that the devil was after him. This testimony was meant to be complimentary to the pastor, though just how, may not appear at first sight. But surely the public conscience needs to be aroused from its stupor, and the Church to be awakened from its slumber. Therefore, let the Word of the Lord have free course.

As this man comes to take charge of this church, he assumes grave responsibilities. So are yours in receiving him. If it is his duty to preach the Gospel, it is yours to hear it. If you would depress him, face him with empty pews. I beseech you the rather to cheer and encourage him with your presence.

Great demands are made upon the pulpit in this age of literature and learning. Surely every preacher of the Gospel ought to have the help and stimulus that come from a people ready to hear, quick to appreciate, and eager to conform to the truth taught.

I charge you, therefore, in these respects to aid him in his arduous work. Aid him, likewise, by earnest efforts in inducing others to attend the church with you. Aid him by lives in harmony with the faith you profess, and the doctrine your pastor proclaims. No tribute from people to pastor is so valuable as eagerness to hear, and diligence to do. When a vacant church begins to look around for a man to fill the pulpit, the inquiry is often made concerning the candidate, "Will he draw." In this case, yes. But do you remember the Gospel chariot is moving on an upward grade. The obstacles presented by the world are difficult enough for any pastor to overcome. Yet instead of pushing that chariot, sometimes the whole church jumps on to ride, as though paying a pew rent gave them a through ticket to Paradise, sleeping-car included.

It is worse than that at times, for churches have been known to seize the chariot in the rear, and do their best at pulling back. No man has drawing power sufficient to overcome obstacles like that. You never can induce sinners to crowd into a church, if they must walk over the dead bodies of the members to get there. If I thought this pastor would ever find any one "pulling back," I would say "cut behind," and if any one in this occupation gets hit, let me advise him not to expose himself by making wry faces. But your interest now, and your past history speak better things. I readily believe you will never go back upon your record. Having done well in the past, do better in the future.

To this end, I charge you, to co-operate with your pastor in the work to which you have called him. No one man is able to do the whole work of a church.

Be sparing of your pastor's strength and time. Do not imagine he can be producing sermons that will meet the demands of the hour without adequate time for such exhausting work. Be jealous of his good name, uphold him and his work in your families, add to his influence and usefulness by your manifest appreciation and testimony, and finally support and sustain him by your prayers in the family and at the church prayer meeting. And may the Head of the Church bless this union of pastor and people with his richest blessings for the growth of this church and the extension of His kindom.

Light from the Orient on Bible Texts

The Pharaoh of the Oppression.

By W. Taylor Smith, B.A.

Among the ruins of Zoan, in the north-east of Egypt, is a well executed granite head of a boy about fifteen years of age. In the neighborhood of Memphis (that is to say, not very far from Cairo), we find the same features in a statute which, after lying prostrate for many centuries, is rising once more above the plain. The many astonishing relics of Egyptian greatness which mark the site of the southern capital, Thebes, include the remains of an image of the same person of startling dimensions. The face, according to Dümichen, had a breadth of six and a half feet from ear to ear; the chest measured about twenty-three feet from shoulder to shoulder; the upper arm was almost five feet in diameter, and the forefinger a little over three feet in length. If we cross the southern frontier, and visit the Nubian Temple of Ipsambul, hundreds of miles distant from the Delta, we meet with the same commanding face looking out in calm dignity, not wholly unmixed with scorn, on the passing centuries. The king who has been thus grandly immortalized in stone over so wide an area is Rameses II., the greatest, or all but the greatest, figure in Egyptian history—the monarch who is chiefly referred to in the statement, "There arose another king who knew not Joseph," in other words, the Pharaoh of the oppression. The Bible

never names him, and gives us no information about him except a few facts bearing directly on the history of the chosen people. Modern research, however, has discovered and interpreted precious records in stone and papyrus, which make us acquainted with the leading events in his reign, and at the same time confirm and help to explain the very brief Hebrew narrative.

Rameses II. occupied the throne for at least sixty-seven years, not improbably, if we include the period of his joint rule with his father, for more than eighty years. The earlier portion was signalized by the war with the Khita, who are identified by many with the Hittites. The most stirring incident in this war was the battle of Kadesh (on the banks of the Orontes), in which Rameses seems to have been drawn into an ambush, and to have extricated himself only by his personal bravery. The epic poem on the subject composed soon afterwards by Peutaur, the Egyptian poet, laureate of his day, represents the king, accompanied by none but Mena his charioteer, and his two horses named respectively "Victory in Thebes" and "Mut is satisfied," as contending with 2,500 chariots, each containing three men. About sixteen years later an offensive and defensive alliance was concluded between Rameses and the king of the Khita, and was cemented afterwards by a marriage. This struggle with the East which was only one of a series of struggles, accounts for the anxiety of the Egyptian Government about the mixed population in the eastern portion of the Delta. If the non-Egyptian elements there had combined against the Pharaohs during his absence in Syria, his position would have been extremely critical, so when the Hebrews, who were allied in language, at any rate, to some of the confederates of the Khita, began to be suprisingly numerous, measures were taken to check their growth, and lessen their capacity for mischief as far as possible. From conquest the king turned to art and architecture, and showed himself as great in building as in fighting, lavishing especial care on two cities. The one was Thebes, the capital of Upper Egypt, in which he erected the Ramesseum, with its library, or "place of healing for the soul," and finished the great hall of Karnak, supported by 134 columns, some of which are nearly seventy feet in height. The other was Zoan (or Tanis) which he raised out of the desolation consequent on the final conflict with the Hyksos, and made one of the finest cities in Egypt, adorning its temple with a colossal statue of himself, which seems to have been more wonderful than the giant of Thebes. In Zoan Rameses II. used frequently to reside, and from it he set out for the East, so that the city was called "Pa Rameses," or "City of Rameses," and is not improbably. the place referred to in Exod. i., 11. "Now, the children of Israel built for Pharaoh store, cities, Pithom and Rameses." However that may be, the capital of the Delta was very closely associated with the sojourn of the Israelites in Egypt. Their hard life of forced labor is well illustrated by a well-known picture which has been frequently reproduced in Europe representing captives kneading the clay, baking it in the oven, weighing and arranging the bricks, under the supervision of overseers, provided with sticks, against one of whom is the suggestive legend, "The stick is in my hand, be not idle." (Cover of "Dwellers on the Nile," Bible Dictionary, Bricks.)

Bricks of Rameses II., with or without cut straw, have been found in the land of Goshen, but the assertion of some scholars that bricks made by Jewish hands are deposited in the British Museum is too positive, as it is far from certain that the word "Aperiu" means "Hebrew," since the people so described were still found in Egypt in the reign of Rameses III., many years after the Exodus. Our Rameses died at the age of nearly one hundred years, after a very brilliant reign, bequeathing to posterity the fame of a great conqueror, which was known even to the Greeks, marvels of sculpture and architecture, and himself. On June 1st, 1886, a distinguished company gathered in Cairo to witness the unwrapping of a mummy which inscriptions in black ink declared to be that of Rameses II. After the removal of the bandages which

swathed the body, the face of the great king—a face on which Moses must have looked—was exposed to view after a seclusion of three thousand years. The forehead, M. Maspero tells us, is low and narrow, the eyes are small, the nose resembles somewhat that of the Bourbons; the whole expression of the features is not very intelligent, perhaps slightly animal, but characterized by pride, obstinancy, and an air of sovereign majesty which is impressive even now.

THE PULPIT TREASURY IN THE FAMILY.

The Father's Part in the Training of the Children.

By Rev. C. B. Rice (Congregationlist), Mass.

In difficult matters it is best to follow some clear main lines and let the rest drop, or keep the rest, really, by holding these. We may have so many precepts and rules for the bringing up of children that one's children will be grown up while he is learning the rules. And there is one chief thing only that the father has to do.

Let him become himself forthwith as good a person as his children ought to become. This is easy to remember, and it is enough.

Take care of yourself. If you can manage to grow up a thoroughly good man quickly, your children will follow after you, unless, indeed, their mother hinders them, and that we will not suppose. Or, they may have troubles from past grandfathers, or present companions, or personal troubles, from within themselves. But all these things we are dropping. They are not in you. Let there be straightway a clear, comfortable Christian man as the father in your household, and the other things that you can do will follow after that. As to grandfathers, the best you could do in any case would be to attend to the grandfather of your children's children.

You know how the children learn all things, and in what manner the Lord shows them the way in which they think they should set their feet. You remember how the boys watched to see what you were doing and what you really were, sitting by you when each was hardly big enough to sit alone. You can recall his look, his solicitude—not for any independence of his own, but that he might do and be. come with the utmost exactness what he was seeing in you. There is not, in all the world besides, any other such learning and teaching as that.

The right training of children is extremely difficult. But this is because it is so very difficult for any of us to go right, and because it is so long and steep a way up from the ignorance and experience, the newness and rawness and natural heedlessness and selfishness and besetting badness of early childhood, to the practiced wisdom, the considerate kindness and established rectitude and faith of Christian manhood. It is hard to lead the children in the way only because it is so hard for us all to go in it. We need so much the more to be going on diligently ourselves, that we may know the way, and that the children may always see us on before them in it. This going on well before them is the one thing in leading or training up the children. And, if the children can see quickly and every day in their home a man fixed to be kind and patient, thoughtful, hopeful and cheerful; a man that speaks the truth and can deny himself and trust in God; a man not worldly, and that thinks more of the law of God and the heavenly life than of cattle, or goods, or stocks, or style of present living, they will have themselves thoughts enough about such a man and the desirableness and need of such a life. The trouble is to get the man in the household.

Do not be concerned lest the children should not know enough and think enough about any graces of Christian manhood you may possibly be able to gain. You could not hide such graces in your household and from the children's eyes if you tried to do it, any more than you could

hide from them a crown of sapphires, putting it upon your forehead. But we must not gather up ourselves common stones and dust instead of the gems of heaven. The children, of all the persons in the world, will not fail to think as well of us as we deserve. They will give us credit for a thousand-fold more of goodness than we ever possessed. The Father in heaven has graciously prepared such a charity of discernment in the children's hearts. We must have a grateful care to place beneath this multiplying glass of filial affection as much as we can of real Christian soundness of character. And we must not trust too far to these affectionate enlargements of what may hardly exist in its reality within us.

Go on, therefore, quickly, that the children may come after you. Perhaps you have noticed this word, quickly. It is a very great word. This full Christian man is needed early in the household, or else the children, coming early into it, will be taking too many steps in life before they see him. In the saddest cases that I have observed where what seemed a thorough Christian character with the parents was not followed in the same line by the children, there was a reason in that the parental piety, or the thoroughness of it, did not begin early enough. The Christian father was not there at first. You must make haste, and must not let the little children in your homes be as orphans in any part of your own lifetime, and in the most precious part of theirs.

This one rule of fatherly life will carry with it most of the things that we have here purposely dropped. Thus as to the needful sense of dependence upon God, with a temper of prayerfulness, the effort for the children's sake to make some effective growth in Christian character must itself be bringing into habitual action these powers of faith and prayer. Concerning the great matter of companionship, if the father has lived becomingly before the children they will choose themselves to be much with him, or with others not wholly different. So with the rest.

We must not doubt. We know the great promise concerning food and raiment. Much more may we have such trust respecting the better and more needful things of grace in the children's hearts. By most earnestly seeking this kingdom of God, and this righteousness within ourselves, we shall inherit happily together, fathers and children, all the promises. And in our failings the Lord will deal compassionately with us.—*Ex.*

MISSION FIELDS

Russian Jews' Conversion to Christianity.

By Prof. G. H. Schodde, Ph.D.

Not since the days of the Apostles has the history of the Gospel conquest witnessed an episode like the Jewish-Christian movement among the Jews of the Russian province of Bessarabia, under the leadership of a learned lawyer, Joseph Rabinowitz. It is nothing more or less than the conversion of a large number of orthodox and Talmudic Israelites to the conviction that Jesus of Nazareth, whom their fathers crucified, is the Messiah promised by Moses and the prophets, and the birth and healthy growth of this conviction, not through the influence of Christian missions, but from an independent comparison of the Hebrew Scriptures with the records of Jesus' words and deeds in the New Testament. During the Russian and Roumanian persecution of the Jews in 1882 Rabinowitz went to Palestine in the interests of a colonization scheme for his unfortunate brethren in southeastern Europe. While there the studies of many years ripened, and he returned with the device "Jesus our Brother," and "The key to the Holy Land lies in the hands of our brother, Jesus." He

began to preach this truth when he returned; he found open ears and hearts among his fellow Israelites in the city of Kichiner and elsewhere; and now a constantly growing communion of Jewish Christians has been established there under his leadership.

An event of such importance naturally attracted the attention of Christian workers everywhere, and the friends of the mission cause were on the *qui vive* as to the outcome of a Gospel movement so unique in origin and character. Christian mission workers fortunately did not attempt to interfere with the development of the singular agitation, but on all sides the hopes, fears and prayers of earnest Christians attended the unfolding of every new feature in the movement. Naturally its importance could not be and was not measured by the number who were courageous enough to break the fetters forged by centuries of tradition and superstition, and join in with the recognition of Jesus as the Messiah, but by the evangelical spirit and inner development of the faith of the new converts. In this regard the hopes of the friends of the Gospel cause have been fully realized.

Four years of steady growth in knowledge and faith have settled the character of the movement as one that is thoroughly evangelical in character, however this or that minor external feature may yet seem to us not to be in harmony with a full consciousness that Jesus is the Messiah. Of the official utterances of these peculiar people but few are known to the general reader. It will, therefore, not be a work of supererogation to translate from these documents a few points showing to what a degree of Christian knowledge this Jewish Christian communion has attained.

In the thirteen original theses of Rabinowitz, adopted also by the congregation, the tenth reads as follows: "The man who unites within himself all the characteristics [*i. e.*, those predicated of the Messiah by the Old Testament] we have, after a thorough examination of the books of the history of our people, the children of Israel, found in the one Jesus of Nazareth, who was killed at Jerusalem before the destruction of the second temple." In the "Articles of Faith of the National Jewish-Christian Congregation of the New Testament," after the various promises given to Israel are recorded in eight theses, the ninth continues: "The word of the Lord to Abraham, our father, and to Moses, our prophet, and to David, our king, and to His servants the prophets was fulfilled and carried out about seventy years before the destruction of our second temple; for the Lord has taken pity and has exalted the horn of our salvation in the house of David, His servant, and has caused to shoot forth the righteous branch, namely, the Lord Jesus, the Christ, who has gone forth for us from Bethlehem, the city of David, in order to become the ruler of Israel—He the mighty Son of the Most High, to whom His father has given the throne of David, He it is who rules over the house of Jacob eternally, and His kingdom has no end. He has suffered, and has been crucified, and has been buried for our salvation; He has arisen again from the dead, and lives, and, behold, He sits at the right hand of our Father in Heaven."

The latest official utterance of the new congregation is the "Symbol of the Congregation of Israelites of the New Covenant." This is a confession of faith, accepted and published by the congregation, of which the following paragraphs are of special interest in this connection:

2. "I believe with an unwavering faith that our Father in Heaven, in accordance with His promises given to our fathers, our prophets, and our king David, the son of Jesse, has awakened for Israel a Redeemer, namely, Him who was born of Mary the Virgin, in the city of Bethlehem, of Judea, who suffered, was crucified, died, and was buried for our salvation; who arose again from the dead and lives, and, behold, He is sitting at the right hand of our Father in Heaven and will come from there to judge the circuit of the earth, the living and the dead, and He is King over the house of David forever, and His kingdom knows no end."

4. "I believe with an unwavering faith that only through faith in Jesus the Messiah any man can be justified, without the work of the law, and that there is one

God, who, through faith, justifies the circumcised Jews and the uncircumcised Gentiles, and that there is no difference between Jews and Greeks, servants and freemen, men and women; they are all one in Christ."

5. "I believe with an unwavering faith in one Holy Apostolic Church."

6. "I confess one baptism unto the forgiveness of sins."

The other confessions of the faith made by these people are in full agreement with these words. The central truth of Christianity has been accepted, and that is certainly under the circumstances one of the greatest of Gospel victories recorded in this century of mission activity and success. As yet the great and good work in Bessarabia is in its incipient stage; but its character and faith are more than reasonably sure guarantees that the same truth that has gained such a firm foothold will continue in its mission conquering and to conquer. The Jewish-Christian movement under Rabinowitz is a star of hope and promise that the Israel of the flesh also may after centuries of error and rebellion accept Christ the Lord as thefulfilment of the law and the prophets.

Prayer Meeting Service

How the Prayer-meeting Committee Should Go to Work.

By Rev. S. W. Adriance (Cong'l).

Having been asked for such information in several letters, I venture to give a few directions. Of course it is impossible to give an answer applicable to every need, but I trust some of the following may be helpful.

1. Meet together to map out the work and talk over your duties. This meeting together will, of itself, suggest definite plans of work. Meet regularly, once a month, or once a week. The trouble with many committees is that they never meet together; and how can they expect success?

2. Pray over the matter. Kneel down, and let each of the committee offer a brief prayer.

3. Make out a list of topics for three months, and assign leaders. Assign a young lady and a young gentleman alternately to lead meetings. Don't forget the boys. It does a young boy good to take his place.

4. Let each member get a book (mine costs me two cents), and write the names of the members down. Then divide up the list and let each member have special care, in prayer and thought, for the names assigned to him. Go to such before a meeting, remind them of the subject, and urge them to take part. If some are likely not to prepare, sit down and write a verse on a bit of paper, go to the member, show it to him, and urge him, or her, to learn it and repeat it. If he does, encourage him afterwards. Let these lists rotate, so that each member of the committee shall have a different set each month. (N.B. This should be done unostentatiously, and no one save the committee ought to know anything about it.)

5. Let the prayer-meeting committee be always on hand, and always in time. As you see members in the hall or on the street, mention the meeting, the topic, and urge to participation at the first of the meeting. Speak to a few about taking part early.

6. Let the prayer-meeting committee have brief remarks in reserve, to be ready for any pauses in the meeting.

7. If possible, let the prayer-meeting committee gather together ten minutes before the meeting each week, for a very brief season of prayer.

8. The prayer-meeting committee may further the work of the Master by consulting together, and inviting all young people who do not attend any prayer-meeting, to the young people's meeting.

A single evening spent together in writing out a list of those who are never found in the meeting of prayer, and then assigning them to various members of the committee to be seen, will be invaluable to the society. After they are thus introduced to the meeting, it will fall to the social committee to bid them welcome; and in due time the lookout committee will endeavor to bring them into still closer relation, as associate or active members.

9. Most of all, the prayer-meeting committee should endeavor to win to the Saviour all who are not His. In character, in desire, in effort, this committee should be earnestly consecrated.

10. Moreover, as being members of the church, this committee should labor with their brothers and sisters, both to be present and to participate at the week-day church prayer-meeting.

It will be seen that no prayer-meeting committee can complain of lack of sphere to work. And not least, to see that on no week does the leader fail, and yourselves to set the example, of participation. This is the homely, but constant, duty, or ought I not rather say, privilege?—*Golden Rule.*

CHRISTIAN EDIFICATION

Making Christ Real.

By T. L. Cuyler, D.D., Presbyterian.

How can I make Jesus Christ real to me? To all such puzzled souls we may reply, You have a mental eye to see with, and you are drawn to, or repelled from, those whom your mind looks at. Probably you never saw the physical form of Mr. Gladstone; yet he is a very real personage to you. You not only believe that there is such a man, but you believe *in* him as a man of astonishing powers and great sincerity of purpose; you admire him and trust him. You loved that best loved of all American rulers, Abraham Lincoln, though you may never have looked upon his unique figure, or heard his magnetic voice. Now before your mental eye the Gospel presents the Lord Jesus Christ just as He was on earth; He is presented to you as distinctly and as vividly as any friend, or public journal, or book, or all combined, have presented Mr. Gladstone.

Jesus is set before you as the incarnate Son of God, as a pure, holy, compassionate, all-powerful and loving personage. Everything you need to know about Him has been told you—how wisely He spake, how tenderly He pitied and helped just such as you, how self-sacrificingly He died for your sins, how He liveth forevermore to hear your prayers and to give you everlasting life. Whenever He is preached to you, or presented to you on the page of the Bible you are reading, He actually meets you "in the way," as He met Saul of Tarsus when on his cruel errand to Damascus. This is about all that Paul tells us about his conversion. He says that he "saw Jesus in the way," and he heard the voice which asked him "Why persecutest thou Me?" When Barnabas gave an account of what had happened to the conquered persecutor, he simply declared that Saul had *seen* Jesus, on the road, and that Jesus had spoken to him. If you could get at all the innumerable spiritual histories of all the Christians on earth, and all now in glory, you might boil them all down to this brief statement: the eye of my mind looked at the Saviour, and the ear of my soul listened to His inviting voice. Looking at Jesus, listening to Jesus; there is where they all started. That is the starting-point of every man, woman, or child who ever set out on a new line of conduct, and began to have a new character. Matthew, John, Peter, Zaccheus, and probably Saul, also beheld the bodily form of Christ; but their *souls* could not have discerned Him with any more vivid distinctness than millions of believers have seen Him since, or see Him to day.

What they have all done, you can do. Jesus meets you on the road of life; when-

ever you think of Him, there He is. You do not require any supernatural apparition or wonderful vision, such as Colonel Gardiner claimed to have had; even if you had such a dramatic experience, it would not help you materially. What the physical form and features of Jesus of Nazareth were, or whether they resembled the grand ideals of the old masters, or the weaker ideal of the modern Munckacsy, is of no consequence. There stands the Christ on the gospel page. There stands the Christ before the eye of your mind. To your conscience speaks His tender, loving voice: Come unto Me, trust, Me, follow Me, and your sins are forgiven, and I will give you everlasting life. Now, my inquiring and perplexed friend, just begin to treat Christ as a real and living personality. Begin to talk to Him in honest, fervent prayer. Begin to do what He tells you to do, just as you are directed in the New Testament, and as your conscience also directs you. What He bids you become, try to be. Lay hold of the first sin that He forbids, and fight it down; lay hold of the first right act or the first duty He demands, and perform it. Obey Him, because He has a right to your obedience. Trust Him. You trust your valuable letters to the mail-carriers to San Francisco, though you never saw one of them; you would go to Europe with a "letter of credit," trusting to bankers over there who are perfect strangers to you. To your mind those people are so real, that you act out your confidence in them. Why not act out your confidence in the ever-faithful and all-powerful Saviour of sinners? Myriads have done so before you; what they have done, you can certainly do also.

Remember also the cheering fact that the almighty Spirit is working upon you, will lead you and help you. Work with Him. Quench not the Spirit! Satan may do his utmost to divert you, to confuse you, and to discourage you. Just as sure as you are a real person, sin and damnation are real things, and Christ is a real Redeemer, and conversion is a real process, and the Christian life is a real achievement, and Heaven is a real rest and reward. And just as sure is it also that if you allow yourself to be fooled with doubts or be cheated out of Christ, you will bitterly rue it to all eternity.

The same counsels that we offer to an anxious seeker for salvation, may be equally valuable to troubled, perplexed, or doubting Christians. Doubts are apt to creep like chilling fogs over the marshy grounds and low morasses of sin. Keep away from them. Faith sticks to the King's highway of obedience, and "sees Jesus in the way," and gets blessed lifts of heavy loads, and hears His assuring voice, "Lo! I am with you alway!" An ague-fit betokens a low state of the system. Tone up, brother, with a good dose of the fourteenth chapter of John, and a bracing walk in some direction of usefulness, and a stiff set-to with that sneaking devil of doubt, and you will find your hope and your Saviour once more to be glorious realities.

"Let us work for Christ with a song,
Weave a robe for the soul's adorning,
And cheerily hope it cannot be long
Till the dawn of a nightless morning."

Ripeness in Christian Character.

By Rev. C. H. Spurgeon.

One sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit you put your hand to pluck it, and if it comes off with great difficulty you feel you had better let it alone, a little longer; but when it drops into your hand quite ready to be withdrawn from the branch, you know it to be in good condition. When, like Paul, we can say: "I am ready to depart," when we are set loose by all earthly things, O, then, it is we are ripe for Heaven! It is a sure token of ripeness when you are standing on tip toe, with your wings outspread, ready for flight when no chain any longer binds you to earth; when your love to things below is subordinate to your longings for the joys above. When we get to this in our very hearts we are getting ripe, and we shall soon be gathered. The Master will not let His ripe fruit hang long on the tree.

BEAUTIFUL THOUGHTS

Sour godliness is not the fruit of the love of Christ.

Christ is the river of forgetfulness, in which by-gone guilt is overwhelmed.—*Robertson.*

No flower can bloom in paradise that is not transplanted from Gethsemane.—*E. Prentiss.*

Eyes raised toward Heaven are always beautiful, whatever they be.—*Joseph Joubert.*

I have lived to thank God that *all* my prayers have not been answered.—*Jean Ingelow.*

The eye that sweeps over the whole circle of divine truth must rest in Jesus as the centre. —*J. A. James.*

How much better is the love that is ready to die than the zeal that is ready to kill.—*Thomas T. Lynch.*

We do not sail to glory on the salt sea of our own tears, but on the red sea of a Redeemer's blood.—*Secker.*

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Joseph Roux.*

If a man will make his nest below, God will put a thorn in it; and if that will not do, He will set it on fire.—*John Newton.*

If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—*Spurgeon.*

Those who think they have only a very small talent are often most tempted not to trade with it for their Lord.—*F. R. Havergal.*

Nothing but a living, sensible communion with God can displace heaviness from the heart and shed happiness over the life.—*T. Pearson.*

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*C. H. Spurgeon.*

Afflicted one, you cannot believe it now. But you will come out from that furnace seven times purified in the refining fires of God.—*J. R. Macduff, D.D.*

Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain, which it is the pride of utmost age to recover.—*John Ruskin.*

Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—*James Hamilton, D.D.*

Religion gives part of its reward in hand, the present comfort of having done our duty; and, for the rest, it offers us the best security that Heaven can give.—*Tillotson.*

Not eloquence, but truth, is to be sought after in the Holy Scriptures, every part of which is to be read with the same spirit by which it is written.—*Thomas à Kempis.*

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now, if I can fill it first with wheat, I shall defy his attempts.—*Newton.*

Heart work must be God's work. Only the great heart-maker can be the heart-breaker. If I love Him, my heart will be filled with His spirit and obedient to His commands.—*Baxter.*

They that love Christ love to *think* of Him, love to *hear* of Him, love to *read* of Him, love to *speak of* Him, *for* Him, *to* Him. They love His *presence*, His *yoke*, His name. —*Mason.*

Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dulness.—*Bishop Hall.*

And sure I am it is better to be sick, providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford.*

Trust Him when you cannot trace Him. Do not try to penetrate the cloud which He brings over you and to look through it. Rather keep your eye fixed steadily on the bow that is on the cloud. The mystery is God's; the promise is yours.—*Macduff.*

The hiding places of man are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds; in summer they are hidden away among the green leaves, but in winter they are seen among the naked branches."—*J. W. Alexander.*

Shall I come to *His* table and take the sacramental bread, and say: "It is His body, broken for me," and then proceed to say: "But as for Him, the crumbs which fall from my table—the odd shillings or sovereigns that can be spared, the things that are left after my own needs, present or future, have been met—these, *these*, shall be payment for Gethsemane, and requital for the cross." The question is not: What will be easy? but it is: What are we bound to do, by honor, and duty, and love?—*Arnold Thomas.*

18. Shielding the Children.

—Exodus, ii., 3.

Naturalists tell us that the leaves of a certain tree are exceedingly offensive to venomous serpents. A traveller relates that, seeing a bird exhibit great alarm and distress, without any obvious cause, he watched its motions, and saw it repeatedly fly to such a tree, pluck a leaf from its branches, and returning, deposit it carefully in the nest. After having thus wrought for a time, the mother bird perched on a branch overlooking her nest, and there watched the slow progress of a large serpent, which her vigilant eyes has discovered ascending the tree. Coiling itself round the tree it slowly ascended, until with glistening eye and open mouth, its head was lifted above the edge of the nest. As it came in contact with the leaves with which the bird had covered her young, the snake dropped as quickly from the tree as though its head had been shattered by a bullet.—*Dr. Jewett.*

19. Christ the Burden-Bearer.

—Isa. liii., 7.

In an old German city there is a sight that attracts every traveller as he passes through, and brings out a very urgent and curious inquiry from him. Away up on the peaked roof of one of those old German houses, if you look up you will find a marble statue of a lamb carved and lifted up. A traveller passing through that village two or three years ago, inquired of an old resident what it could mean, and he said: "There is a curious story connected with it. When the first owner of this house was building it, he was working away up just where you see that object, and suddenly slipping and losing his balance he fell from the roof, and would have been dashed in pieces, except from the strange fact that just at that moment his pet lamb happened to be on the green grass, and he fell with all his weight upon the lamb. It was crushed; and when he rose, himself unharmed, unscratched, not a bone broken, not a bruise received, he found his lamb lying there in its blood, crushed beneath the weight of the fallen master. This is the reason why he reared this statue of the lamb that it might be there a perpetual memorial of the fact that his life had been saved by the intervention of this innocent being."—*Dr. Gordon.*

20. Waiting God's Answer.

—Ps. lxii., 1, 5.

Professor Henry, like all really great men, was of the simplest nature. All in him lay open to the sun. In the expression of his religious life there could be no cant; there was no possibility of it in the man. He was little given to exhibitions of what were his feelings and convictions on religious matters, because he thought little of himself. He was not given to self-dissection, nor did he often turn the gaze which was so intently scanning the secrets of God's universe away from this supreme study. How elevating to the man! Some of our readers will remember the beautiful incident related by Dr. Hodge in the opening lecture of his course in Philadelphia in the spring of 1886. Said he: "It was my inestimable privilege as a boy to be a student of that great Christian philosopher, Professor Joseph Henry. I was his assistant in the laboratory when he made the series of experiments which established the possibility of the electric telegraph. He was a very reverent man. I shall never forget how when he had completed his arrangements, and the moment had arrived when he would put nature to her crucial test, he bowed his uncovered head and said, "I have asked God a question; let us await His answer."

21. God's Tear-Bottle.—Ps. lvi., 8.

In some portions of Tyrol a peculiar and beautiful custom still prevails. When a girl is about to be married, before she leaves her home to go to the church, her mother hands her a handkerchief, which is called a tear-kerchief. It is made of newly-spun linen, and has never been used. It is with this kerchief that she dries her tears when she leaves her father's house, and while she stands at the altar. After the marriage is over, and the bride has gone with her husband to their new home, she folds up the kerchief and places it unwashed in her linen-closet, where it remains untouched. The tear-kerchief has only performed half of its mission. Children are born, grow up, marry and move away from the old home. Each daughter receives from the mother a new tear-kerchief. Her own still remains where it was placed in the linen-closet on the day of the marriage. Generations come and go. The young, rosy bride has become a wrinkled old lady. She may have survived her husband and all her children. All her friends may have died off, and still that last present which she received from her mother has not fulfilled its object. But it comes at last. At last the weary eyes close for a long, long sleep, and the tired wrinkled hands are folded over the pulseless heart. Then the tear-kerchief is taken from its place and spread over the placid features of the dead.

MONTHLY SURVEY

The Danish temperance movement has now an army of 36,000 total abstainers.

There is hope that the bill for the closing of drinking places in England on Sunday will pass Parliament this session.

The endowments of the Established Church of England, yield an annual income of £8,000,000, or about $40,000,000.

In Great Britain there are 15,000 temperance organizations, and it is estimated that 5,000,000 persons are total abstainers.

President Cleveland has issued an order forbidding the importation of breachloading rifles and intoxicating liquors into Alaska.

In the county of Radnor, Wales, with twenty-five thousand inhabitants there was not a single arrest for Sunday drunkenness last year.

A Baptist church in Ocala, Fla., has summarily expelled all its members whose names have appeared on petitions for liquor liscenses.

Romish papers felicitate themselves upon contributions from no less that 170 churches in the diocese of Kansas to their theological seminary fund.

The use of tobacco is to be absolutely prohibited in all the government schools in France on the ground that it affects injuriously the ability to study.

The American Bible Society reports the entire circulation for the year ending March 31 at 1,447,270 volumes, of which 521,356 were distributed in foreign lands.

Since prohibition went into effect in Raleigh, N. C., the largest saloon in the city has been turned into a shoe factory which will employ more persons than all the dram-shops in the city.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting.

Beer brewers in America employ an army of half a million men; they have invested a quarter of a billion of dollars in their business, and they sell about one hundred and eighty million gallons of beer a year.

In Greece, the government permits the free distribution of the Scriptures, and protects the colporteurs. The Gospels in the original (old) Greek are used as a reading book in the higher classes of the primary schools.

The Archbishop of Canterbury receives $75,000 per annum; the Archbishop of York, $50,000; while the incomes of the 31 bishops vary from $50,000 to the Bishop of London, to $10,000, the income of the Bishop of Sodor and Man. Twelve bishops receive $25,000 annual income or upward. The Bishop of Ripon receives $22,500.

The Danes are waking up to fight rum. In Copenhagen the number of public houses is to be reduced from 1,350 to 300. Landlords are forbidden to serve out drink to any person under age, male or female, or to any who are already under the influence of drink. A drunken person is to be sent home in a covered carriage at the expense of the landlord in whose house he took his last glass.

The Free Church of Scotland has a mission school at Bandawé, Lake Nyassa, of 173 scholars in daily attendance, of whom 78 are reading and studying the four Gospels. Some of the children come a distance of four miles to the school, and do it voluntarily. Some of the boys display, we are told, surprising aptitude in learning. They are generally much superior to the girls in this respect.

The liquor traffic seizes the machinery, the enginery of legislation, and by it creates a moral phenomenon of perpetual motion which nature denies to physics; for it licenses and empowers itself to beget in endless rounds, the wrongs, vices and crimes, which society is organized to prevent. And worst of all for our country, it encoils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.—*Judge Noah Davis.*

It is probably the fact that the State University of Michigan at Ann Arbor, has a larger number of Christians among its students than any other State institution in the world. Twenty-one denominations are represented, and, out of 1,306 pupils who reported, 805 are professing Christians; 18 intend to enter the ministry, 14 have positively decided to engage in mission work, and 16 have partially pledged themselves to this form of service.

Lutherans in the world: German Empire, 27,000,000; European Russia, 4,350,000; Sweden, 4,500,000; Denmark, 1,957,000; Norway, 1,918,000; Austria, 1,365,835; United States and Canada (adherents), 5,000,000; adherents at heathen mission stations, 312,000; South America, 200,000; Australia and South Africa, 150,000; Iceland and Danish possessions, 100,000; France, 80,000; Great Britain, Italy and the East, 100,000; grand total, 47,033,435.

BOOK DEPARTMENT, Etc.

THE LATEST STUDIES ON INDIAN RESERVATIONS. By J. B. Harrison. Philadelphia: Indian Rights Association, 1316 Filbert Street.

The author has given in the 230 pages of this book a bird's-eye view of the various Indian reservations visited by him during a six-months' tour in 1886. The extent and condition of each in various aspects are fully described and various suggestions made for the improvement of this race and for the observance of the golden rule towards them as Government wards.

A MANUAL OF CHRISTIAN EVIDENCES. By Rev. C. A. Row, M.A., Prebendary of St. Paul's Cathedral. New York: Thomas Whittaker, 2 and 3 Bible House.

This little volume is what its name implies, "a Manual." But it contains the essence of many arguments based upon the personality of Jesus Christ, as the manifestation of the superhuman, as exerting on history an energy which is unique, as affording by his resurrection an irrefragable testimony, and in various other ways contributing unimpeachable evidence to the Divinity of the Christian religion.

FIRST PRINCIPLES OF FAITH. By Marshall Rundles. New York: Phillips & Hunt. Cincinnati: Cranstown & Stowe.

This is an able treatise in defence of the fundamental principles of the Christian religion. But it is not wholly in defence; its pages contain many aggressive assaults upon the citadels of the enemy, and the author plants the flag of truth upon many a taken bastion. Those who are sceptically inclined or who have had their faith in Christianity shaken by reading the fallacies set forth in Ante-Theistic teachings would do well to read and ponder the stalwart arguments in this book—arguments which present the broad, firm basis on which faith in God rests.

COMMENTARY ON THE GOSPEL OF MATTHEW. By John H. Broadus, D.D., LL.D. American Baptist Publication Society, Philadelphia. $2.25.

The reputation of the author for profound learning, thorough investigation, clearness of statement and devoutness of spirit is fully maintained by this book. The general introduction, by Dr. A. Hovey, occupying about fifty pages, on the Canon of the New Testament, is exceedingly valuable, and presents all that relates to that subject in a clear, logical and most satisfactory manner. In the commentary Dr. Broadus discusses matters upon which there are different opinions by religious denominations with great frankness and Christian courtesy. This book will be an admirable aid in preparing the International Sunday-school Lessons.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE, JULY, 1887. The Mistress of the White House, *Lucy C. Lillie.* Social Life at the University of Virginia, *J. B. Minor, Jr.* West Point, the Army and the Militia, *F B. Powers.*

AMERICAN MAGAZINE, JULY, 1887. Methakahtla, *Z. L. White.* Colored Schools in the Southwest, *Rev. S. W. Culver.* Literary Life in Philadelphia, *Moses P. Handy.* Book Auctions, *Frank Lee Farnell.*

POPULAR SCIENCE MONTHLY, JULY, 1887. The Task of American Botanists, *Prof. W. G. Farlow.* The North American Lakes, *Isaac Kinley.* Human Brain Weights, *Joseph Simmons, M.D.* Over-education.

THE ECLECTIC MAGAZINE, JULY, 1887. Frontispiece, Venice. Nature and Books. *Richard Jefferies.* The American State and the American Man, *Albert Shaw.* Mental Differences between Men and Women, *George J. Romanes.*

FRANK LESLIE'S SUNDAY MAGAZINE, JULY, 1887. Francis Joseph I., and the Austria-Hungary Empire, *George Makepeace Towle.* Memory and its Cultivation, *W. E. McCann.* When Greek Meets Turk, *O. Scanyan.* Pernicious Literature. Ragamuffins.

METHODIST REVIEW, JULY, 1887. What England is doing in India, *Rev. A. Stevens, LL.D.* Higher Criticism, *Rev. G. W. Gallagher.* The Origin of Presiding Elders, *Rev. J. Atkinson, D.D.* God in Human Consciousness, *Rev. H. Graham, D.D.*

THE ATLANTIC MONTHLY, JULY, 1887. An Old Kentucky Home, *Patty B. Semple.* Count Tolstoi and the Public Censor, *Isabel F. Hapgood.* American Classes in Schools, *H. E. Scudder.* One Hundred Days in Europe, *Oliver Wendell Holmes.* American Magazine.

MAGAZINE OF AMERICAN HISTORY, JULY, 1887. Frontispiece, Henry Laurens, Esq., President of Continental Congress. Some Account of Pickett's Charge at Gettysburg, *Gen. A. F. Devereaux.* The United States Mail Service, *John M. Bishop.* Journalism Among the Cherokee Indians, *Geo. F. Foster,*

C. N. Sims

THE

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SERMONS

OPPORTUNITY AND RESPONSIBILITY.*

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Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more.—LUKE xii., 48.

IT is the law of God's government that opportunities enjoyed bring a corresponding measure of responsibility. His gifts are trusts to be so administered and enjoyed, that they shall report themselves in the advancement of the interests for which He carries on the world. He never makes us irresponsible owners of anything. We have no talent or treasure with which we are permitted to do absolutely as we please. The idea that we are required to answer only to ourselves for the use of what we have is false as to fact and pernicious in influence, and any life built upon such an assumption will be as unhappy as it is unwise. He who lives wholly, or even chiefly, for himself betrays his own best interests and destroys his greatest possibilities. Responsibility constantly answers to opportunity and cannot be dissociated from it.

The text is the divinely formulated statement of this great truth, applicable in all times and places—"to whomsoever much is given, of him shall be much required." God announces the law and all men demand its honest fulfilment. Therefore in the forward look you take to-day you can only form an adequate idea of what the world may justly require of you, and of what you should still more inexorably demand of yourselves, by a careful

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consideration of the gifts and opportunities with which God and society have enriched you. Whatever you possess has come to you through the labor of others, living and dead, and you cannot say of any part of it, "By mine own hand have I gotten all this." Let me direct your thought for a little time to the gifts bestowed upon you.

All the generations of men from the beginning have labored for *you*. The good and great of all ages and climes have toiled and suffered and achieved, not for themselves, but for others. Retaining only a modest subsistence for themselves, they have given away all the rest. To them came the heartaches and loneliness of being misunderstood and unjustly accused; to the generations which succeeded them the fruit of their toils. If tenderest gratitude and holiest sympathy would find most fitting objects for their exercise let them turn to the lofty and suffering spirits who have led all movements of real progress in all human history. If a diviner insight into religion has come upon any earnest soul,—and he has dared to enrich the world with his vision, with what has he usually been rewarded but the prison, the gibbet and the stake? Or if he has fallen on more tolerant times, has he not been misunderstood and rejected of men? Have not his fellows withdrawn themselves from him as from a dangerous and evil presence? Examine the records and see. Elijah hunted to the fastnesses of the mountains because he has been very jealous for the Lord God of Israel. Paul traverses the earth proclaiming the unsearchable riches of Christ, with the undertone accompaniment forever repeating itself in his soul, "Everywhere bonds and imprisonment await me." Wickliff, profoundly moved with pity for the multitudes of his countrymen because they are "as sheep without a shepherd," translates the Bible into the English tongue and preaches the Gospel to the lowly and poor; he is repaid by accusation and opposition, until his life is literally worn out in the long and bitter persecution. And what of Huss and Luther and Latimer and Williams and Edwards? Have they not toiled that we might enter into their labors?

The martyrs of science have been equally heroic and their reception at the hands of an ungrateful world as cold and cruel. Socrates poisoned on charge of worshipping strange gods and corrupting the youth; Roger Bacon's devotion to science rewarded by suspicions of magic and himself silenced from teaching by the papal court; Galileo made a prisoner for declaring the truth; Bruno burned at the stake because he proclaimed the mystery of God's power as he saw it. And in what respect have inventors and discoverers met with a more kindly reception at the hands of those for whom they toiled? Columbus brought back in chains from the new continent he had discovered; Palissy and Whitney and Goodyear laying their princely gifts at the feet of a selfish and unappreciative world. Thus it has been in the past. To-day, indeed, the freedom of conscience, the rights of citizenship and the toleration of free thought have changed the situation. Enlightened public sentiment and keener perceptions of truth have taught the world the social and commercial value of its leaders in thought and knowledge.

But even this appreciation has been won by the unrewarded heroes of the

past. You are the heirs of all the treasures accumulated by the dead ages. What they have achieved of art or poetry, of law or liberty, of speculative philosophy or practical invention is yours by right of inheritance. Oh thou beneficent Past! How have thy mighty and unselfish spirits wrought for us! Thy seers and martyrs, thy reformers and patriots have been content to lose all things that they might enrich us. How princely the dower we take at thy hands. Not less abundant are the gifts of the present to you.

Every generation discriminates with the widest partiality in the bestowment of favors upon its children. To one it gives a parentage of wealth, a childhood home of refinement, social environments of purity and enterprise, an atmosphere of religion, a careful education and the inspiration of priceless hopes. To another a birthright of degradation, an early life of squalor, an atmosphere of crime, an ignorant companionship and a forbidding future which promises neither honor nor blessing. While loving provision and gentle guidance gild the dawning days of one, the other is thrust out, while yet its young life is pitifully weak, to earn with its puny arms a meagre subsistence. To *you* the present has been prodigal of gifts and favors. The mere hope of collegiate training to the boy or girl who feels the divine hunger for knowledge floods the soul with light and nerves it with strength as if it were a child of the sun. Such hope came to you in early youth, and following it your way parted from that of the companions about you. They turned to exhausting toil for bread, you to the flowery paths of knowledge. The present gave you hope and opportunity with the first strong throbbings of your opening life. Can you guess how much God meant you should do for those others who parted from you to tread the less favored way of manual toil? Contemplate for a moment the home setting of *your* lives: Christian faith and culture, refined associations, pure moral influence, the guidance of God's Word and shelter of His Church, high ideals of life, the outlook toward the most favored callings of society. These are the gifts to you of the great present in its partial beneficence.

Not the least of its benefactions is the collegiate education you have enjoyed. Here you have had the fellowship of earnest and high-minded students and the guidance of teachers who have loved you and led you in the ways of learning. The treasures of science and history, of literature and language have been open to you. It has been your inestimable privilege, during all these years of preparation, to contemplate life as from a mountain top of observation. The highest vocations have been beckoning and calling you to themselves; and to-day, equipped with unusual preparation and stimulated by the brightest hopes, you are making ready to choose your work and take your place in the ranks of society. Not one in every thousand has enjoyed privileges equal to yours. Have not those less fortunate ones a right to blessings at your hands? Besides all these you have received direct gifts from God.

In the broadest sense all our mercies come in the order of Providence and indicate the loving kindness of our Heavenly Father; but there are gifts so

precious that He will send them by no servant nor agent—so precious that He bestows them immediately upon us by His own hand. Thus does He give you your physical health, the clearness and strength of your mental vigor, your intellectual insight, your endowment of genius and holy purpose. Whatever power you have to struggle and achieve, whatever of stronger grip and firmer strength, is yours because He has chosen to equip you more completely than others for the exigencies of life. He has given you these, not to waste in idleness nor pervert to selfish ambitions, but so to use "that men may see your good works and glorify your Father in Heaven." Be sure that for whatever treasures the past has given you, or favors the present has lavished upon you, or endowments or inspirations you have received direct from God—for all these you must give account in loving labor to your fellow-man. Think what consequences unfaithfulness to your opportunities involves. What if Isaiah had concealed his vision and Paul refused to bear the Gospel to the Gentiles! What if Luther had been silent and Bunyan had made no record of his divine dream! What if Howard had turned money-maker and Milton wasted his later years in unavailing discontent! Think of Cowper yielding to the insanity of melancholy, or Hood drooping, silently, in sickness and poverty! How poor the world would have been to-day but for the fidelity of those whom God has endowed with gifts and commissioned to labor. We have, indeed, seen Byron yielding to his own sensuality, and Burns reeling in drunkenness when he might have sung as only God's inspired children can sing. But how awful is the spectacle! Your genius may be humbler far, but the fact of its possession is the token that it must not be buried nor wasted. Much indeed has been given and great is the service required of you.

And first of all let me say, it is required that you should recognize the debt you owe and be willing to discharge it. It is indispensable to any adequate fulfilment of the obligations upon you that you recognize their sacredness and admit their binding force. You must desire to make return up to the measure of your best possibilities. "No *man* lighteth a candle and putteth it under a bushel;" how much less shall *God* kindle a beacon and consent that it be hidden from those that are lost in the darkness and have need of its guiding light. I can, indeed, imagine one, to whom society has denied all things, succeeding in the face of adversity and repudiatiating the claims of universal brotherhood. Such a one might say: "The world gave my childhood no mother love, nor guiding hand, nor tender sympathy. It denied me proper food and comfortable clothing. When I stretched out my hand for help it met me with frowns and rebuffs. When I asked for bread it gave me a stone. When I was tempted it gave no warning. When I was lonely it offered no sympathy. It has been my enemy from the beginning. I owe it no thanks for what I have. Let it provide for itself." Yet even he might feel the fellowship of kindred suffering and be drawn in helpfulness to those as unfortunate and friendless as he had been. But for him whose life has been crowned by all blessings to repudiate the claims of those about him, is

treason against humanity and ingratitude of the basest sort. Every hope which love has kindled, every opportunity life has brought, every treasure inherited from the past becomes a sacred claim upon us for unselfish service. You must befriend the weak and helpless.

The large majority of men are utterly incapable of helping themselves. The pity with which Jesus beheld the multitudes because they were "as sheep without a shepherd" is as much needed to-day as when He walked by the shores of Galilee. The poorest poor find this their calamity—that they cannot befriend themselves. Needing to make the most of their meagre earnings, they know little or nothing of practical economy. Scantily fed, they deny to themselves the abundant sunlight and pure air which God provides alike for all. They waste while they starve. They "spend their money for that which is not bread, and their labor for that which satisfieth not." Their only hope lies in intelligent self-control, and yet they are lured by passion and trapped by appetite. Even their recreations become their snares and their days of rest seasons of exhaustion. Their Sabbaths, given them that they may know God and find Heaven, are prostituted to debauchery and degradation. They lack the foresight that provides for to-morrow, and, too often, the hope which makes that to-morrow attractive. No more imperative obligation can rest on any man than that of befriending the multitudes about him who cannot care for themselves. There is no higher joy than strengthening the feeble knees and upholding the hands that hang down. It was the consolation of Job in the day of his distress, that he could say: "I delivered the poor that cried and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." It is a crown of glory the greatest might covet that the benedictions of the poor should rest upon him. To this work of befriending the helpless the endowments of your own life command you with imperative authority. This is practical philanthropy, practical religion, and among your highest privileges. You are to become leaders among men.

To those who have had opportunities like yours this is not a selfish ambition, but a divinely imposed obligation. I do not speak of a leadership that manipulates men in the interest of its own fortunes, but of one which devotes itself to the guidance of others. *It must be unselfish.* "He that will be greatest among you let him be the servant of all." To you has been given clearer vision to see the relations of life and its possibilities than to the multitudes around you. They are ignorant and perplexed on a thousand questions. Politicians cheat them at the polls; organizations are too strong for them; they do not understand how to order their own conduct or use their own power; they are outwitted and defrauded by men of intellect without conscience. It is your duty, by the "much" you have received, to make their cause your own, to lead them out of their perplexities as God gives you strength and wisdom. You are to expose to them the tricks of the dema-

gogue and to win them to those social and moral principles which are their shelter and hope. He who shows another how to live has performed for him an inestimable service. It is contemptible for an educated man not to become somewhere a leader among men. Personal example enters very largely into the discharge of this duty. Jesus said, "I am the way, the truth and the life;" and St. Paul urges his converts to fidelity by writing: "Ye are my epistles, known and read of all men." Show men how to live by the beauty and blamelessness of your own life. Being and doing good are the greatest arguments you can ever use for the reformation of other lives. That the better way is unpopular, that public sentiment is against you, that you are the object of sneers and criticism, must never deter you from the advocacy of right. Leave to cowards and men without conscience the question of how far fidelity to principle may affect personal popularity. For you to bend to dangerous social usages or swerve from duty through fear of public opinion is a cowardice that should brand you with ineffable disgrace. You must attempt to solve the hard problems of your times.

Probably this age does not differ widely from others in the fact that great problems are upon it for solution—problems difficult, perplexing and obscure, upon which, nevertheless, great interests depend. The best men of every age devote themselves most earnestly to the study of these sphinx-like riddles. The eddies of shifting opinion will conceal the true channel of safety. Noisy advocates will obscure wisdom by words without knowledge. Conflicting interests will bewilder. In all these it is yours, with what wisdom you possess, to seek truth wherever it can be found and to offer it fearlessly to whoever will accept it. This is the leadership which God and man require of you in view of the privileges you have enjoyed.

I venture to call your attention to a few specific duties imposed upon you at the present time. Among these is the creation of a pure public sentiment.

Political machinations, greed for gain, reckless self-indulgence, feeble Christian faith, vanity and questionable amusements are all contributing to the deterioration of wholesome public opinion. The fact that gambling has been taken out of the category of crimes and legalized for a portion of the year by the concurrent action of our legislature and governor is a painful illustration of this truth. By fidelity to righteousness a healthy public opinion may be established which would prevent such spectacles. In the day when gladiatorial combats formed the chief amusement of the Roman capital the humble Christian monk, Telemachus, rushed into the arena and separated fighting gladiators, declaring that the murderous sport must cease forever. He was slain on the spot by those he would have saved, to satisfy the demands of the angry spectators; but the gladiatorial combat was doomed from that hour. He made public sentiment at the cost of his own life—a price, dear as it was, not too great for the boon it purchased. He who in our day can help to strengthen public appreciation of the sacredness of trusts, the sanctions of religion, the integrity of personal character, is a public benefactor.

The support of the Christian Church. The Church is a divinely-appointed ark in which are preserved all things most sacred to the children of men. The most authoritative sanctions of conduct, the greatest incentives to noble living, the most effective checks to injustice, the strongest defence of the poor and suffering, is the Christian Church. There is no social blessing it does not enhance, no wrong it does not antagonize, no right of humanity it does not cherish. Its Bible and Sabbath are the comfort of the suffering, the hope of the bereaved, the inestimable treasure of the poor. And yet there are those who would recklessly attack even these—who would undermine Christian faith and overthrow Christian institutions. God requires that you, to whom He has given so much, should be the heroic defenders of His Church and Word, for with these you defend all things dear to the children of men. Upon you their blessings have been poured out and from you they justly demand an unflinching loyalty. See to it that you never desert the altars of our religious faith.

The labor question demands your earnest concern. No man living is wise enough to foresee the manner of its settlement; but when that settlement does come capital will be protected and labor properly honored and rewarded. Whoever contributes to its final solution must love God, righteousness and humanity more than wealth, power and popularity. Unselfishness and philanthropy laboring in the spirit of Christ will ultimately settle these questions in righteousness. Seek these great qualifications to fit you for sharing in this work.

The temperance question presses in our day. The use of intoxicants and the traffic connected with them are evils so gigantic, crimes so diabolical, that all right-minded persons must join in the war for their extermination. Drunkenness is the greatest enemy of manhood, religion, home, peace, plenty, and the human soul itself. It is an evil that must be destroyed. Indifference and inactivity on this question are criminal. I charge you, by the immunity from it you have enjoyed, that you spare no effort in protecting others. I dare not say to-day that the method of warfare against this foe is clear or the plan of our campaign well understood. He has entrenched himself in the State and must be dislodged there; in society and must be driven thence. He has possessed human beings as the devil of appetite, and must be cast out by power divine. He has formed a league with the mammon of unrighteousness, and the unholy compact must be broken. I do not assume to declare upon what line of attack you shall proceed, only this I charge you,—hate this foe with a relentless hatred and wage war against him with a persistence that shall know no peace nor truce until he be utterly overthrown.

Great questions agitate the world and make it restless as the waves of the sea. They pertain to government, commerce, habit, property, religion, morals, science, faith, and no leaders have yet been found who command the following of great majorities. Into this whirl of excitement, this ferment of thought, this clash of interests, this conflict of opinions you are about to enter. Surely you will have need of all wisdom and patience, all patriotism,

philanthropy and piety, that your participation in the struggle may be wholesome and helpful. Leave selfish ambitions to smaller and meaner spirits and exalt your lives to God's standard of greatness.

Class of '87 : the opportunities before you are inviting, inspiring. He who would not gird himself for such labor is already defeated. I am not mistaken when I say the prizes for which you contend are worthy the consecration of any spirit, the service of any life. The questions of to-day press far up toward the complete enfranchisement of humanity. Settle them in righteousness and you will see the dawning of the millennium. Humanity *does* grow nobler, life *is* worth the living, and when lived well is rich for Earth and Heaven. That you may fulfil your mission, cheerfully recognize the great debt you owe and seek to discharge it faithfully. The best results the coming years can offer you are not such as selfish ambition anticipates and desires. There are fruitions of hope better than wealth accumulated, pleasures enjoyed, genius displayed and honor achieved. Hear and give heed to the voice which whispers, "He that would be greatest among you let him be the servant of all." It is unselfish toil which brings the highest reward. It is work for God and humanity which is repaid by enduring wealth. Keep your lives in harmony with God's plans. Be sure that omnipotent love and power supplement your toil, and the results shall be correspondingly great. If, when the years are gone that lie between to-day and the time when with silent lips and folded hands your earthly history shall be ended, you shall give a clearer vision to some soul seeking the light, a stronger arm to some brother battling for spiritual victory, a better hope to some troubled fellow-mortal, you will in so far meet the requirements of making adequate return for the endowments bestowed upon you. May your upward glance ever meet a vision of God, your forward gaze behold a duty toward which you gladly hasten, your backward look discover triumphs achieved for righteousness, and your inner life be always tranquil with the peace of an approving conscience.

Go forth, to walk with Him who is the Way, to be true by the indwelling of Him who is the Truth, to live with ever increasing worthiness and joy in Him who is the Life.

May the peace of God which passeth all understanding abide with you forever.

You do well to improve your opportunity; to speak in the rural phrase, this is your sowing time, and the sheaves you look for can never be your sunless you make that use of it. The color of our whole life is generally such as the three or four first years in which we are our own masters make it; then it is that we may be said to shape our own destiny, and to treasure up for ourselves a series of future successes or disappointments.—*Cowper.*

The most important thought I ever had, was my individual responsibility to God.—*D. Webster.*

INTERIOR TRUTH.

By Charles H. Parkhurst, D.D., Madison Square Presbyterian Church, N. Y.

Thou desirest truth in the inward parts.—Ps. li., 6.
The truth shall make you free.—John viii., 32.

The same word, "truth," stands in both texts and yet represents in each its own particular matter. "Thou desirest truth in the inward parts;" which means that God looks to find in us a kernel of personal truthfulness, a sound core, an axis that makes out part of the pivotal line of the universe, a fragment of the aboriginal veracity of God, an oaken knot of probity that can take a blow without flinching, sterling metal that will sound with a long, clear, ringing tone of reverberation.

The other is a little apart from this: "The truth shall make you free." This denotes the truth outside of us coming to us, telling upon us, working its emancipation in us. If the other was the sterling metal, this is the hammer that sets the wire ringing, the plectrum that sets the metal quivering and humming.

The two answer back to each other; they understand each other—the truth that is structural within us, and the truth that comes to talk to us. They are correlates, like the eye and the light that saturates it; the ear and the melody that sings into it. As it is the brightness in the eye that helps make the sunbeam luminous, so it is the truth in the inward parts that lends to spoken or witnessed truth its power of effect and enfranchisement. "Thou desirest truth in the inward parts." "The truth shall make you free."

The quotation from Psalms is first in order of Scripture, and must be first in order of our interest. The candle comes before the blaze that enkindles it; the harpstring before the touch that stirs it into voice and tunefulness. We have all of us fallen a good way from the estate of perfectness in which man was first constituted; but it is a never-ending comfort to us to bethink ourselves of this: that no one of us, no one anywhere, perhaps, has become altogether corroded, honey-combed, worm-eaten, sin-devoured. Some of the old polarity is left in us. No one thinks that he or any other one is utterly gone to the bad. A good many of us believe in the *doctrine* of depravity; but we might be troubled to mention anyone of whom we could affirm confidently that he is totally depraved. A man can be very pronounced in his "tenets," at the same time that he is quite non-committal in his working opinions. This doctrine of depravity, along with some others similar to it, is like certain clouds that drift about overhead in their gauzy beauty, like so many dreamy, languid, and rather meaningless pictures; till we climb up into them, and find them clammy fog-patches, and ourselves all saturated and bedraggled with them. It is a stimulating thought to have, that those pictures to us still seem of the original stuff that first composed man, and made him to be in the divine image.

Time has wrought vast changes and mighty devastation in the material

that built itself together to form this world of ours, upon which God spoke His benediction, and around which the morning stars chanted together; but here and there, as the geologists rummage about among the ruins, they get upon the track of the old ages, and strike their bar into the primordial rocks that lay out under the fresh dew and infant sky a million years before the grass grew green along the four-headed river of Paradise, and the ill-assorted trio discussed theology under the branches of the tree of knowledge. So, in our own interior life, we love to finger the vestiges, and trace out the old dates, and to be made sensible of the way in which we are perpetuating even until to-day some of the Adamic, pre-adamic, divine stock that links us to the Creator, and makes us God's relatives. We are never quite discouraged about a man, so long as there remains still in him one single solid atom that retains the old crystalline lines and angles; a rigid basis upon which presented truth can be laid, and into which it can be mortised; a truth-sense to which we can address and press our appeal. It is like dealing with an old and withered building; the window-lights may be shattered, and the paint discolored, and the casings awry; the flooring seamed, and the joints warped; but, though you may have to tear down a good deal, and replace and pretty thoroughly renovate it, yet there is great vantage secured, if decay and disintegration have not eaten into the foundation, and the masonry lies intact in its bottom courses. It is this which justifies the confidence we always have in a boy that is truthful; he may be full of roguery and tease his sister and torment his parents; he may easily get angry, and pound the boy that lives across the way; and show himself precocious in nothing so much as in his genius for resisting knowledge and palsying the efforts of his instructors; but, if he is truthful, if truth is in his inward parts, the pith of the matter is in him, a sound core, the spinal marrow; and there is something to address yourself to with assurance, when the time comes for appeals that are more strenuous and exacting. By-laws have no grip that is not guaranteed them by the vigor of the constitution. God desireth truth in the inward parts. There is no other orthodoxy that is of much account, without the prior orthodoxy of personal soundness; a nature that is truth-appreciating and truth-respecting.

The Church is going to think less about doctrines the next hundred years than it has the last hundred, and more about every-day virtues. The graces of character are conditioned by its substantials, as flesh is shaped and supported by bones and vertebræ. Honesty, truth in the inward parts is manhood's spine. We are not underrating the nerves, because we lay our first stress on the backbone. As another has pithily remarked, we want to ornament construction, not construct ornament. We believe in the delicacies and graces of the Gospel; but the farther a cathedral towers and flowers out into the air, so much the more hard, coarse underpinning it needs to have; the taller a man the stronger must be his legs, and the larger his feet. Superior sense only creates a greater need for common sense; and evangelical daintinesses, if left unsupported, are more caricature than ornament; castles in the air, and conspicuous for nothing so much as for what they miss of being. It

is the diamond's hardness that makes out part of the possibility of the diamond's beauty. It is the weight of the bird's body that gives efficacy to the lightness and sweep of its wing; and evangelical picturesqueness of character, like the magnificence of the Alps, or the loveliness of the Berkshire hills, comes from the stern, uncompromising texture into which its lines of grace and beauty are cut. "Thou desirest truth in the inward parts."

And there is no safety in treating this truth in the inward parts in any manner as though it were a plaything. This sense of truth, this appreciation of reality, will vary in its vigor with the degree of respect that we show to it. We cannot for any great length of time be one thing in the inward parts, and another and distinct thing in the acted life. Behavior draws lines within us, and it also rubs them out. We are inwardly changed by our own outward demeanor. An impure heart issues in impure thoughts. Yes; but also impure thoughts issue in impure hearts. Intellect creates thought, but thought turns round and creates intellect. The interior and the exterior are parents and children of each other. Deed expends power, but deed also makes power. To that degree and in that sense we are all of us daily climbing up and down the ladder rounds of our own actions, feelings, thoughts. So it is with this precious, unspeakably precious, nucleus of personal truthfulness, truth in the inward parts. We make it more by speaking the truth, doing, thinking and feeling the truth; we make it less by speaking, doing, thinking, and feeling that which is false. We are confessedly making a good deal of this matter of rectitude, straightlinedness, but it is the plumb-line dropped into us from above, and so must shape and direct all our aspirations toward God; and it is in the plumb-line from which we have to calculate the horizontal that shall determine our dealings with men. Truth is thus the core of piety, and it is the pith of charity. We do not say all of a man that we would like to be able to, when we say of him that he is true; but, in saying that, we say of him the first thing that needs to be said; we are saying that, without which, anything else that might be said would not count for much; and we are saying that which seems to set wide open all the gates in expectation and invitation of an indefinite much besides that is ready to come; like some point away out upon the high hills, from which a straight line can be drawn a million miles up into ether, with nothing to break or bend it; or drawn away a million miles into the west, with nothing to interrupt or crinkle it.

With so much of truth in the inward parts, we may well regard with distress anything which looks as though truth were at a discount in current esteem. Of course I understand that you men of affairs do business on the street on the square. You will not deny that you have your tricksters and your sharpers. But there is nothing in that to hinder the frank, general statement, that when you, as a man of business, make a promise, you keep it; and you make it with the deliberate purpose of keeping it. It is the necessity of the case. Without it, you would have to close your exchanges to-morrow. Without it, you would have no exchanges to close to-morrow. Honesty has to be the rule of business, as much as plumb-line has to be the rule of architecture; and for very much the same

reason that plumb-line has to be the rule of architecture—because everything would go to pieces if it were not. But, however it may be with you, my experience and observation is, that where necessity does not operate as a consideration, people cannot, as a very general rule, be counted on with assurance to do what they say they will do. Their promises are not built out of their vitals, nor woven from their heart-strings. They wabble. Their behavior is like the chirography of an amateur penman—hardly enough of it on the line to know what he was aiming at. I go to a bookseller and order a given book to be delivered at my house on or before a specified time. "Yes, it shall be there." Well, it is not there once out of ten times. So of the promises of a cabinet maker, a carpenter, and (I need hardly say) of a plumber. They are a lying lot. I do not mean by that, that they misstate with malice prepense; that they are consciously tricking me into a false expectation. I mean only that they lay no stress on their word; that to them there is no great difference between doing as they say they will do, and not doing as they say they will do. It was only a few days ago that I asked a trader if he would have a certain article delivered at my house at a specified day and hour. He said, "Yes." Of course he said, "Yes." I said to him, "Will you guarantee that it shall be there?" "No, I wouldn't want to guarantee it." Now, I don't know exactly what "guarantee" meant under those circumstances, and perhaps he did not; only it showed what, to him, a promise did not mean. It did not mean anything in particular, only that the article would be at my house sometime, but probably not at the time covenanted.

So it is with regard to the things that we hear and read. Any man is a fool who believes what is in the air, or absorbs what he peruses. People make statements, sweeping statements, without being able to verify them. The present unseemly quarrel between the prohibitionists and high-license men is a case in point. What is unqualifiedly stated as fact on one side, is as unqualifiedly denied on the other side. We do not assert that either lies; we only say that either one or the other (and perhaps both) has such a confused sense of truth as to be unable to distinguish between theory and fact, between what it would like to have truth, and what is truth; and that, of course, is upsetting and undermining, and generally demoralizing. It generates the half-unconscious suspicion that truth is a variable quantity, and that what is called truth is but a dignified term for conviction, stated with pungency and assurance. So of the fugitive literature spread before us from morning to morning. There is not a great deal of this in which we any of us put supreme confidence, either as relates to men or events; except, perhaps, marriages and deaths, and occurrences that have transpired so far from home that no one has any care about them either way. It appears that newspaper men are not, more than any other class of men, making it a prime consideration to state that which is true. They state categorically what they do not know to be fact. Fact and fiction, reality, surmise, conjecture, and imagination, are all agglomerated in one grand newspaperial hodge-podge. As one of our papers has itself recently tersely expressed it: "Everything is grist that

comes to the newspaper mill." All of this operates in a quiet, clandestine way, to relax distinctions, enervate appreciations, quench moral zest, and pluck truth from the inward parts.

It is very easy, however, to berate the shop-keepers, the plumbers, and the newspapers; but the worst feature of the case is, that they seem only just fairly representative of a certain disregard of distinction between what is true and candid and what is not, obtaining only too generally, and insinuating itself into circles and relations where it would appear least to be expected. Probably I am addressing no man or woman engaged, absorbed, in any philanthropic or Christian enterprise, but will confess that one of the greatest embarrassments the enterprise has to encounter is the bad faith and lying negligence of those who have covenanted to stand by it, but have been found wanting when the stress came, or dwindlingly disappeared as the novelty wore off. Now, it is perfectly easy to understand how a person can engage to do a thing, and find afterward that there were certain uncalculated elements that made it unwise for him to make the engagement; and in a frank way he can state the case and absolve himself from obligation. That is one matter. Ours is different in its whole animus. Now, one paragraph of illustration is better than a thousand of generality. Instance a Sunday-school teacher. A gentleman or lady agrees to take charge of a class. At the outset all moves easily and promptly. There is always a zest incident to a new work, even if it is hard work. But an element of monotony will eventually insinuate itself even into the best service. Even gospel machinery needs the constant lubrication of fresh impulse, and the fresh impulse is not always forthcoming. Sweet pertinacity is almost as rare as it is needful. And so, as the months go on, the tax is felt more heavily. The position becomes irksome. Irregularity in attendance ensues. The tenure becomes more and more feeble. It begins to be a question who teaches that class, or whether anybody does. The superintendent, one of the most perplexed functionaries of a Christian Church, and most imposed upon, begins to bestir himself to find a temporary substitute, to act till the old teacher comes back. The old teacher does not come back; the temporary substitute becomes a permanency; and so the school goes on. The teacher was under contract with the superintendent to teach that class, and the contract was binding till there was a mutual understanding to the contrary. He said what he would do, and he did not do it; he made a promise, and he did not keep it. He lied, he did; that is the short, crisp Saxon of it. He lost his interest, to be sure. So you buy a hundred dollars' worth of goods from your grocer. Having consumed your purchases, you naturally lose your interest in paying for them; but, unless he releases you from the obligation, or you have not the means to meet it, you are a knave unless you pay it, interest or no interest. A promise is a promise, whether made in a matter of groceries or Gospel. I cannot go to a man and promise to help him in an enterprise, and then do as I like about keeping my promise. A promise is as holy a thing as Mount Sinai, and as holy as the law that was given on it, and the Lord that came down in thunder and lightning

upon it. Quantities of granite at the underpinning are worth more than quantities of architectural finery at the tenth story. It is a great thing to pray and commune with the Lord Jesus Christ, but it is a greater thing to do as you say you will do. This going off from a Sunday-school class without bidding pupils or superintendent good-bye, seems a small matter to spend so much time upon, but it betrays a drought of truth in the inward parts; and, as every one knows who is engaged in that or any other kind of philanthropic or Christian enterprise in reliance upon promised co-operation, is only a sample of what is transpiring everywhere. There are not even so many professed Christians as we might suppose, who can be relied on to do as they say they will do, when it is not quite to their taste or convenience to do as they say they will do. Their word is not as good as their bond; and they proceed on principles which, if they were to apply them on the street, would cost them their seat in the New York Stock Exchange every day.

Now, my friends, I have said very little yet of what I had it in my mind to say when I began, but what remains must be in few words. It seems to me, really, that there is a good deal of disposition to construe Christianity as a device for becoming mellow and rosy at the skin without the expense of being sound at the core. There are doctrines which contain the true pith of the gospel scheme, but which can be held in that manner of heartless abandon and mechanical aridity that makes them contribute a good deal more to a man's damnation than to his redemption. In particular, I believe there are people all about among our churches who insist upon the doctrine of God's righteousness imputed to believers (stated in the 4th of Romans), but who, it would appear on cross-questioning, practically understand the doctrine to mean that a man can slip on the Lord's righteousness like a great overcoat, fitting him withal so snugly that not an angel nor even the Holy Ghost will have a suspicion of the putrefying carcass of fraud, lust and general iniquity wrapped up inside. Now, the more a man studies Latin and Greek, the more fully he appreciates the potencies of his own English vernacular, rich in nervous and sinewy Saxon. The farther he advances in the refinements of polite learning, and the higher he climbs up among the branching and bristling *ologies*, the more distinctly he comes to understand that there is no erudition (as certainly there is no genius) that can compete with good native sense. And, likéwise, the deeper we look into the great questions of inspiration, justification, probation, prayer, piety, *et id genus omne*, the more robust, it seems to me, must become our conviction that there is nothing yet quite equal to being sound. I do not mean sound in the faith, but sound in the inward parts—staunch and solid at the core. I believe tremendously in an orthodox creed; yet not with a tenth of the zeal and the passion with which I believe in an orthodox heart and an orthodox life. Doctrinal orthodoxy, inspired Scriptures, atoning blood, regenerating Holy Ghost, and all the rest of the divine redemptive machinery, are worth to us only just what they will fetch in the shape of the solid integrity of a complete manhood. If you like better to call it sanctification, why, then, call it sanctification. I do not care whether you

spell it in Latin and call it sanctification, or spell it in Greek and call it character. When we stand at the bar of judgment we shall have gotten past quibbling about definitions and words, and shall realize that there is nothing in the universe so terrific as facts. And, at that moment, creeds, systems, and schemes, will all of them shrivel into one awful question: Am I a man after God's own heart?

The Lord constrain you to be as frank with yourselves as I have been frank with you, and to take this presentation to your hearts as honestly as it has been honestly intended. I believe in prayer; but only an honest man can pray. I believe in divine forgiveness; but only a divine Man can forgive. I believe in the blood of Christ that cleanseth from all sin; but what the blood of Christ *can* do for me, does not help me till it has done it; and it has not done it if I am still tricky, false, avaricious, and lustful. O Lord, indeed Thou desirest truth in the inward parts! Let Thy Spirit come now and take this lesson, and apply it to our hearts; let it make us thorough, searching, hungry to know what is real; not less concerned about the beauties and elegancies of holiness, but most concerned to have expelled any worm that is gnawing at our hearts and spreading moral rottenness at the core, and so for us making the Gospel nugatory, the promises abortive; obstructing heavenly grace and thwarting Calvary. All of which we ask, in order to our eternal salvation, and the praise of Thine own Holy Name. Amen.

BLESSINGS MADE CURSES.

By P. S. Henson, D.D. (Baptist), Chicago.

I will curse your blessings.—Malachi ii., 2.

This is the text I propose to preach from this morning, but this evening I shall take a better one than that for my sermon. It is the counterpart of this, and while the text I propose to speak upon this morning is calculated to excite our alarm there is a text which is the counterpart of it, "I will turn the curse into a blessing." That is the other side, and although the language used in this is not encouraging, yet I do not doubt it will be profitable if prayerfully we meditate upon it. There are some things I want to say to you by way of preface and preparation. Whatever the gloomy, melancholy, miserable pessimist may think or say, there is more sunshine than shadow in this world; more of vitality than spirituality, more of beauty than deformity, and when the poet says that man was made to mourn, I meet the poet with a flat, prosaic denial. Man was made for no such thing. God fitted up this world wonderfully, beautifully, and has given us all things rationally to enjoy it. He is never so happy Himself as when He is making His creatures happy. He openeth His hand and satisfieth the desire of every living thing. God is not a wrathful Jupiter; He is not a bloody Moloch; He is not a malevolent Mephistopheles, taking savage satisfaction in marring every sense of beauty

and putting the jar of discord into every melody. We are accustomed to say in our time of disappointment and bereavement all that was bright has faded, and all that was sweet was made but to be lost when sweetest, as if the Lord looked on and when there was a scene of unusual enjoyment He steps in and sweeps out the enjoyment and spoils the joy. There are those who think that way about the Lord, but I do not so read His Word. There is but one way in which I can regard Him, and that is as a loving Father, and He wants His creatures to be happy. But there are some who will not be happy ; they will not allow the Lord to make them happy, and they will not allow any one else to be happy if they can hinder them. In the perversity of their self-will, and instigated apparently by the author of all evil, they have determined to be as miserable as ever they can and make others around them equally so. We have seen monsters of iniquity in society, and society has to set itself against them and shut them out, put them down and incarcerate them in stone walls, or by the hangman's hand send them to another world, because there is no such thing as living in safety with them in this. Even in the case of the anarchists now under sentence of death and awaiting execution, the demand for their execution is not made by any unfortunate riot, but by the calm, deliberate judgment and conviction of patriots, philanthropists, and Christians, who were solemnly persuaded that the only disposition that can be made of lives devoted to the destruction of the lives of others, and who have demonstrated their sincerity by their rapine and bloodshed, is to put an end to their lives. It is a stern, solemn decision, and yet is a proper decision. God does not willingly afflict ; He never takes a blessing away without bestowing a better one in its place, unless any of His blessings have been abused, and then, when His love has been trampled on, when in their headstrong wickedness His creatures turn against Him and abuse His blessings, then He puts a curse upon them. "I will curse your blessing." He puts a perpetual sting in the blessing, and it is a dreadful punishment, "because of the multitude of our blessings." "I will curse your blessing."

You remember how it was in Egypt. That which Egypt delighted in above everything was that grand old river that came rolling supposedly from the Mountains of the Moon, and by its flood covered with fertility the whole of that beautiful valley, and made Egypt the granary of the world. If there was anything Egypt delighted in it was the pellucid waters of the Nile, that made all the land gold with the harvest wherever its waters flowed, but when Egypt despised God's commands and refused to recognize God's authority as given by the hand of Moses, he swung around his rod over the land, and what a wonderful change it brought in that river. Lo, in the morning when they arose and looked, the river, whose waters were limpid the day before, ran red with blood ; all the fish in the river died, and the river stank. That which was their joy ; that which was their greatest blessing God turned to blood, and they loathed it and turned away from it in disgust and horror. God cursed their blessing. Let us consider some illustrations. Let us look for instance at what the world calls wealth,

goods. It seems to me that there is a solemn irony in that word "goods." What men call "goods" they do not mean the truth, things spiritual and things eternal, but they mean boxes, bales, and bundles of things kept in stores; things that perish with their use. Those are their goods. Far be it from me to disparage money or its equivalent, to disparage wealth; it is not a thing to be despised; it is a blessing for a man to have money if there is a right use of it. He can make the world brighter and better; he can make homes happier and hearts lighter; he can make the heart of the widow sing for joy and the orphan clap his hands and bless his benefactor. It is not a sin for man to toil for it, to plan for it, and yet though it be a blessing how easily God can blast it; how easily God can put a curse upon the blessing. Its possession ought, one would think, to give a man comfort, quiet and safety, and an easy, luxurious sort of time. We imagine that what is the matter with many of us is we are so miserably poor, and have to delve, and scrape, and scrimp, and save at every turn, and do not have the means to enjoy ourselves. We have a notion that what we want is money, like a hundred men we can think of. It ought to minister to content; it ought to surround one with every comfort, it ought to lift one out of the reach of carping care; it ought to take the ache out of the heart one would think, but it does not. How easily the Lord can plant thorns in the rich man's pathway; how easily He can make him more uncomfortable when rich than when poor, so that he shall look back regretfully to the time when he worked for $2 a day. How easy it is for the Lord to make the rich man's money a bountiful curse to him; how easily it enlarges his vulnerability. If I were in a country where insects abound I would want to be just as small as possible. The more surface a man has the better it is for the venomous things to sting, and so there is a sort of vulnerability and exposure a rich man has; he can get bit at so many points, he can be hurt in so many different directions; so many things have got to go just right, or there is all disquiet.

I was talking with a gentleman of Chester, Pa., and he said when I came to Chester I was a poor boy, and I had my evenings and slept the sleep of the just, but now there is not a fire bell rings in town but brings me out of bed. His life was spent in the midst of disquiet. Midas was rich; his touch, that transformed everything into gold, was the gift of the gods, but he found when he came to eat his dinner that also turned to gold. That was his curse. You remember the legend of the woman who promised to open the citadel to Rome if the soldiers would give her what they carried on their arms. They carried gold bracelets, and they also carried shields. She wanted the bracelets, but they heaped their shields upon her until she was crushed by the weight of them. So many a man is crushed with the weight of gold he has, which, like a belt around the body, drags him down to things which are a curse to him. A great many men in this town, and in others, and in country places, have been dragged down to ruin by their money, or, if they have not been, their families have. A man has come to be rich, and his children have been pampered, and have wanted the money to spend and spent it, or if they

did not spend it while the old man was alive they made short work of it after he was gone. They indulged their prodigality by spending lavishly the old man's savings, especially if the gains were ill-gotten. It frequently happens that this accumulated wealth is a curse, and whole families are dragged down by it; the house itself may become the theater of domestic quarrels, which would never have existed but for the money. I have been in a family where three sets of children by as many wives were waiting for the old man to die, glowering at each other, waiting like the vulture up in the tree for the soldier to die, or following like hungry sharks in the wake of a ship. If the old man has a mind to marry again, he may be sane or not, but he is hurried off to a lunatic asylum. It is a curse, which in a great many instances, sinks like poison into the flesh, and it is burned into the bones until the poor wretch dies. It all depends on God's blessing. Unless man's money be laid upon God's altar, and consecrated to God's use, and God's blessing be upon it, that blessing that maketh rich and endeth not in sorrow, he had better live and die as poor as the veriest laborer who daily toils for his bread. Look at his home, his domestic relations.

There is no sweeter blessing on earth than the encompassment of love. Blessed is the man that has a home, whose father and mother and sister and wife and child make a cordon of love all about him so that he is compassed with songs of joy and the melody of loving hearts. What is the use of money unless you have some one to enjoy it with you? What is the use of honor and the highest gift which man can bestow, if you have to stand upon the pinnacle of fame solitary and alone? Who cares for it? Blessed are the men who have such incumbrances; the clouds may lower, the darkness fall, the hail may rattle against the window frame, the powers of darkness shriek in the midnight air, but what does he care if he has love at home? Your home is your castle, and you are happy if you have love in it, but how easy it is to turn that blessing into a curse; a single act or utterance will do it. How many miserable homes there are. Just one prodigal son will spoil it; just one vicious habit, poisoning like a venomous reptile some member of the family; some stain of sin; some shadow of disgrace; some skeleton, and all the joy has gone and the home is desolate and dark. I tell you, brethren and sisters, God's blessing, and God being in your homes and in your domestic relationships is the one thing needful, for the Lord can make each one of us like a skeleton. What a thing it is to be endowed with all that splendid array of faculties which distinguish the human being from the brute. What a thing it is to have a memory. It can run away back along the past and gather up blessed memories as children gather flowers in their arms. What a thing it is to awake the past and sing those songs of joy over again; what a thing it is to go back to the scenes where every hill and vale tells of early days, and to call up the companions of youth and hold sweet converse with them again, and so live our lives over and multiply our days. What would you take for those pleasures garnered in your memory? Or take hope. Let her stretch her wings and soar away in the free air upwards to God's Heaven,

past the clouds, past the stars; what a thing it is; hope that raises mortals into the realms above. Or take reason, that splendid charger that champs the bit and is ready to run over the course. What a magnificent faculty it is to its possessor. And what a thing it is to have a good conscience. There is nothing on earth that gives such sweetness to life as a conscience void of offence toward God and man, and yet how easy it is for every one of those faculties to have a curse put upon it, and become an avenging Nemesis, that rakes up from the past, that digs from the graves of the past, memories like demons which were armed with stings which have never been taken from them; then hope ceases to be hope and changes the person into a frightened thing that fain would fly out of the gate even of death; conscience becomes the terror of the soul, and it is the curse of God on your blessing that makes men say would to God we were bereft of reason, and even of existence itself. What a blessing it is to live, and what would a man give for his life. What a thing it is to have the promise that we shall live forever. And yet, while some people delight to live, there lives a multitude to whom life is worthless, so that they fling themselves against the gates of the grave, and go down to the grave utterly unprepared.

And on the other side, in the other world, they awake to consciousness which they cannot be rid of. That thing which is to you a priceless boon becomes to them a curse; they try to die, but they can not do it; they pray for death, but can not have it. Or, take the blessings of the Gospel. None of us appreciate their inestimable cost, and who can value them aright? And yet this Gospel comes to be the savor of death unto death unless we obey God's laws, and follow Him in humble love. Without that the Gospel itself becomes the bitterness of the second death, which burns with quenchless fire, its fuel being the rays of the Son of Righteousness. Every song, every prayer, every tear, every means of grace is the savor of death unto death of all who reject the Gospel, and unless the means of grace are used aright, and God's free mercies are acccepted. The words of this text are addressed to the Jewish people as a nation, and this is my closing suggestion. The Lord said to them: "I will curse your blessings if you do not use them aright." Brethren, there is a warning here for our America. God has distinguished us above the Jews, and above any people on the face of the earth; He has furnished us with blessings such as no nation ever enjoyed since the world began, and among them the rights of men and liberty. If there is any one word that rings around this world it is that word "liberty," and the distinguishing feature about America is that it is the land of the free. Liberty! That is what brings men here at the rate of ten thousand a day to Castle Garden. Liberty is what they want; it is the boon men crave for the wide world over; it is the boon above all things. But I will tell you, my dear fellow-citizens, if we fail to honor God, if we fail to use our liberties aright, then God will curse this blessing, and instead of liberty we shall have anarchy, and we shall find the thing called liberty is not the sweet thing under which our harvests grow golden, but is the fierce cyclone which will sweep

over the land and make desolate whatever it strikes. In the midst of our wealth, then ; in our happy homes, in all your ways acknowledge Him as the author of your blessings, for God has said if you do not do so "I will curse your blessing, and cause My curse to rest upon you."

Expository Lectures

THE RAISING OF LAZARUS TO LIFE.

By Rev. Charles C. Starbuck (Congregational), Andover, Mass.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. V. 2. (*It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.*) V. 3. *Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.*—John xi., 1-41.

The sisters had heard how the healing mercy of the Saviour diffused itself, like the blessed beams of the sun, on all around, even on strangers and heathen. How then could they doubt that they, the chosen friends of Jesus, the family in whose happy circle of humble unquestioning love He was wont to refresh His spirit after the weariness of contending with Scribe and Pharisee, how could they doubt that they were destined to receive some still more signal manifestation of His love? And indeed, they were right, but not as they thought. They were first to learn that the friendship of Jesus secures no one from the heaviest affliction, if, indeed, it does not expose him to it the more.

In this undoubting confidence they dispatch a messenger with tidings of their brother's sickness. Observe the delicate way in which the message is expressed. They do not say: "Lord, our brother is sick," or, "Lord, Lazarus is sick," but, "Lord, he whom Thou lovest is sick." As much as to say, "Lord, this is a matter which concerns Thy happiness hardly less than ours." And so confident are they that this is the view which Jesus will take of it, that they deem the mere communication of the intelligence sufficient, and appear to think that it would imply an unworthy doubt of His affection, even to add a request. The message, they think, is request enough. (V. 4) "When Jesus heard that, He said, This sickness is not unto death, but to the glory of God, that the Son of God might be glorified thereby. (V. 5) Now Jesus loved Martha, and her sister, and Lazarus. (V. 6) When He heard therefore that he was sick, He abode two days still in the same place where He was. (V. 7) Then after that saith He to His disciples, Let us go into Judea again. (V. 8) His disciples say unto Him, Master, the Jews of late sought to stone Thee ; and goest Thou thither again? (V. 9) Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. (V. 10) But if a man walk in the night, he stumbleth, because there is no light in him."

Our Lord here announces the great truth which governed His life, and which should govern the life of every follower of His: the truth, namely, that God has a special work for each one of them to do, and that His providence watches over them with unremitting care until it is accomplished. This work He reveals in its successive stages by the successive openings and dispositions of His providence, guiding and cheering them in its accomplishment by the light of His presence, even as the sun guides and cheers men during the twelve hours of their daily labor. Even so our Blessed Lord and Pattern had a work committed to Him by His Father, which it was His delight to fulfil. When no important interests of that work required Him to expose Himself to the malice of the rulers, He prudently withdrew from their rage. But now when an illustrious opportunity offered of manifesting forth the glory of the Father dwelling in Him, it was not for Him to shrink. What before had been prudence, would now have been cowardice. Therefore He goes forth in unshaken tranquillity, because He goes as the providence of His Father leads Him. So is it for every one of us His disciples to guide himself. Natural prudence has its lawful place in our plans of conduct when it is not summoned to yield to any higher principle. But the way to do God's work does not always lie along this easy path. The voice of God in our hearts, conspiring with the voice of God in His providence, is sometimes found to impel us into a course from which mere prudence would hold us back. Then is our time of trial; whether we will, in timid selfishness, turn aside into paths of our own devising, to wander in ever increasing darkness, we know not whither, as they must ever wander who have not God to guide them, or whether we will boldly follow the pillar of His presence wherever it may lead us, though the waves stand by us on the right hand and on the left, to come out, as assuredly we shall, with a song of triumphant thanksgiving to Him who has stood by us in our hour of dread, and turned our peril into illustrious renown for us and for Himself. Even thus did our Lord go forward now, when the glory of His Father called Him to the performance of His final and crowning miracle, though at the end of the journey He discerned the Cross. For beyond the Cross He beheld the seat at the right hand of the Majesty on high.

He did not, however, set out on His journey without encountering still further objection on the part of His disciples. Remembering, as they did, the healing of the enturion's servant, and several similar miracles, they had not been surprised that their Master did not return to Bethany with the messenger sent by the sisters. Doubtless they supposed that by His distant word of might Lazarus was already healed. It was not His delay that occasioned them surprise, but that He should now propose returning to Judea after such a delay. (V. 11) "These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

Eager to catch at any reason for avoiding the dreaded journey: (V. 12) "Then said His disciples, Lord, if he sleep, he shall do well. (V. 13) How-

beit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. (V. 14) Then said Jesus unto them plainly, Lazarus is dead. (V. 15) And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. (V. 16) Then said Thomas, which is called Didymus, Let us also go that we may die with him. (V. 17) Then when Jesus came, He found that he had lain in the grave four days already."

Bethabara, whither He had withdrawn, was apparently a full day's journey, if not more from Bethany, and from the computation of time we shall see that Lazarus probably died before the messenger sent by the sisters had even reached the Saviour. We can imagine how deeply this must have added to the pangs of the sisters' bereavement. It may well be, as so often comes to pass when friends first fall sick, that they did not at first imagine danger, and therefore did not think to send word to the Saviour until indisposition changed into serious illness, and their fears were now aroused. If so, how bitter must have been their self-reproach, when, even before their messenger could reach the Divine Friend from whom they expected help, their brother expired! It is an unhappiness of our mortal ignorance, that the ravages of deadly disease are often indicated at first by signs so slight that we hardly think of applying remedies until remedies are in vain. But after the fatal issue this innocent inadvertence plants stings of unavailing regret and self-reproach, the most tormenting of the pains of bereavement. Had we but noticed the danger earlier, or had some means of relief been used which were not used, our friend might be with us still! Such rankling regrets may well have filled the breasts of the desolate sisters, as they sat in the house from which the pride and strength of the family had been borne forth to silence and the tomb. Why had they not earlier seen the danger, and sent to Him whose presence or even whose distant word might have raised their brother to health? Or if they had indeed done this, had not God dealt hardly with them, that while hundreds who had never shown any token of special regard for His Son had experienced His healing power, they, whose care and delight it had been to testify affection and honor to Him and to ease somewhat the hardness of His earthly lot, were left to see their brother, the cherished friend of the Great Teacher, attacked and hurried to his grave by rapid illness before even a petition for help could reach the absent Redeemer? Were they alone, who stood so near the Saviour, to have no share in His miraculous beneficence?

But their agony of feeling must have reached its climax, when the messenger returned, bringing the strange reply from Jesus, "This sickness is not unto death, but to the glory of God." To their apprehension this reply could mean nothing else than an assurance from Him whose word had hitherto been to them the utterance of infallible truth, that their brother should not die, but be miraculously restored to health. And this when their brother was already lying in his grave! Was it not enough for their affliction that their Friend was absent from them at a time when He might have saved them from this terrible bereavement, but must He beguile them with a mockery of comfort

by sending an assurance so sadly contradicted by the event? For so it must have appeared to them. I do not say that they gave way to these dishonoring thoughts of God or of Jesus ; I do not suppose they did. But the temptations arising from this strange behavior of the Lord must have grievously perplexed their faith, at a time when sorrow needed the full support of faith.

It is true they were not left without comforters, at least without those who essayed to comfort them. We read (v. 18) "Now Bethany is nigh unto Jerusalem, about fifteen furlongs off: (V. 19) And many of the Jews came to Martha and Mary to comfort them concerning their brother."

If we compare all the passages in which St. John speaks of "the Jews," we shall see reason, I think, to understand the expression here as denoting "the principal Jews." If we take it in this acceptation, it concurs with other indications in confirming the opinion that the sisters were above the common rank of life, as they were evidently also persons of some property. But it mattered little to them now whether they were surrounded by high or low, by rich or poor. Could the powerful of the earth unclose the gates of death, and give them back their brother?

While the sisters were sitting thus, stricken and disconsolate, comfortless in the midst of comforters, word was brought to Martha, who, less absorbed, even in her grief, than her sister, was probably so situated as to have first intelligence of anything occurring, that Jesus was coming. (V. 20) "Then Martha, as soon as she heard that Jesus was coming, went and met Him ; but Mary sat still in the house."

We observe here the same characteristics of the elder sister which exhibit themselves in the well known scene in Luke. Martha, in her eagerness to meet Jesus, hurries forth alone, neglecting even to make His arrival known to her sister. (V. 21) "Then said Martha unto Jesus, Lord, if Thou hadst been here my brother had not died."

Her first words express the reflection which added such poignancy to her and to her sister's grief. Their brother's death would have been in any event a grievous sorrow, but to have him die with help so near at hand! And the presence of Jesus, now, as she thought, too late, revived in Martha's soul the fresh sense of her loss, and forced from her this sad utterance of unavailing grief.

Yet not wholly unavailing, for a dim, faint hope remained in the sister's mind, a hope to which she dared give no distinct utterance. She barely ventures hesitatingly to hint it. (V. 22) "But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee."

But why does she not speak distinctly? We must recollect that before this our Lord is only recorded to have raised two from the dead, and Martha might well shrink from asking, or even hoping for so rare and wonderful a benefit. Besides, of the two hitherto recalled to life, one had but just expired, and one was on his way to the grave. But could she expect that Jesus would summon back life to a body already, as she supposed, given over to the process of natural decay? She does not do more than vaguely suggest it.

The first words of Jesus in reply gave little comfort. (V. 23) "Jesus

saith unto her, Thy brother shall rise again." To this she gave an almost impatient rejoinder. (V. 24) "Martha said unto Him, I know that he shall rise again in the resurrection at the last day."

Was that all the comfort she was to look for from her Lord? An assurance only of that distant reunion, which, in that twilight time, when life and immortality had not yet been brought to light, seemed far off indeed? Her words appear to imply, "Lord, have Thy nearest friends no other comfort than such as is vouchsafed to all?"

To her words: "I know that he shall rise again in the resurrection at the last day," Jesus makes that sublime reply, on which, as on a steadfast rock, the hopes of all His people have since reposed, when threatened by the King of Terrors. (V. 25) "Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: (V. 26) And whosoever liveth and believeth in Me, shall never die. Believest thou this?"

As if to say: "You believe that one day all the dead will rise? And do you know by whose power this stupendous miracle shall come to pass? Behold in Me the fountain of that life which shall one day stream forth to reanimate the countless nations of the dead. Do not fear then to entertain whatever hopes the benignant presence of the Prince of Life may bring."

Somewhat reassured Martha repeats her faith in terms more worthy of His divine dignity. (V. 27) "She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world."

With a gleam of comfort and hope in her mind, she now goes to summon her sister, who had been sitting meanwhile in silent grief, unconscious that her Lord was so near. (V. 28) "And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee."

We see from this that if Mary had not come with her sister to meet the Saviour, it was from no weak passiveness, which, indeed, it is an utterly erroneous view of her character that attributes to her. If she had not come to Jesus, it was simply that she did not know that He was at hand. So soon as she does know it, she is roused into activity. (V. 29) "As soon as she heard that, she arose quickly and came unto Him." When she hears of that dear presence, her only thought is to reach it. Wherever Jesus is, there she wishes to be, at His feet. But she had once been content tranquilly to sit there, listening to His words of heavenly wisdom; now, in the abandonment of utter sorrow. (V. 32) "Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died."

Her tender nature is too entirely overwhelmed by the weight of present sorrow to allow her to entertain even the faint hope that glimmers in her sister's mind. But yet, even in the depth of hopeless grief, it is sweet to her to lie at the feet of Jesus. (V. 30) "Now Jesus was not yet come into the town, but was in that place where Martha met Him. (V. 31) The Jews then which were with her in the house, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave, to weep there.

(V. 32.) When Jesus therefore saw her weeping, and the Jews weeping which came with her, He groaned in the spirit and was troubled."

Although He knows that through His word this sorrow shall soon be turned into joy, yet does it enter into His soul, nevertheless, calling out at once affectionate sympathy with the weeping sisters, and with their weeping friends, and also, as in the original the turn of expression implies, a sorrowful indignation, and momentary discouragement, under a sense of the o'ermastering weight of evil in the world, natural complicated with moral evil, and both with a deep background and abysm of spiritual apostasy, from which forces of disturbance are continually proceeding, eclipsing, and threatening sometimes to overpower, the benignant purpose of God. Although the Redeemer acquiesces in that wisdom of His Father which in the patience of its eternity allows this seeming interminableness of evil, yet when He reflects on all the mischief it has wrought and shall still work to the souls and bodies of men before its malignant power is finally abolished, what wonder that His inward repose is deeply troubled. As Keble says :

> " O'erwhelming thoughts of pain and grief
> Over His sinking spirit sweep :
> What boots it, gathering one lost leaf
> Out of yon sere and wither'd heap
> Where souls and bodies, hopes and joys,
> All that earth owns, and sin destroys,
> Under the spurning hoof are cast,
> Or tossing in th' autumnal blast."

(V. 34) "And said, Where have ye laid him? They say unto Him, Lord, come and see. (V. 35) Jesus wept. (V. 36) Then said the Jews, Behold how He loved him! (V. 37) And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

The recent healing of the blind man in Jerusalem is referred to as the most conspicuous instance of His healing power which had come within their notice. Of the two raisings from the dead in Galilee, they had probably had no very distinct report. (V. 38, *a*) "Jesus therefore again, groaning in Himself, cometh to the grave." The idle and curious remarks of the spectators, so far below the awful dignity of the great transaction, again stirred within Him a sorrowful indignation. (V. 38, *b*) "It was a cave, and a stone lay upon it." Rather "against" it. The character of the tomb, being such as was more especially appropriated to the sepulture of the wealthier classes, is another indication of the somewhat elevated position of the family of Lazarus. (V. 39) "Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days."

One of those fluctuations of feeling natural to weak faith, especially when discomposed by sorrow, had led Martha to distrust her new-found hopes, and fearing that all Jesus intended was merely to look once more upon the face of His friend, she represents that the corpse, so long after burial, was not in a

state to be seen. We are not, however, obliged to suppose her right in her surmise, for, as is finely remarked by Archbishop Trench, if even a heathen poet could imagine the body of a hero divinely guarded from decay that it might be preserved from the insults of the foe for honorable burial, much more may we suppose the body which was to be the subject of this wonderful miracle guarded against a decay which would have given to subsequent restoration something of a monstrous air. Jesus mildly rebuked her wavering faith : (V. 40) " Jesus saith unto her, said I not unto thee that, if thou wouldst believe, thou shouldst see the glory of God ? "

Martha then, recovering from her momentary despondency, withdraws her opposition. (V. 41) " Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. (V. 42) And I knew that Thou hearest Me always : but because of the people which stood by I said it, that they may believe that Thou hast sent Me."

Having rendered this public testimony, that His works were the works of God, and not the fruit of any evil magic, Jesus then, with that voice which shall one day awaken the slumberers in ten thousand tombs, calls now to the solitary slumberer in this. (V. 43) " And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. (V. 44) And he that was dead came forth, bound hand and foot with grave clothes ; and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go."

The mystery was solved. The trial and long perplexity of faith were at an end. The saying, " This sickness is not unto death, but to the glory of God," which once seemed but as a mockery of hope, now shed a flood of sunlight on the happy sisters, showing them the absolute truth and absolute goodness dwelling in Him, whom having always honored they now learned to regard with an unwavering love and trust, which should never afterward, even in the midst of deepest grief, permit desolateness to enter into the soul. No wonder that the fulness of Mary's heart, too great for words, should seek to pour itself out in the precious ointment which she shed forth in Simon's house upon the head of Him who had given back her brother.

Our Lord, in His early discourse in the synagogue of Nazareth, says : " Verily I say unto you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed, saving Naaman the Syrian." Even so the multitudes of bereaved ones that read this narrative might say, What does it profit us that Lazarus was given back to his sisters, when we know that upon our loved and lost the gates of death are irrevocably shut ? And yet has any bereaved one ever read this narrative, at least after the first sharpness of grief had subsided, without feeling that the dew of consolation distilled from it upon his own soul ? Why is this ? Because he recognizes in it not the caprice of partial

affection, but an illustrious and solemn exhibition for the benefit of all God's people, of the powerful love of Him who is the same yesterday and to-day and forever: who, though He does not, by continual interpositions, render null and meaningless the discipline of life, has yet given this great miracle, and its kindred ones, as pledges more convincing than words of the final deliverance which awaits all His redeemed.

The promise of a final deliverance from the power of death appeared faint comfort to Martha, living as yet under the shadowy light of the old economy. But now the vital presence of the risen Christ with His people, the crowning benefit of His completed work, gives to the promise, thy brother, thy sister, thy husband, thy wife, thy son, thy daughter, thy believing friend, shall rise again, a fulness of assurance which, in the hour of bereavement appears the only solid and steadfast thing in the shifting world.

Happy then the sisters, to whom their brother was given back to spend a few more days with them in the valley of tears. But happier they, and all Christ's people, in that the final and inevitable separation itself, which to Martha appeared so long, is now but as a dream in the night before the radiance streaming from the ascended Lord, who gives us to behold it as but a little while before all His redeemed people shall be gathered to Him and to each other in that perfected kingdom of bliss where tears shall be wiped from all faces, and death shall be swallowed up in victory.

But it is not only when the affliction which befalls us is precisely that of bereavement, that we may gather instruction and comfort from this narrative. The delay and apparent indifference of Jesus to the affliction of His friends; the promise made which appeared so strangely belied by events, but was afterward fulfilled in such glorious fulness; these things, these reveal the way in which God is wont to deal with His people still. Plans brought to nought which every disposition of Providence had encouraged us to form; hopes disappointed on which the whole significance of life appeared to hang; promises of divine guidance and help made seemingly to lure into a confidence that afterward turn into bitter confusion of purpose and prospect: such are some of the means whereby God disciplines His people to wait on Him in unquestioning trust amid the darkness which to all eternity must necessarily veil to finite intelligence the mighty purposes of the Infinite One, and which still more must cover His counsels in this contracted span of our mortal life. But not more surely was the grief of the sisters made the occasion of a higher joy, and their perplexity the ground of a deeper faith, which it would have been strange if anything could greatly shake thereafter, than it is certain that all these apparent cross-purposes of Providence stand ready at the last, if we do not bar their results by a refusal of confidence, to issue into light and comfort, a light, it may be, not so strong as wholly to explain them, but strong enough to warrant us, on the ground of our own experience, in addressing all perplexed souls in the words of the Psalmist: "Wait on the Lord, be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

The Pulpit Treasury

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The Cardinal Sin of Society.—What else can it be than the habitual use of alcholic drink which causes four fifths of all the poverty and crime in civilized nations? If this giant of iniquity were slain, how many barriers to improvement in various lines would be removed, and what a comparatively free course would the Gospel have for its march to victory.

The Preacher's First Aim should be this: The presentation of God's Word in such a manner as to enlighten the mind, rouse the conscience and win the heart for Jesus. All his scholarship, all his talents, all his tact and efforts should be devoted to this end. He may win the applause of men by his eloquence as he descants on speculative themes, and he may gather many curious enquirers to listen to his pulpit novelties, but if the truth of God's Word is not preached with the demonstration of the Spirit and with power, he will labor in vain, spend his strength for naught, souls will remain unsaved and God will not be glorified.

The Instinct of the Saints.—This is wonderfully shown in finding the Saviour in texts and passages of the inspired Word where the scholarship of critics can find nothing but musty words and dry details. But the child draws sincere milk from the loving Christly breast, and the hungry soul is made fat as it satisfies its longings on the bread which came down from Heaven. This instinct of the child of God finding its gratification where reason and learning can discover no celestial nutriment, is one way by which God demonstrates the folly of human wisdom, and the revelation which He makes to His own babes.

Tongues Fired by the Holy Spirit.—From these proceed the eloquence that will enlighten the ignorant and persuade men to be reconciled to God. "The tongue is a very small member," but when it is the organ that voices the thoughts of a heart burning with love to Jesus and to the souls of men, it possesses more than seraphic power. It flames with heavenly brilliancy, is charged with celestial fire and wields the omnipotence of God. When the pulpit is filled with men whose tongues are thus fired, this world will soon be turned upside down.

Muscular Christianity.—This, in the sense in which it is commonly used, does not seem to be the Christianity of the Bible. Christianity in all its laws favors the development of the whole man—body, soul and spirit. Its laws are hygienic in the highest degree, and if obeyed, man's physical frame in every part would be benefited, invigorated, and make progress toward the perfection of his pristine state. But with the exercise of muscle as a physical force in the accomplishment of its benign and holy purposes, Christianity is not allied. Physical force forms no part of its constituent elements and has

no share in any consistent plans adopted for its propagation. The scourge, the thumb-screw, the prison, the axe, the stake never were instrumental in turning a soul to the religion of Jesus. Jesus discards physical force from the agencies He employs for the dissemination of His truth. "The weapons of our warfare are not carnal, but mighty through God."

Good Nature.—We sometimes hear this phrase used to designate a mawkish sentimentality which is not worthy of praise. It may be a very pleasant characteristic in any individual, but like all good things it can be abused and misused, and degenerate into a quality that detracts from a perfect character and robs its possessor of that stalwart type of humanity which, while it presents a pleasant face, a kindly hand and a lovable disposition, avoids frowning upon wrong and lets the guilty escape. This type of good nature is a blemish to its possessor. It is not beneficial to society, and it is not in accordance with the will of Him who, while He has all the other characteristics of Infinite Love, has this, also, that He "will by no means clear the guilty."

Summer Resorts.—These seem indispensable for the relaxation of overtaxed humanity. Whether on the mountains, in rural retreats or by the sea, they are sweet refreshing resting places where the wearied mind and body can recuperate, by indulging in longer hours of balmy sleep, in brief seasons of innocent recreation and in the hilarity and play of social converse.

But even these resting places from mental and physical toil are not gardens of innocence—Edens without the serpent. Satan has made them his camping ground where he has introduced his devices for entrapping the unwary, enticing the professor from the paths of rectitude and holding a carnival for ruining souls. The race course, the gambling hell and the drinking saloon are to be found in the largest and often the most desirable of these resorts. Hence the necessity for Christians to be especially on their guard, when visiting these places, lest they be enticed from their steadfastness, disgrace their profession and be a stumbling block in the way of the conversion of sinners. Hence also the necessity for the exercise of Christian influence for the abatement and total abolition of every species of brazen-faced iniquity. These places where our sons and daughters resort for pleasure and rest and an increase of health should not be permitted to be hot-beds of iniquity. Surely there should be a united Christian effort made for their purification.

Focus the Light.—The preacher is the messenger of Him who is the Light of the world. He has to use the light he has derived from Him for the overthrow of darkness and the extinction of evil. When the preacher's special aim is the extinction of some evil, he must focus the light *upon* that evil General diffusion of gospel light will avail but little for such a purpose. The evil itself, in its enormity, will not be thus revealed. The conscience of society will not thus be enlightened and aroused. There must be a concentration of the heavenly light, as through a burning glass, upon the evil, and then that light will awaken the sensibilities, stir the conscience to its depth and burn its way to the very quick of the soul. *Focus the light.*

Blood Money.—How else can that revenue be properly named which accrues from government taxation of those who manufacture and sell whatever, when habitually used, saps the foundations of health, pauperizes the individual, engenders crime, destroys morality and opens untimely graves? It is not within the province of man to estimate how much of the chastisement which is inflicted upon a Christian nation is caused by such an unholy alliance between its government and these traffickers in the bodies and souls of men, but we may rest assured that the God of nations will not permit such an arrangement to pass with impunity.

THE UNIVERSITY AVENUE METHODIST EPISCOPAL CHURCH, SYRACUSE, N. Y.

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NOTED PREACHERS

Charles N. Sims, LL.D.

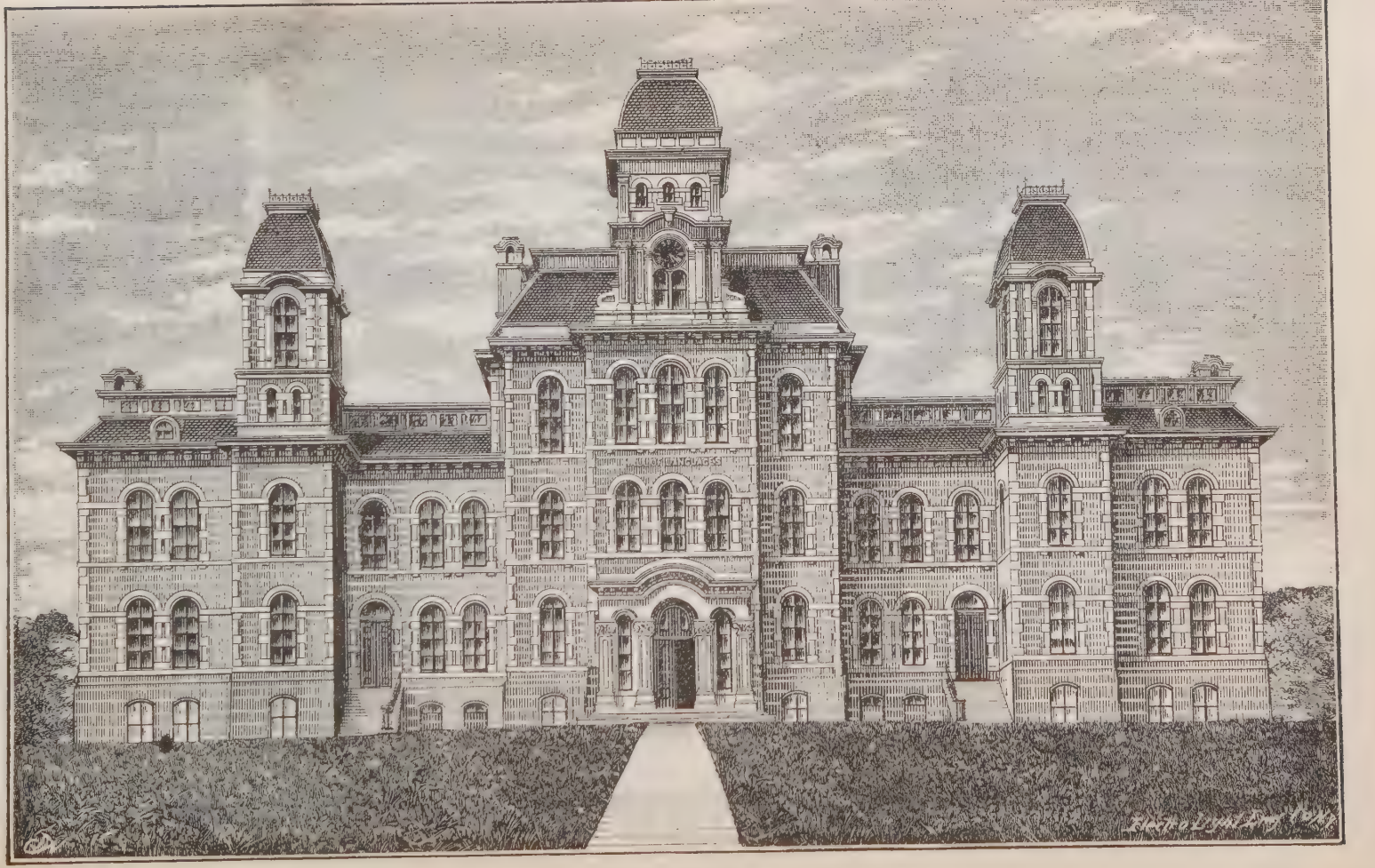
Charles N. Sims, the subject of this sketch, was born near Fairfield, in Union County, Indiana, on the 18th of May, 1835. His father was a farmer, and the boyhood of the future Chancellor, like that of so many of our prominent educators, was spent in tilling the soil. Here, as on most American farms, hard work was the rule and play the exception, for boy as well as for man; and here, doubtless, were acquired that perseverance and that power of ready adaptation to circumstances that have contributed so largely to Dr. Sims's success in his later life. He remained on the farm until his nineteenth year, pursuing rigidly the curriculum laid down by circumstances and by a discreet father. In addition to the required studies of this curriculum, already hinted at, there was an elective of from four to eight months' instruction in the district school from his seventh to his seventeenth year. On reaching the latter age he became a tutor, so to speak, in this university of the people, and wielded the spelling-book, if not the birch, in district school-houses near his home for three successive winters, meantime warding off dyspepsia and the thousand ills to which our city youth are heir by an increasingly severe course in the summer school on the farm.

At the age of nineteen he entered the preparatory department of Indiana Asbury University, where he studied, with some interruptions, during the next five years, and from which he was graduated with the degree of A.B. in 1859. During his entire preparatory and collegiate course he worked his own way, doing chores, teaching during vacations, and performing any honest labor that would help him along in the struggle, thus more positively stamping upon his character those qualities which he had begun to acquire on the farm.

Before entering the preparatory school, the young farmer had fully decided to give his life to the work of the ministry. Accordingly, during the latter part of his college course, he entered upon the system of preliminary study required for admission to the regular ministry of the Methodist Episcopal Church, and in September, 1859, was admitted and joined the North Indiana Conference. Providence, however, seemed to destine him for a teacher. A man was needed to take charge of the Conference Academy at Thorntown, Indiana, and in looking over the available candidates the bishop found none so well qualified as the young graduate of Asbury. He was accordingly appointed principal of the Thorntown Academy, an office which he successfully filled during the next three years.

In 1862 he was transferred fron Thorntown to a broader field, being appointed by the bishop to the presidency of the Valparaiso, Indiana, Male and Female College. While holding this position, Prof. Sims succeeded in erecting the large college building which is to-day so prominent a feature in the town of Valparaiso. Thus early in his career (he was but twenty-seven when he went to Valparaiso) he began the work of *building up* educational institutions—a work that has proved to be the crowning glory of his later life.

He remained at Valparaiso for three years, developing the school not only in material ways, but intellectually and spiritually as well. Both here and at Thorntown he was greatly aided in his work by the gentle woman whom he took to wife during his Senior year in college, by name, Miss Eliza A. Foster, of Warren County, Indiana. Their married life has been an exceptionally happy one, and the lady in the case has contributed not a little to the later success of the man of her choice. Of this marriage three children, all daughters, are now living: Mary, wife of Prof. Parker of Syracuse University; Stella, wife of Rev. Mr. Hemmenway of the Indianapolis Conference; and Lida,



HALL OF LANGUAGES—SYRACUSE UNIVERSITY.

now a member of the Freshman class at Syracuse. One son lived to an age sufficient to give great promise of future honor and usefulness, when his death cast over the lives of his parents the darkest shadow, perhaps, that they have ever known.

In 1865, after putting the Valparaiso school into good and promising condition, Prof. Sims decided that he ought no longer to withhold himself from the direct administration of the office to which he had long felt divinely called. He therefore resigned the presidency of the young college and was appointed by the bishop to serve the charge at Richmond, Indiana. Here he remained during the two years which at that time constituted the regular Methodist time limit. His work at Richmond was signally blessed of God, no less than four hundred persons joining the Church on profession of faith during his ministry there. After leaving Richmond the young teacher-pastor was appointed, successively, to charges at Wabash, Evansville, and Indianapolis, Indiana. In each of these towns he manifested the same energetic spirit that had marked him at Thorntown and Valparaiso. Fine church buildings at Evansville (Trinity) and Indianapolis (Meridian St.) stand today as monuments of his material work in those cities. Meanwhile the Indiana Asbury University had honored its graduate and had recognized both his abilities and his promise of greater success by making him a trustee two years after his graduation.

At the close of his pastorate at Indianapolis, the career of the future Chancellor was again directly moulded by Providence through the church officials. In 1870, while the problem of reconstruction was as yet unsolved, it was thought by Bishop Ames to be desirable that a few strong men should be transferred from distant conferences to points along the border-line between North and South, in order that, being free from the local prejudice and personal feeling that had arisen in Church circles during the war, they might aid, especially, in bringing about a union of discordant elements and in leading back Methodism in those districts to its old-time unity and strength. Accordingly, Dr. Sims (for he was made a Doctor in 1871 by his Alma Mater) was transferred by Bishop Ames to the pastorate of the Madison Avenue M. E. Church at Baltimore, Maryland, where he remained during the three following years.

From Baltimore he was called to St. Paul's Church at Newark, New Jersey, and thence, successively, to Simpson and Summerfield churches in Brooklyn, New York. In each of these charges except the last he remained during the full time limit of three years. During all of these eastern pastorates, Dr. Sims continued to achieve that success of which his early life gave promise. His work was everywhere marked by great energy, zeal, and loyalty to the interests of his people; so that he rapidly acquired among eastern Methodists the same reputation for *building up* that he had gained in Indiana. The consequence was that when, in 1880, the Syracuse University found itself without a Chancellor, through the election of Chancellor Haven to the bishopric, the attention of the trustees and friends of that institution was directed to the Brooklyn pastor. Correspondence ensued, and in November, 1880, Dr. Sims was elected Chancellor, which office he assumed in April, 1881, after resigning his Brooklyn pastorate.

The history of the university and its growth during the past six years fully prove the wisdom of the trustees' choice. When Dr. Sims became Chancellor the annual expenditures of the institution exceeded its annual income by about twenty-two thousand dollars. Since 1881 the funds of the institution have been increased by more than half a million dollars, while the annual deficiency has been practically wiped out. Many new departments have been added and manned, new buildings have been erected, very material additions have been made to the various museums and to the apparatus of the different colleges, the grounds and buildings have been beautified, while the requirements for admission and the general scholarship of the University have been materially advanced.

In short, the institution has been placed upon a thorough financial basis, and, in the advantages offered and the number of students in attendance, has been placed among the ten most prominent universities and colleges in America. In addition to the financial growth already mentioned, many pledges for future gifts of large amounts have been secured, numerous scholarships have been founded, etc., etc. How much of all this remarkable progress has been due to the prayers, the hearty, hopeful faith, and the indefatigable work of Chancellor Sims can be fully realized only by those who have been intimately associated with him in his labors. For example, while working up an interest in the University and its endowment within the limits of the Northern New York Conference, in the spring of 1882, he delivered fifteen addresses a week for six consecutive weeks, and visited almost every charge in the Conference. The result of this work is seen in the fact that this conference has led the others of the Empire State by already substantially completing the forty thousand dollar endowment of a chair such as has been pledged by each of the six patronizing conferences. Since 1881, Chancellor Sims has visited nearly every important charge in the State of New York.

As yet in the full vigor of his maturer manhood, he feels that his work for the University is but just begun. The days of severest struggle in its behalf, he justly feels, have passed and the future opens most auspiciously. One of the elder bishops of the M. E. Church said to Dr. Sims when he was debating with himself the question of going to Syracuse: "Build up Syracuse University and you will become immortal." The bishop's prophecy is being fulfilled.

Politically, Dr. Sims has been frequently honored by both Church and State. In 1860 the Ohio Wesleyan University conferred upon him the honorary degree of A.M., and in 1882 Indiana Asbury added to his name an LL.D. In 1880 he was elected as a reserve delegate to the General Conference from the New York East Conference, and in 1884 he was made a member of the General Conference by the Central New York Conference and led the delegation from that body. At the centennial conference of Methodism in Baltimore, in the winter of 1884, he was present as a delegate and a prominent speaker. He has also been brought prominently before the public by his efforts in connection with the dedication of churches and the raising of church debts. To this work he is constantly called, and his labors extend over wide fields. Up to date he has helped to dedicate nearly two hundred churches. In every case he has succeeded in raising all the money called for, and in nearly every case has raised the full amount of the church debt.

In the winter of 1882 Dr. Sims was appointed by the Legislature of the State of New York a member of a commission to inquire into the condition of the Onondaga Indians, and was made president of the commission at its sessions. In the following year he was appointed by the Governor of New York as a commissioner to negotiate a new treaty with the Onondagas, a task which he successfully performed.

Throughout his career he has been a frequent contributor to the public press, and has also added to our more permanent literature, a life of the Rev. T. M. Eddy, D D., published by Nelson & Phillips in 1879. Although he has devoted himself more to general than to narrow lines of scholarship, he has made a speciality of English literature (his college department), and is exceptionally familiar with our standard authors, quoting from many of them at random and very voluminously. His interest in this branch was doubtless stimulated by a trip to Europe in which he indulged himself during the year 1875, and upon which he visited very many of the literary shrines of the mother country.

Portly and substantial in figure and simple in dress and manners, Dr. Sims has the faculty of making warm friends and admirers wherever he goes. He is of a sanguine temperament, almost always hopeful, always seeks for the bright side of every question or situation, and ever has a cheery word for all. Although he meets yearly—thousands of strangers, he very

rarely forgets either a face or a name. Indeed, to this rare faculty he doubtless owes much of his success. People *do* like to be recognized and Chancellor Sims recognizes this fact. He has a limitless stock of good stories with never a shade of impropriety about them, and he tells them in a manner that makes him the cheeriest, as he is the most generous of hosts. Taken all in all, he is a good specimen of what may be produced by adding to the energy and alertness of the West the mellowing influences that come from association with the more conservative East.

LEADING THOUGHTS OF SERMONS

Honoring Small Fidelities.

By John L. Withrow, D.D. (Presbyterian), Chicago.

He that is faithful in that which is least, is faithful also in much.—Luke xvi., 10.

Many careless interpreters of this passage accept it as a statement that if a man can be relied on in small things he can also be relied on in large things. Christ made no such false assertion. It was not true that a person who could be trusted for the faithful performance of small duties can always be relied upon in matters of greater moment. The question of capacity had much to do with this. Many a person who is able to teach one pupil could not teach a school. Sometimes in military life a man makes a most excellent colonel, but fails utterly when advanced to the rank of general and placed in command of an army. As a regimental commander he could be trusted, but he was not competent to lead an army to victory. Hundreds of such illustrations could be drawn, showing that the shoemaker should not go beyond his last. It is not true that he who is safe in an humble place could be trusted to fill a high place. Christ did not say that. Those words meant that Christ put honor on small fidelities. Fidelity was a high mark of character. When we saw men and women whose conscientiousness did not permit them to swerve to one side or the other in their fulfilment of a trust, we saw men and women who were faithful. No matter how small the trust, if they were faithful they were faithful in much. A man might be competent to fill high positions and yet be unscrupulous. There had been traitors in the top story of official distinction since the world began. If we found a man in this flighty, uncertain world who would hold conscientiously what was given him to hold, we found a true man. Christ took it for granted that all right-minded men would condemn a man who was faithless to his trust, and so He said nothing about that. The trustees of an institution who sacredly held it to the policy which its founder intended it should follow were the kind of men who were honored. Every intelligent person knew that in the old country there were many institutions to illustrate this, whose trustees for hundreds of years kept them straight in the line marked out for them by their founders. Sometimes a man left a fund to be used in having a bell rung every year on the anniversary of his death. Long years elapsed; the man was forgotten and nobody cared whether he had ever lived or not, yet the bell continued to ring. It was the man's direction before he died that the fund should be applied to this use, and it did not matter that a hundred years had elapsed since then; it would be so applied to the end. Suppose that away back in the time before chemistry was discovered a rich alchemist founded an institution to be devoted to alchemy. He endowed it liberally and then died. Years after, when the inquirer was informed that the institution was a college of alchemy he would be surprised and inform the managers that the old notion of alchemy was dead long ago and chemistry had taken its place. He asked why the institution was not devoted to something else that would be of some use to the world,

but the managers would say, if they were conscientious men, that not a sixpence of that fund should be devoted to anything else. It had been put in their hands for a special purpose and it should be devoted to that purpose alone. Perhaps alchemy was an exploded notion, but that was not their affair. They were carrying out a solemn trust in applying that fund as directed. They were upright men and kept their promises.

Christ meant to say that if we stood faithfully by a small trust we were doing a big thing. It was because that men didn't know that filling a little place properly was a big thing that these words of Christ were called to notice. There was as much honor in filling a small place as a large one. It was uncertain whether one out of every ten of the recent army of graduates would ever fill conspicuous places in the world, but they could verify the truth of the Saviour's words. In effect Christ said that the man who was faithful in a little thing was doing a big thing; that is, he was "faithful also in much." It was a big thing to fill a small place full. It was too often the case that a young man just entering the ministry was dissatisfied with his lot. He was not content with an humble position at the beginning, but wanted to climb to the top of the ladder at once, instead of filling a small place so full that it would run over and swim him into a bigger place.

Another thought suggested by the text was the importance of the small giver in the eyes of Jesus. How many men and women got mean as they got rich—and especially women! A little property well used and carefully devoted did the good work. If you were faithful in using that little, you would be faithful also in much. The question was sometimes asked in all seriousness: "How much intelligence must a person have in order to become a Christian?" There were people who said that a heathen could not be saved unless he knew Christ as Mary's Son. They contended that a man must know Jesus Christ or he could not be converted. But every heathen that would use the little light he had to the best advantage would be doing all that the Lord asked. All we had to do was to be faithful to the light and conviction we had, and that would be enough.

Flesh and Spirit.

By Rev. Isaac Errett, LL.D. (Disciple), Cincinnati, O.

For he that soweth to his flesh shall of the flesh reap corruption.—Gal. vi., 8.

Man's nature is compound. He is an *animal*—a being of flesh, with animal appetites, passions, instincts and forces—with a physical organization adapted to the wants and uses of his earth-life. He is also a *spirit*, made in the image of God, with faculties and aspirations that fit him for fellowship with God and association with the spiritual universe.

In unfallen man these natures were harmonious—the flesh being in subordination to the spirit, and every animal function being performed under the direction of the enlightened and sovereign spirit. Even the intellectual powers were in subjection to moral and spiritual forces.

The fall of man involved the losing of no faculty or power, animal or spiritual, but caused disorder in the whole man—the spiritual nature being dethroned, and the passions that were made to serve usurped the ruling power, while the spirit became enslaved to the flesh. This results in conflict between the flesh and the spirit. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." (Gal. v. 17.)

In Rom. vii. we have a vivid description of this conflict, and a demonstration of the helplessness of man to work out a true destiny, unless by the intervention of God's saving power.

In our text the Apostle Paul recognizes the flesh and spirit as, under the existing state of things, at war with each other. Drawing his illustration from agricultural life, he represents the flesh and spirit as two different soils, and the aims and actions of life as seed-sowing. There is such a thing as "sowing into the flesh"—that is, living under the inspiration of fleshly motives, and seeking the gratification of fleshly desires as the great aim of life. There is also such a thing as "sow-

ing into the spirit"—that is, cultivating the spiritual nature, and seeking the attainment of spiritual ends. And as every seed produces after its kind, so this carnal seed-sowing will result in a corresponding harvest—a destiny in harmony with the life that has been lived. "They that sow into the flesh shall from the flesh reap corruption; they that sow into the spirit shall from the spirit reap life everlasting."

We limit our investigation to one phase of the subject, namely, sowing into the spirit.

I. We sow into the spirit when, with full purpose of heart, we accept the Gospel of the grace of God. The reason of this is obvious. The Gospel is arranged with special reference to man's disordered condition. Its appeal is to the spirit, not to the flesh. Its design is to come to the rescue of the captive spirit—to impart grace and truth, and fill it with the inspirations of redeeming love, that it may thus, by God's interposing grace, be lifted again into its proper supremacy. "The law of the spirit of life in Christ Jesus makes it free from the law of sin and death." By an intelligent, sincere, and hearty acceptance of the Gospel, the spirit receives the power of God unto its salvation. This is, therefore, the first step toward its restoration to its proper sovereignty.

II. We sow into the spirit when, in the Church of Christ, we submit to that education of the spirit in knowledge, goodness, righteousness, and truth which it is the design of the Church to impart. The aim of the Church is the education and training of the emancipated spirit in all spiritual graces. It is the Divinely appointed means—through instruction, fellowship, ordinances, and spiritual activities—for the development of the spiritual nature into strength, symmetry, and godlikeness.

III. We sow into the spirit when, being thus prepared and equipped, we go out to active employment in the service of the Lord Jesus Christ. In the spiritual, as in the physical nature, every faculty and force is strengthened by *exercise*. Hence we read, "Let us not be weary in *well-doing*, for in due season we shall *reap*, if we faint not." Well-doing is, therefore, the *sowing*. "As we have opportunity, let us *do good* unto all." Every spiritual affection and aspiration is thus brought into full play by *exercise*.

"Whatsoever a man soweth, that shall he also reap." Destiny will correspond with character. The harvest will correspond with the seed-sowing. By an everlasting and inexorable law, forever operative in the spiritual universe, like produces like, and destiny will be but the ripe fruit of the life we live here. If we sow into the flesh, we shall out of the flesh reap corruption; if we sow into the spirit, we shall out of the spirit reap life everlasting.

Evils of Indecision.

By Wm. Taylor, D.D., L.L.D., New York.

How long halt ye between two opinions?—I. Kings xviii., 21.

I. One of the evils of indecision lies in the self-deception which it fosters. It is apparently holding itself in suspense, while really it is already on one side. An English authoress has said: "Men often sin, not so much because they choose, as because they don't choose. The actions which, on looking back upon our lives, we see most reason to deplore, are those in which, instead of manfully facing the conflicting claims of duty and inclination or interest, we have suffered ourselves to pause in indecision, thinking that we were standing still, while in point of fact, the current of evil, so much stronger always than that of good, was bearing us to a point from which there was no retreat." Thus it is also, alas! too often with the undecided man and his salvation. He imagines that no harm can come of mere indecision, while, in fact, the force of fashion, or interest, or inclination is bearing him away all the while, and when he awakes to the danger, he may be too late to secure his deliverance.

II. Another of these evils is the misery attendant on this state of mind. We often say that "anything is better than suspense;" and if a doubter on religious matters is honest, he must be the most unhappy of men, because of the immense impor-

reaped down your fields, which you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." (James v., 1–4.)

IV. God says : "I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless." (Mal. iii., 5.) These words ought to have great weight with all who accept the Bible as a revelation from God.

V. The proper treatment of employees is indicated in these words : "Masters, give unto your servants that which is just and equal ; knowing that ye also have a Master in Heaven." (Col. iv., 1.) If employers would only obey this injunction there would doubtless be little cause for industrial friction.

VI. The Bible is equally clear and emphatic in its teachings concerning the duties of the employed to their employers. Hirelings are repeatedly commanded to be respectful, obedient, and faithful in the performance of the service required of them. Take, for instance, Paul's advice to Titus : "Exort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but showing all good fidelity." (Titus ii., 9. 10.)

VII. The proper spirit that should exist between workingmen and their employers is shown in the case of Boaz. "And, behold, Boaz came from Bethlehem, and said unto the reapers, the Lord be with you. And they answered him, the Lord bless thee." (Ruth ii., 4.) It is this fraternal feeling between the rich and the poor that must take the place of that morbid irritability now existing between labor and capital.

THE SEEN AND THE UNSEEN.*

By Samuel Vincent, D.D.†

The Christ is risen again. He appears to His disciples. Instantly, their hearts, lately plunged in sorrow, with joy recognize His look, the tone of His voice, the noise of His footsteps; what words cannot describe, but things about which the heart could not be deceived.

Thomas alone opposed his reasoning to these irresistible conclusions of the soul. It is indeed the face of Jesus, it is His voice, it is His entire person; but Jesus is buried, and the dead never come back. Jesus was not disturbed by this disciple. He condescended to his feebleness, and He commanded him to put his fingers in the open wounds which the instruments of torture had left in His body. Thomas, who had not believed his heart, now believed his eyes. Jesus contented Himself with addressing him these words of deep import : "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

In a word, the event was of such a nature, that the Christian, though resting upon it his most precious hopes, is still obliged to believe, without seeing. But, it is not the only truth which humanity is compelled thus to believe. There are certain other truths, alike grave, alike important, alike sublime, alike human, alike divine, and in comparison with which, all others become trifling, and weighed with which, you might say of them, that they were the truth. They are not seen, and yet, no less truths.

Our age needs that I say this: for it prides itself on being certain of things, and on believing nothing which cannot be seen. A single truth that it believes without seeing it, demolishes the whole system of materialism, which has wrought such havoc among us. Fortunately, there

* Translated from the French by J. E. Rankin, D.D.

† Samuel Vincent may be called the John Foster among French thinkers.

is not a single one alone; there are many of them and very beautiful ones too.

What do you believe, in order to see? What is the extent of the circle, that your physical experience and your senses prescribe to your entrance?

Through your senses, limited to themselves, you know colors, the forms of objects, their shape, their hardness, their softness, whether they are hot or cold, dry or moist; you know light and darkness, odors, taste, things agreeable or disagreeable; as life or external causes bring your body under the influence of necessities which you experience, pleasures you enjoy, or griefs which you suffer. Really, you see, you perceive nothing beyond this.

If you add to these sensations, through the power of induction which belongs to your mind, then the circle takes in larger dimensions. Isolated phenomena group themselves together, properties of bodies disclose themselves, and the laws of nature are in part revealed. You associate events with each other; you expect their return; you learn to distinguish what pleases from what displeases you; to augment your joy, and to lessen your sorrows. You know better the world which surrounds you, and your place in it. You feel the power of the most infallible of all analogies; that like the rest of God's creatures you must pass out of this world through death and the dissolution of the body.

This is the horizon of things visible. This is all that the senses can lay hold of; and yet, I have comprised ideas which your senses never apprehend, and without which your senses would be of no value as the source of knowledge. It is impossible to explain sensations, or to derive from them the conception of space, of time, of cause and effect. They have another origin; one might call them a revelation from Heaven; for they spring not from the earth. And they, in their turn, reveal to us nature herself in her combinations, her phenomena, her laws. It is through these that our senses speak an intelligible language; that experience teaches us to apprehend anything, and that nature exists for us at all; but no one has ever seen them, no one ever will see them.

Here, then, all that we can know springs from things not seen. And, moreover, in order that our senses may show us anything, it is necessary that there be behind them something which is not they.

But, is there nothing else left to humanity only to believe? In belief is humanity, everything, or at least all that can ennoble it.

I set down in the first rank of things that must be believed, without being seen, thought and its laws. The laws of thought are no less certain than the laws of external nature; the command and assent no less explicit; absurdity of ideas no less excites ridicule than errors and mistakes in form and distance. But, who has ever seen these ideas? who has ever touched thought, or the laws of thought? What sense has ever revealed them to us, and to what earthly thing have we been able to compare them?

The infinite which presses us on every side, to which all our conceptions tend, and in which they lose themselves, which stretches itself as a great framework around the territory, with which experience makes us acquainted, which reveals itself in the depths of our souls, by some irresistible necessity; the infinite, in which we cannot help believing, which reveals itself to us in space as immensity, in duration as eternity, in God as power, wisdom, and goodness; the infinite, have we ever seen it? where? who has shown it to us? has it ever impinged upon our eye-balls, or been held in the hollow of our hands? And, yet, it is as certain to us, as our very existence. In vain have savants, yielding to the fashion, made unheard of efforts to banish it from the domain of science. It was in the soul before them, it will remain there after they are gone. They do not even succeed in banishing it from the first elements of geometry; for the subject-matter of geometry is space, and space is infinite.

And beauty, that inexhaustible source of innocent pleasures and lofty sentiments, who can explain this by the senses? We see it in nature, and we create it by the

power of imagination, but, it is neither in color, nor in form, nor in sound, nor in words; it is somewhere in the connection of these several things with thought. It is entirely in the soul, which seizes hold of everything and moulds it to itself, in order to find beauty in what pleases it, and deformity in what does not. Beauty is an invisible endowment of the soul, rather than a quality in the objects which surround us. Objects are the occasion which reveal it; the soul only possesses the reality.

What person would dare to set down as a chimera, that love which agitates man's soul, and plays so great a part in his existence; that boundless devotion, that absolute renunciation, those immense sacrifices which are accomplished, that consecration of life for which nothing earthly can compensate, and which are made with a serene brow? Whence spring those generous sentiments, which so far from having an impure source, really purify everything they touch? Flesh and blood and the sensations they awaken cannot originate it, for they often wrestle with it, they often oppose its ends and yet it triumphs over them. It is the manifestation of a better nature, and if we may so speak, it is the advance forces of the invisible world, which world manifests itself elsewhere, but which is just as real as this. If you should cease to believe in this love because you could not see it, or even because what you see wars against it, if you should dare to desecrate those generous sentiments in which it displays itself, would you not be yourself, an object more deserving to be despised, and would you deem yourself worthy of seeing the light of the day? If these are chimeras leave them to me; take your realities.

But, that inward voice, the most powerful agency to reach the human heart, the most marvellous and inexplicable of man's instincts; the conscience, the mysterious inmate of the soul, which the eye cannot see, and whose sense of certainty nothing in the world can enfeeble! *Thou ought!* Whoever has listened to that imperial word coming from the depths of his soul, in the midst of his necessities, his temptations, his pleasures, whoever has recognized that it was something which demanded obedience has believed in a thing not seen. He has had the clearest revelation of a world unseen hovering over the seen world, and imposing upon it its own laws. He has believed in duty and in right, in a faith holy and sacred, which has made man a being supernatural. He has believed in God; for God is duty, is right, is wisdom, is goodness, is love, is power clothed with the attribute of infinity, which infinity we have discovered as one of the unseen things in which man is obliged to believe. And, the very moment a man believes in the reunion of infinite attributes which we call God, he finds in nature, in his own soul, unequivocal traces of the reality of the Being to whom they belong; traces which the eye cannot see, but which the spirit discovers everywhere. He finds in God and in his conscience, in the order and in the disorder of the world, the necessity and the promise of immortality. Duty without this, and God without this, would be mockery.

Thus, then, intelligence, the infinite, beauty, love, duty, holiness, justice, God, immortality, here are things you admit to yourselves to be true, without having seen them, and without knowing any one else who has seen them. You admit them, in spite of yourself, without hesitation and without trouble. You admit them with a confidence so much stronger in proportion as you live more by yourself, as you know how to analyze the depths of your soul. This is a peculiarity of human beings, and what, in fact, makes them a race so sublime. This is what elevates man infinitely above material nature, and what nothing in material nature can account for. This is what transports your souls: to find in human history the life of noble men, in whom things unseen waged warfare against the powers of sense; and who shone forth with such admirable power, brilliancy and purity. This is what moves and uplifts the souls of men, and not the pleasures or the interests which a man despises, almost from the instant he gets possession of them. Here is something which the entire human race has admitted as its standard and its glory;

for in all countries and in all ages these grand conceptions have dominated man, have given the law to individuals, have been the only agency for stirring the masses. The sentiment of the infinite in all that surrounds us, of duty amid interests and pleasures, of the immutable amid changes, of the eternal amid the temporal, of God, in a word, in nature, can alone explain the history of the human race. And in this great drama things not seen have been assigned a rôle grander even than things seen; because the superior part of humanity dominates the other. Man is not an organism served by intelligence as the brute is; he is an intelligence, a spirit served by bodily organs. Any one who conceives of man as anything else wholly misconceives of him.

The unseen, then, is everything; the seen a very small thing. The unseen is the soul, is thought, wisdom, goodness, virtue. Nothing is higher, grander, more beautiful; and especially nothing is more real, in all the universe. It is this alone which speaks to the soul, which moves it, purifies it, ennobles it. It is this which adorns the world, with its mysterious reflections from another world It is this which is the order, the harmony, the plan, the beneficence, the beauty, which enchant us in nature. It ravishes us, it occasions us unspeakable delight, not because we see it, but because we see it not. It is in a touching and sublime language that the unseen without addresses the unseen within; that is God, the soul. This is why it is beautiful. If there was nothing in nature except what we can see and handle with our hands, nature herself would be a waste.

Do not, then, regard yourself a great wit, because you profess to believe only what you can see. Beautiful power! That of the idiot and the infant! According to this the eagle is a greater wit than you are, because he can see better and farther. This pernicious pretence shows itself especially in peoples corrupted and decaying, upon whom exaggeration of their wants and their pleasures makes a deep impression, and nothing else any at all. It is a sure sign of degradation, which shows an enfeebling of the moral principle, which this tendency everywhere opposes. Every moral man believes in things not seen, without this belief man ceases to be a moral being. The lioness before her den, when she defends her cubs, believes in what is not seen; it makes her a heroine. She lays down her life for a mysterious sentiment, which comes from above; an expression of order which she cannot comprehend; she puts to shame the despicable Epicureanism which must see everything, and calculate everything. It is for her the only manifestation of the unseen. She follows its pointings, without weighing them.

It is with things not seen as of all other things, that those who ignore them treat them as chimeras, while those who regard them, treat them as important realities. To an ignorant man, astronomy is no less a chimera than is religion to a sensual man, or than is music to a deaf man. One of these is just as well established as the other.

And here, I think it my duty to observe, that the appropriate object of Christianity is not to multiply the number of things that we must believe without seeing them; for we believe such things without Christianity; but rather to submit to the testimony of our senses a certain number of these very same things. Jesus Christ came here not to make us believe that which we cannot see, but to make us see what we should not have believed without seeing it. He came here to incorporate into His life, in order to show them to all men, the four cardinal points of all religion and of all human perfection; the government of the world by an Infinite Spirit; a new life reserved for man; abhorrence of sin and the pity of God; all unseen things, which Jesus has developed from the conscience and converted into external facts and introduced into the great scene of His own life.

Place man wherever you will, and as you will; he will be noble, great, pure, moral, happy, if he believes without seeing; he will be small, vile, immoral, and finally wretched if he believes only what he sees.

demination will be in proportion to the state of this evil spirit of malice: "For with what judgment ye judge ye shall be judged, etc." (v. 2). Here we have stated the law of divine requital (Judges i., 6, 7; Gal. vi., 7). Thus we have our eternal destiny placed in our own hands. Things in all their fulness shall be in the great future, just what we make them in the days of our probation and active life. If we now faithfully act from love; we shall there reap the rewards of love; if from malice, vengence shall come upon us: it is thumb for thumb, measure for measure, blow for blow. "Whatsoever a man soweth that shall he also reap." (4) The spirit of censorious judgment is blinding to ourselves while it makes us multiply the faults of other people. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye, etc." (vs. 3, 4, 5). To have charity toward others and do justice by them, in word and deed, we must have the "beam" of sin taken out of our own hearts. When once we truly know ourselves, we have less harsh judgment to pronounce upon others.

II. The waste of holy things. V. 6. This golden precept warns us against going to the other extreme of the foregoing. If we are not to pronounce harsh judgment on people, we are to be careful in our discrimination of men, so as not to waste sacred things upon the wicked. As a dog can have no appreciation of holy things; or a swine of things valuable, so there are men who stand in like attitude toward the Word of Life, Christian fellowship and the ordinances of God's House. We are here cautioned against that foolish zeal which would, with the hope of doing good, allow the sacred things of Christianity to be abused by bad men. Yet we must be careful not to be too rash in pronouncing our fellowmen dogs and swine.

III. Prayer. Vs. 7–11. (1) As we think over the responsibility laid on us by the foregoing precepts, we may well say: "who is sufficient for these things?" Our Lord would answer: "Get strength from God by prayer." Hence the verses now to be considered, "Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you" (v. 7). Here are very expressive terms, "We *ask* what we *wish;* we *seek* what we *miss;* we *knock* for that from which we feel ourselves *shut out.*" The loftiest aspirations of the soul may all be laid before God in humble prayer. The unspeakable riches of Jesus Christ may be sought for. While admittance may be had into the holiest places of God's house. To encourage such earnest, persevering prayer, our Lord proceeds to guarantee such being answered: (1) His own word is pledged in verse 8. If we have faith in Christ we must believe what He here says. (2) It is guaranteed, also, by a comparison between God and an earthly parent. "If ye then being evil, know how to give good gifts to your children HOW MUCH MORE shall your Father which is in Heaven give good things to them that ask Him (v. 11). Bear in mind that the term "Father" in the Gospel is not the same in its application, as the term "Creator." God is the Creator of all men. He is the Father only of such as are saved by Jesus Christ. The new birth is necessary to sonship. None can call God, Father, who has not faith in Christ as a personal Saviour. Hence the prayer before us can only be fulfilled to those who are saved men and women—children by regeneration. The Church should commence anew to study this great doctrine of the Fatherhood of God. It would do more to bring men to a sense of themselves and to an earnest asking, seeking and knocking for a real Gospel and a true spiritual life, than any other doctrine contained in the Bible. The Fatherhood of God was *the* great truth which our Lord strove to impress upon every hearer.

IV. The golden rule. V. 12. Here we have Christ's guide for our daily conduct toward others. James says: "If ye fulfil the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well" (ii., 8). Moses first uttered this royal law (Lev. xix., 18). We find it also in Matthew xxii., 39.

September 18, Solemn Warnings.—MATT. vii., 13–29. **1887.**

I. Eternal life secured by effort. Vs. 13, 14. Righteousness does not come to a man, as a matter of course. We are not saved, in our indifference, by eternal decrees. The whole Bible puts stress upon human action, in order to the soul's salvation. We must *strive* to enter into the kingdom of God, *i.e.*, into the spiritual body or family called the Church, where each member has a vital union of holiness with God through faith in Jesus Christ. Christ has died and the Holy Ghost is

here to make that work of His effective. But to secure all this we must pray, repent, believe, confess, turn from the evil of our ways, "agonize." The reason for this is that we have dispositions that are opposed to holiness, while the world and Satan both do their part in making it easy for us to do the wrong; *i. e.*, to enter through the wide gate and walk on the broad highway of sin and folly. The gate of righteousness and the way therein are both narrow; *i. e.*, great *self-sacrifice* is needed. Because of this self-renunciation, few are willing to enter and persevere. In short, the Gospel standard of character is too high for the multitude to conform.

II. Beware of false prophets. Vs. 15–20. (1) Such pretended ministers of righteousness were in Christ's day and have been ever since. In outward appearance they may be all right. In deportment they seem to be good and in word plausible; but in heart they are corrupt; in doctrine false and in their ultimate effects upon men, like "ravening wolves" (v. 15). (2) If in their outward appearance and in what they say we see nothing wrong, we will behold it in the results accomplished: "Ye shall know them by their fruits." We cannot in the spiritual any more than in the natural world gather grapes of thorns. Every tree must bear its own natural fruit. So men who have not the love of Jesus Christ in the heart and the truth of Jesus Christ in the mind, cannot secure good results. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. A prophet who is not called of God and who is not consecrated to His holy service, must do evil and not good in the Church. All who are ignoring the vital truths of Christianity come under the condemnation of these pointed verses. Behold what that condemnation is, as stated in verse 19.

III. False professors. Vs. 21–27. The essential element in Christianity is obedience. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of My Father that is in Heaven" (v. 21. "If ye love Me keep My commandments." "If a man love Me he will keep My words." "He that loveth Me not keepeth not My sayings" (John xiv., 15; xxiii., 24). "Him hath God exalted with His right hand to be a Prince and a Saviour" (Acts v., 31). Let all lay to heart this fact, that Jesus Christ must first be received as a *Prince* to rule over us, to prescribe laws for us, which we must obey, before He can be a Saviour to deliver us from sin. This is the truth He desires to impress at the close of the great sermon we have been considering. This He illustrates by a most expressive figure —the building of two houses—the one upon the rock, showing the obedient disciple and the glorious results of his life's work; the other upon the sand, showing the disobedient professor and the awful consequences of his folly and hypocrisy. Were it not for trials, great crosses, judgments, powerful storms, the sand might be as good as the rock. But the foolishness of the false professor is the leaving of these out of consideration. O that we all may be doers of the word—*obedient disciples*, building upon truth and righteousness and not upon the sand of self-indulgence and lawlessness!

Mission Fields

Christian Missions in Japan.

By John McKim, D.D. (Episcopalian).

It is now seven and a half years since I left my home-land with all its loved associations, and set my face toward the land of the morning sun. After a twenty-three days' voyage we beheld the snow-capped peaks of the Fusiyama mountains, the Parnassus of Japan, and a little later I set foot upon the island empire. A few days after landing at Yokohama I went to Tokioma, where I saw heathenism in its most pronounced form. I visited the temple and saw the natives worshipping blocks of wood and stone and idols of various descriptions. The image of the patron saint of the district was there, and its features were almost entirely defaced by frequent contact with the hands of the people, who went to it to be cured of their diseases. By touching that portion of the image

corresponding with the afflicted portion of their bodies they thought to cure their ills, though in reality they were more likely to spread disease by such practice. One thing, however, impressed the observer; no Japanese ever petitioned an idol without first making an offering. Usually the offering was the smallest coin of the realm, but the worshipper never went to the temple without it. In one place last summer there had been no rain for many weeks and there was great fear that all the crops would be ruined by the drought. The natives, after appealing in vain to their idol for rain, finally took it from its pedestal and set it in the rice-fields that it might see for itself how great was their need. The plan did not avail, and the indignant populace ducked their god in a horse-pond. That idol was in disgrace thereafter. One of the forms of religion in Japan is Buddhism, of which there are a number of different sects. But Buddhism is losing its power. The temples are going to decay, and not one of the highly educated men of the day confesses the Buddhist faith.

Nine-tenths of the students of the country are Atheists. It has been said that no nation survives the loss of its religion. This is true unless another religion is supplied in its place. Until a few years ago Confucianism had considerable influence in the country, but five years ago the doctrine of Confucius was banished from the schools and nothing has taken its place. Japan is fast becoming a godless country. The Christian religion became known there about three hundred years ago when St. Francis Xavier introduced it. Thousands became converted to the faith under the influence of Xavier and his successors, and, if these men had not allowed themselves to become involved in political intrigue, Roman Catholicism would now be the religion of the country. But by and by the ruling powers took alarm, ordered away all foreigners, and interdicted Christianity, believing that the foreigners impoverished the country, while their religion struck at the root of the political and religious systems of Japan. The converts to that form of Christianity introduced by Xavier were found to have pledged their allegiance to a foreign power, so that in time they came to be regarded as a dangerous and anti-national class whose extirpation was essential to the well-being of the nation and to the success of the political system then being organized. Christianity was suppressed with every cruelty; hundreds were burned at the stake; hundreds were hurled from high cliffs and otherwise murdered, and the ports closed to foreign traffic. From that time the Japanese government maintained the most rigid policy of isolation until a little over thirty years ago, when, under the enterprise and courage of American seamen, the country was again opened to commerce with other nations. The missionary work commenced soon after, and for the first fifteen years it had been very difficult. When I first went there I had but one preaching chapel and three communicants, with no work outside of Tokio and Osaka. So great was the prejudice against Christians that it was almost impossible to rent a house, and in many instances the missionaries were stoned by mobs. When I left, two months ago, I had three organized congregations in Osaka, with two hundred communicants, and fourteen out-stations, covering three provinces. In the last five years I baptized two hundred Japanese, only three of whom have fallen away from the faith, thereby disproving the assertion which is sometimes made that the Japanese were backsliders. It is also said by some that the Japanese become converted for sordid reasons, to get what they could out of it. This is a mistake, for very few ever received any assistance or promise of assistance. One congregation in Osaka of which I was pastor was composed entirely of poor people, yet it was self-sustaining with the exception of the pastor's salary. They wanted to be self-sustaining. Two years ago I began work in the ancient capital of Nairo, and two of the most influential lawyers in the place were converted. One of them was preparing himself for the ministry and would soon take orders in the Episcopal Church. The number of converts there had increased to twelve, and now the congregation was building a church.

The population of Japan is nearly 38,000,000, and the people are anxious to learn the religion of Christ. What has the American Catholic church done? It has in the field at present one missionary for every 7,000,000 people. The missionaries of the Episcopal Church are outnumbered by those of the Catholic and several Protestant bodies. Twenty years from now foreign missionaries would not be needed in Japan, and when the foreign missionaries left the field it was intended that there should be one Japanese Church. It is prophesied that the conversion of China is to come through Japan. As soon as the ministers of that country are fitted for missionary work they will be sent into China. If we help Japan now we help China. All are bound by their Christian profession to do what they can to send men into those countries with the Gospel. It is their duty and privilege to do so.

Light from the Orient on Bible Texts

The Pharaoh of Abraham and of Joseph.

By Rev. W. W. Taylor, Wilmington, Indiana.

The chronology of the Bible is securely notched by years and generations, so that we know how long after the Flood were the birth and call of Abraham, and the time he went down into Egypt.

Were the chronology of Egypt equally clear, were the personal and throne names of the Pharaohs given in connection with the era at which they reigned, it would be as easy to synchronize a Patriarch and a Pharaoh as to compare a king of England with a king of France.

As, however, Egyptian history has no chronology and the Bible gives the same official title to every Pharaoh of whom it speaks, it is impossible to determine what Bible character and what Egyptian ruler lived at the same epoch; and hence the amazing difference of dates among the best Egyptian scholars, and the impossibility of reconciling them.

Still, some general and probable shape of regular history may be gathered from the abundant material sculptured and written on the Egyptian monuments, and a careful study of the Bible narrative will flash some light upon both lines of history, to give a good degree of chronological probability to the interlapping stories.

Holding such an end in view, let us read, attentively, the two narratives, rehearsing Abraham's visit to Egypt and Joseph's adventures in the same old land. The first is given, Gen. xii.

Does not Pharaoh appear much like the chief of a free, uncultivated people, rural, if not nomadic, whose *princes*, as they are called, are much like fellow chiefs, but little his inferiors, who have unceremonious access to his presence? They make no showing like grave and reverend statesmen, or even as well costumed courtiers. They talk freely with him, but not on administrative subjects; it is only to report the arrival of a large household of strangers. They seem to have been loitering round to see the Patriarch's people pitching their tents and folding the herds and flocks; and now they drop in like excited idlers, to tell Pharaoh about the Sheik Abraham and his beautiful sister of whom they have caught a glimpse.

Egypt is a long, narrow strip of land running north and south on both sides of the Nile, and opening widely along the Mediterranean coast, from east to west. In the eastern part of the Delta, near the entrance, to those coming from Canaan, is Goshen, the rich pasture meadows, and Abraham, in want of grazing land, does not move across the country and up the Nile, many miles, to Memphis or Thebes, but, in this grass-district he tarries, and there he finds Pharaoh, of whom the story treats. The King makes free with the strangers, and without apparent objection or resistance. Sarah is brought into his house.

Still, the Egyptian chief is not a mad, reckless despot, nor half so bad a man as Abraham apprehended. The Patriarch was thrown from his balance and led to equivocate sadly, for fear Egyptian rudeness and lawlessness would go the length of killing him for his wife's sake. But it does not, *certainly*, appear that Pharaoh is a polygamist, for he speaks only of making Sarah his wife; for whom he gives her brother a generous dower of sheep and oxen, asses and camels, with men and women servants to take care of them; gifts, it is to be noted, of an agricultural and not a commercial or artistic people. He is quick, too, to see the hand of God, when laid heavily on himself and his household, and ready to obey the Most High, to send the woman back. He makes excuse and explanation to Abraham, "Why saidst thou she is my sister? Why didst thou not tell me she was thy wife?" Thus, he sharply rebukes the saint, and whilst he at once sends the woman away, out of his sight, he is so generous and honorable as not to reclaim his gifts, and commits the humble couple to special guard, to set them safely on their way home.

Now where shall this Pharaoh be placed on the roll of princes? The time is four hundred and twenty-eight years after the Flood, and more than three hundred after the dispersion from Babel and the probable settlement of Egypt. Can this insignificant king be the only Pharaoh in the land? He cannot be one of the grand old pryamid builders! He cannot be one of the shepherd kings, who supplanted the old native line of monarchs, for they evidently entered the land with an overwhelming rush, and soon made themselves masters of all Egypt.

Considering the time and the locality in Egypt, where he is found, together with the monumental history, a *probable* place and standing may be made for him, and that is all this article proposes.

What is the testimony of the monuments as now found in Egyptian history?

It is known that a race, probably of Semitic blood, was gradually pushed down from northeastern Asia, at first in fragmentary bodies, and began very early to besiege the gates of Egypt. As the old line of Pharaohs grew weak, and internal troubles arose, some of these foreign people came into the Delta, settled themselves and formed just such little independent kingdoms as Abraham found; and for want of stronger light, why may not the question here rest?

By the time of Joseph, two hundred years later, the shepherd kings, it would seem, had entered and secured the whole country. They had reacted from their early violence of conquest and entered on a wise policy of conciliation, conferring better military and governmental ideas on the Egyptians, and quickly making themselves partakers of the superior refinement and learning of the conquered people.

Turning now to the xxxixth and following chapters of Genesis, see what Egypt and Pharaoh look like when that poor, little slave boy Joseph is brought into the great, strange, royal city of Memphis, with tears on his cheeks, and is set forth in the slave market for sale! He brings with him, however, the knowledge and fear of the one true God, and his faith soon gives him a brave heart and bright eyes. He stands at length before Pharaoh, and what does the sacred story unconsciously reveal? Egypt has her state-prison. The King is surrounded by guards. He is attended by a great court and a ceremonious retinue of servants, butlers and bakers among them. He celebrates his birthday with a magnificent holiday feast to all that minister to his luxurious life. He has his wrathful turns, and punishes or pardons as he pleases. Joseph must be clean of the prison and decently dressed, to come into the King's presence, who receives him in state, encompassed by his servants, the state officials, whom he consults as his counsellors. He uses a throne, which requires a palace and presence chamber, with different orders of officials, under royal etiquette. Joseph, like young Daniel before Nebuchadnezzar, moves with reverence, as in an august presence, and speaks modestly. Pharaoh, whilst he consults others, himself decides matters. He is absolute King; he rules the whole land of

Egypt, and by his word puts every soul under Joseph's hands. He not only makes him head, but, excepting the office place of monarch, he subjects himself to this young man's wisdom and fidelity. In token, he places his signet-ring, the great seal, upon his finger, the sign of absolute authority. With the transfer of sovereign power, Joseph is clothed in vestures of fine, white linen, like kings and priests, adorned with a gold chain, and furnished with a royal chariot for procession through the streets and his long journeys over the whole land, at whose approach every man must bend the knee. To crown his work of friendship and honor, the King graces him with a wife of semi-royal rank, Asenath by name, the daughter of Potiphera, Priest of On, the City of the Sun.

This Bible picture shows an Egypt far advanced in the finest mechanical arts, wrought from every rich material. It reveals a priestly hierarchy with colleges of magi and wise men. The mention of chariots proves the intervention of the shepherd kings, who introduced them, while the hospitable reception of Jacob and his family may be taken as an intimation that one of these kings is now on the throne.

THE PULPIT TREASURY IN THE FAMILY.

Woman's Sphere.

By J. G. Wilson, D.D. (Methodist Episcopal).

Woman's nature, tastes and inclinations when unperverted, mark her sphere as different from man's. His, the camp, the court, the forum, and the market place, the scene of crowding competitors and fierce rivalry, the halls of legislation and the battle field; hers, in all ages, the more quiet sphere and duties of home. Man goes out to forage and to encounter the enemy: she stands guard within the fortress. Abraham deals with princes and with men in the gates; he goes forth from his door to meet the wayworn travellers and press upon them his hospitality, then kills the calf or the lamb from his flock for the entertainment of his guests; Sarah, within the tent, bakes the cakes and prepares the meat, on hospitable thoughts and housewifely cares intent. Eliezer goes with his master's camels and property into a distant land to find a wife for his master's son; Rebekah is usefully employed in drawing water for household purposes, and by modest demeanor and kindly offices, sweetened with ready cheerfulness, wins, as many another maiden by like artless arts has done, a good and wealthy husband. The husband of Lucretia is with King Tarquin in the field of strife and blood; she, amidst her maidens, directing their labors, assigning their tasks, and laying to with her own hands.

Solomon would find "the virtuous woman whose price is above rubies," and he finds her, not where men are congregated, not clamoring in the streets, not canvassing for votes, not in the lawmaker's seat, but in her home gathering judiciously selected material, looking well to the ways of her household, working willingly with her hands, caring for the good name of her husband, and the morals and habits of her children, as well as for their comfort and well-being. Lo, the secret of her labors! Peace and prosperity are in her habitation, her household fear not the winter's cold nor the time of scarcity; the heart of her husband doth safely trust in her, and the husband, helped and cheered by such a wife, is known in the city and sitteth, honored of all, amongst the elders at the gates. Her children rise up and call her blessed. Happy are those children reared under such home auspices and under the care of such a mother, that in her they learn to love her sex and honor all womankind. On one occasion at a gentleman's dinner party, a man, who scoffed at women, received a stinging but merited rebuke. Responding to the toast "Woman," he in his speech spoke slightingly and sneeringly of female virtue. His remarks

roused the indignation of those present, but one coolly and significantly remarked, "We must remember, gentlemen, it is not of *our* mothers, sisters and wives he is speaking but of his own."

How beautiful and full of meaning are the words which Tennyson, in the "Princess," puts into the mouth of one of his characters:

"I loved the woman; he that doth not lives
A drowning life, besotted in sweet self.
Or pines in sad experience worse than death,
Or keeps his winged affections clipt with crime;
Yet was there one, through whom I loved her, one
Not learned, save in a gracious household way,
Nor perfect, nay but free of tender wants,
No angel, but a dearer being, all dipt
In angel instincts, breathing paradise,
Interpreter between the gods and men,
Who looked all native to her place, and yet,
On tiptoe seemed to touch upon a sphere
Too gross to tread, and all male minds perforce
Swayed to her from their orbits as they moved,
And girdled her with music, Happy he
With such a mother! Faith in womankind
Beats with his blood and trust in all things high
Comes easy to him and tho' he trip and fall
He shall not blind his soul with clay."

Because woman's work is not assigned her in the higher and more conspicuous positions which fill a larger space in the world's eye, let her not feel herself, therefore, dishonored or degraded.

Act well *your* part,
There all the honor lies,

and the spirit with which they are performed can ennoble the duties of the lowliest sphere.

The offices of love are never lowly nor menial, for love gilds them with its own pure gold. A woman's heart is touched by the Saviour's words and she is awakened to a new hope and a better life. What can she do? She cannot an apostle be and preach His Gospel to the nations. She does what she can; she bathes His feet with her grateful tears and wipes them with the hair of her head, and her humble ministry of love hath come down the ages with the Master's benison upon it. Another but anoints His head with her precious ointment and the fragrance of that ministration of self-forgetting and sacrificing love is still perfuming the world as it exhales from the Gospel narrative which perpetuates its memory.

HELPS IN PASTORAL WORK

Characteristics of Good Preaching.

By Rev. W. S. Danley.

Every pastor will occasionally bring himself face to face with the question, What shall I preach, and how shall I preach? These questions will come to him if he be successful, and they will ring in his ears if he lack success. So he will sit down with the Bible on his knee and seek an answer.

I. One of his first thoughts will be that his preaching ought to be Scriptural. Mere essays, lectures, beautiful things to please the ear, or deep things to inform and improve the mind will not meet the requirements of a Gospel sermon. It must have Gospel in it; it must be charged with Bible facts and thoughts if it is to be God's means of reaching, impressing, and saving a human soul. I may illustrate the Gospel with everything under the sun, but I may not preach everything under the sun instead of the Gospel. Even in adorning the truth I should be careful not to bury it out of sight with heaps of rhetorical flowers. The naked truth, like a naked sword, sometimes cuts the deepest.

II. The Gospel should be preached prayerfully. It is the divine message, and its success depends on the divine blessing. The Spirit, who first inspired the Word of God, continues to make it the power of God unto salvation. So the great preachers have all been, without exception, men of great faith and prayer. Paul, the greatest preacher that ever lived, prayed for himself, and requested his brethren to pray for him that utterance might be given unto him in opening his mouth to make known with boldness the

mystery of the Gospel; as he says in another place, "Pray for me that God may open unto me a door for the Word, to speak the mystery of Christ, that I may make it manifest as I ought to speak." After the death of one of the most successful ministers of modern times there was found on the margin of every one of his sermons this short but significant prayer, "Lord, help !"

III. The preacher must preach seriously. Nothing should be affected, nothing need be affected, for one would naturally suppose that the bearer of a solemn message would himself be solemn. So Cowper describes his model preacher as one who should be

> Decent, solemn, chaste,
> And natural in gesture ; much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too.

We do not know what place unassumed eccentricity may have in the solemn act of delivering the divine message; we feel quite sure that the pulpit is no place for a clown, and that much that is seen and heard there could be spared for occasions less solemn.

Having no patience with unsanctified nonsense, we believe there is such a thing often displayed in the pulpit as sanctified wit, which is never thrown out for display, and which is many times a gracious relief to the very painful solemnity of the occasion. There is a humor closely related to seriousness as the lightnings play most brightly over the darkest cloud. Indeed, it must be confessed, however, that wit in the pulpit must be rare, and regulated by the greatest possible grace and good sense. And we do well to again give heed to the words of the devout poet:

> He that negotiates between God and man,
> As God's ambassador, the grand concerns
> Of judgment and of mercy, should beware
> Of lightness in his speech. 'T is pitiful
> To court a grin, when you should woo a soul ;
> To break a jest, when pity would inspire
> Pathetic exortation ; and to address
> The skittish fancy with facetious tales
> When sent with God's commission to the heart.

IV. Preaching should be plain and direct—that is, it ought to be easily understood and of practical use and application to the people who hear. It is thought that a minister runs a risk of not being regarded profound if he makes it easy for his auditors to quickly understand what he preaches. They will say, "He talks well," but they think it not great preaching. Preaching, say they, is loud and not easily understood, but this talk we understand, and it pertains to our own every-day thoughts and affairs, and rises not to the dignity of preaching. It was Baxter who advised young preachers to occasionally throw in a word from a foreign language, or from the theological vocabulary, for the purpose of suitably impressing the people with regard to the profundity of the minister's learning. It is true, however, that the most useful preachers, ancient or modern, have simply talked to the people, which fact is capable of extensive illustration, but space forbids. Suffice it to say that the more a man has to say, the more natural will be his style of saying it, and when he runs empty he will usually begin to halloo and throw his arms wildly about.

Preaching ought to be direct, it ought to apply to the people present, to the actual persons in the audience, though it should not be personal in an offensive sense. If a pastor knows of two or three hearers who need to be specially set right in regard to some manner of belief or living, he would better seek with them a private interview, and not take the time that belongs to a whole congregation to set right one or two who have gone away from the straight line. If some, however, suppose themselves described and particularly pointed out in the discourse, what then ? If they are good people they will give their pastor the benefit of the doubt, bear it, and try to improve by it, or they will frankly speak to him on the subject and give him an opportunity to explain or deny. Often the preacher is total ignorant of the circumstances which he is supposed to refer to, as was true in the case of a fashionable lady who became so much offended at the writer that she ceased to attend on his preaching, because, as she supposed, he publicly referred to her custom of giving balls in her house, a matter in regard to which the minister was wholly ignorant. But we must detain here no longer than to say that preaching that is not

personal in the sense that it suits and fits people, is in a large measure not the kind of preaching that is needed by sinning, suffering people.

V. Preaching ought to be earnest. The love of God's cause, a desire to spread the divine glory, and love for souls, combine to render the preacher sincere and earnest in his pulpit efforts. It is important that the herald of the good news realize the worth of his message, and the consequences that follow its delivery. It is also needful that the speaker's zeal be seen and felt, otherwise it is in great measure lost. No one will suppose that by earnestness is meant mere noise, physical exertion, or peculiar intonations of the voice, or even a flood of tears. Often the longing look, the quivering lip, the choking utterance, the well-chosen word, are better signs of true interest than a roaring, tempestuous delivery.

For this true interest in the welfare of our hearers, we should devoutly pray, and cultivate earnestness in their behalf by a constant consideration of their great spiritual necessities. When I appear in the pulpit I may properly say to myself, I am about to address souls that will soon be standing at the bar of God, and my message to-day may have much to do in preparing them to give their account with joy and not with grief.—*Cumberland Presbyterian.*

HELPFUL HINTS FOR WORKERS

Smoking.*

It is unphysiological because no animal in a state of nature uses it, and the first time a man smokes he is usually violently upset by it. When a person eats a new fruit for the first time he may not like it, but it does not make him ill, as such fruit is a food. But tobacco being a poison, nearly always causes an upset to the system. It is only by continual use that man can use it without being made immediately ill ; he is made ultimately diseased by its use.

It is expensive because there is no need for it ; it is not even a luxury that helps us to spend our superfluous cash harmlessly, because it causes more loss and injury than it does good. In England we spend at least $60,000,000 a year on tobacco alone. What with pipes, matches, cigar-holders, cigarette-tubes, cigarette-machines, we do not spend short of $100,000,000 a year.

It is a very dirty habit. What smells worse than the breath of a smoker, than his tobacco-soaked clothes, and his rank pipe ? Then the ashes from pipes, cigars and cigarettes fall on clothes, carpets, table-cloths, etc., and dirty or disfigure them. Smoking blackens the teeth, and if a pipe is smoked the teeth that hold it are worn away, and so we spoil a natural adornment—the teeth.

It is selfish, in that the person only who uses it gets pleasure (?) from it, and that often at the expense of others. Smokers poison the air common to all by the fumes they emit. The selfishness of the smoker causes family quarrels and disputes, the smoker preferring his pipe to his wife or sweetheart. It is disease-producing. It stops growth and causes ill-developed persons if used before growth has stopped. In adults it first blunts the sense of taste, smell and sight, and, indirectly, the hearing and touch. It always produces more or less sore throat, and often, in consequence, the worst kind of deafness —viz : throat deafness. When absorbed into the system it cause palpitation and irregular action of the heart, and has a depressing influence on it. It delays digestion, causes nervousness, trembling of hands, indecision, loss of energy and of will power, with lowness of spirits. It deadens thought, and makes a man dull

* An English journal recently offered a purse for the best argument against smoking. This is the article for which the prize was awarded.

and listless instead of intelligent and active. It causes loss of appetite, helps on cancer of the stomach, and is the active cause of most cases of cancer seen on the lower lip, which is rarely seen except among smokers. It also lessens the vitality, and wounds heal less rapidly among smokers than non-smokers. It wastes time and energy as it depresses the vital powers, and uses up itself, life and power that should be used in helping on mankind. It leads to drinking. Smoking always causes a dryness of the throat, and the saliva ejected is fluid lost to the system ; to relieve both these conditions fluids are taken. As tobacco is a nervine depressant, alcohol is often used to get rid of this depressed feeling. Statistics of temperance friendly societies show that smokers break away from their pledge in greater numbers than non-smokers do.

It leads to loss of property, goods and lives, by the fires which originate by lighted ashes from pipes, by lighted cigar ends, or matches used by smokers. The loss in this country by fire traceable to smokers is very large.

QUESTIONS OF THE DAY

Certainties about Alcohol.

Rev. W. C. King, Norwich, N. Y.

Science assures us that alcohol is never changed into any other compound in the living body. Hence it cannot be food. The egg and toast taken at breakfast go to repair the waste of bone, flesh, or brain, which labor involves; they never leave the body in the same form as that in which they enter. Not so alcohol. Should a foreign foe invade our borders, all industry would be disturbed; the major part of the country's energies would engage to expel the intruder. Just so in the body. The foe, alcohol, is expelled through every possible avenue. This is why the drinker smells like a distillery. The unchanged alcohol is being cast off.

The fact that two and one-half ounces of alcohol, injected into the stomach of a dog, will produce instant death (a pint of rum will do the same for a man), adds interest to the above facts.

Another certainty. Alcohol has no power to digest food. A pound of beef, immersed in it for twelve hours, loses four ounces of water, is hardened, pickled. Hence its value in preserving snakes, toads, etc. This illustrates its effect on the food in the stomach of a drunkard.

Again: alcohol is not a producer of heat. We might here introduce volumes of testimony from Arctic travellers; but we are now considering, not individual experiences, but the deductions of the highest scientific authorities of our age. Science, thermometer in hand, tells us that the introduction of alcohol into the system causes the blood to rush to the surface veins, cast off heat, and, in a short time, reduce the temperature several degrees.

Once more: Lallemand and Perrin demonstrated that a small dose of alcohol would cause globules of fat, clearly distinguishable by the naked eye, to float in the blood. This fat is deposited in place of real flesh or muscle, and clogs up the system. Fat displaces fibre. The flesh becomes soft, oily, flabby. The man becomes abnormally fat. Suppose the housewife, instead of casting out refuse food, clothing, etc., should tuck it away for years: the house would become uninhabitable. Alcohol causes this to occur in the system. It is filled up with refuse, becomes clogged, and the man is a ready victim to disease. The beer toper has a scratch on his finger, or is overcome with heat a healthy man would hardly notice, and dies. "A strange dispensation of Providence." We had better say, "The inevitable result of taking intoxicating

drinks." Dr Sewell states that, out of two hundred and four cases of cholera in Park Hospital, New York, only six were abstainers, and they recovered.

Finally: a proper dose of alcohol will produce instant death, by its action on the nerves. A smaller dose will have a proportionate effect on the nerves. If you want to tremble with palsy, if you want to feel liquid fire along every nerve, take only wine cordial. If you want to see "more devils than vast hell can hold." take something stronger and oftener. One of the most absolute certainties of time and eternity, is, that this effect will follow, and may last forever.

Intemperance Degrades.

By T. De Witt Talmage (Presbyterian), N. Y.

I do not care how much a man loves his wife and children; if this passion for strong drink has mastered him, he will do the most outrageous things, and if he could not get drink in any other way he would sell his family into eternal bondage. How many homes have been broken up in that way no one but God knows. Oh, is there anything that will so destroy a man for his life and damn him for the life that is to come? I hate that strong drink. With all the concentrated energies of my soul I hate it. Do not tell me that a man can be happy when he knows that he is breaking his wife's heart and clothing his children in rags. Why there are on the roads and streets of this land to-day little children barefooted, unwashed and unkempt—want on every patch of their faded dress and on every wrinkle of their prematurely old countenances—who would have been in churches to day and as well clad as you are but for the fact that rum destroyed their parents and drove them into the grave. O rum, thou foe of God, thou despoiler of homes, thou recruiting officer of the pit, I hate thee! But my subject takes a deeper tone, and that is that the unfortunate of whom I speak suffer from the loss of the soul. The Bible intimates that in the future world, if we are unforgiven here, our bad passions and appetites, unrestrained, will go along with us and make our torment there. So that, I suppose, when an inebriate wakes up in the last world he will feel an infinite thirst clawing on him. Now, down in the world, although he may have been very poor he could beg or steal five cents with which to get that which would slake his thirst for a little while; but in eternity where is the rum to come from? Dives could not get one drop of water. From what chalice of fire will the hot lips of the drunkard drain his draught? No one to brew it. No one to mix it. No one to pour it. No one to fetch it. Millions of worlds then for the dregs which the young man just now flung on the saw dusted floor of the restaurant. Millions of worlds now for the rind thrown out from the punch-bowl of an earthly banquet. Dives cried for water. The inebriate cries for rum.

PRAYER MEETING SERVICE

Stormy-Night Meetings.

By Rev. S. W. Adriance, Congregationalist.

Be particular to go to the prayer meeting on stormy evenings.

I. Because your pledge covers stormy evenings as well as other evenings. If you are well and strong there is no reason why it is not just as much your duty to go on stormy nights as on other nights.

II. Because you are particularly needed then. Some cannot and ought not to go out on stormy nights. It is our duty to care for our health. But others always go to business, however stormy. These have no excuse for not attending prayer-meetings on stormy evenings. If there are young ladies who would go to a party, even in a storm, then by all that is consistent they are required, not only by their pledge, and by others, but most of

all by their own conscience to go. You are needed especially, withal, on a stormy night. The leader needs your support.

III. But, best of all, stormy-evening meetings are often the best meetings. Therefore, go because you need the meeting. How cozy is the home scene, with warmth and brightness inside, while the storm rages outside! So is the prayer-meeting. After our walk to the church, the room seems all the brighter. The company, too, is select. The wavering and cold are kept at home. Here are Christ's choice servants. The fellowship is more complete. Well do I remember several rainy-night meetings of the past, when all gathered together in one corner of the room, and, with constraint all banished, there was a typical fellowship meeting. A business man in Lowell, the president of one of the largest banks, said to me one day, that for years he had allowed nothing to keep him from the prayer-meeting which he would not allow to keep him from business. The Lord impress more with such a devotion!

IV. A stormy-night meeting is the place in all the world for the weak disciples. The timidity which comes with a large and crowded room has no place here. Unwonted courage comes, and many a meeting on a dark, stormy night has revealed among the timid unexpected ability.

V. A meeting of this sort is a good opportunity to remove formality. Do not permit yourselves to be scattered around the room. Make a semicircle of a few chairs in one corner, and bring all there. Suggest that one respond after another, as they are seated. Let the leader begin aright, not rising stiffly, but trying to conduct himself as though the meeting were held in some room of a house. I have often known a meeting on a most unpropitious night signalized by the taking part of some whose voices had never been heard. When I began my ministry I used to worry greatly about storms and mud; but I began to find what unusual opportunities were given me at such times to break away from the ruts of the regular meeting, so that very soon I looked forward with keen anticipations to these black, rainy services.

I often look back with amusement to my first rainy-night meeting. I sat in my study waiting for the ringing of the bell. At last I went to the church, only to find all dark. Meeting the sexton the next day, I was informed that the pastor before had ordered that no bell be rung on a rainy evening. I countermanded that order, and said that there would always be a meeting, even should it rain in torrents. And as I look back to those days, I recall what heavenly places we found on some of those nights, and how true we found the promise concerning the place "where two or three are gathered together in My name."—*Golden Rule.*

Christian Edification

Fulness of Joy.

By S. E. Kennedy.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

"My joy," even the joy which He experienced! Willing not only to share with us this wonderful blessing, but desirous that it should remain with us. Not a fleeting light, to leave us in greater darkness by contrast, but to go with us on through Time out into the glorious Forever!

"That your joy may be full." He knew that with all His wealth of gifts, there was nothing He could bestow, which would bring to His followers such complete happiness. But what were "these things" which He had spoken?

"If ye keep My commandments ye shall abide in My love." Understanding human nature as He did, He knew there was nothing which could bring such joy to

the heart as a clear spirit, a conscience free from offence, and this to be obtained and held, only, by a keeping of His commandments.

"Abide in My love." We know that He loves us always, but does this assurance bring quietness of mind, and fulness of joy, unless we are conscious of a heart full of love toward Him? When the tempter has succeeded in drawing us away from Him, if but for one moment, a great wall seems to have arisen between us, and we find that the joy no longer remains in us.

Nothing but a humble confession before an injured Saviour, and earnest plea for pardon, together with the same to the human heart wronged, if any, can remove the barrier. But how willingly we make even this sacrifice, that we may again partake of this "fulness of joy." There are no words in our language capable of expressing anything beyond this, and yet, it is what our Saviour has promised to those who abide in His love, and there is no possibility of abiding, except we do His commandments.

The Joy-imparting Spirit.

By Rev. N. D. Williamson (Reformed), South Bend, Ind.

Joy in the Holy Ghost is a sanctifying blessing. It makes us better while it advances our happiness. Spiritual joy is in the heart. Like a spring of water, it wells up to cheer, refresh and cleanse the spirit of the Christian. It is in the heart, where kingly edicts and tyrants' chains cannot reach it, to steal it away, or bind it fast. It is in the heart, and the Christian can hear angels' music in its quiet chambers, nay the music of God's voice of love, even while the din and clamor of trouble or of sin are sounding all around it.

Spiritual joy is unalloyed. The Holy Spirit makes it a joy that comes from Christ, and centres in Christ, and depends entirely on Christ. And so it has no bitter ingredients, no dregs, no poisons; the Holy Ghost has purified it from all these. Spiritual joy is unvarying. It never surfeits, never clogs, never tires, never exhausts, never sickens, as earthly and creature joys do. It always satisfies, but never produces loathing.

Joy in the Holy Ghost is unwasting. Earth flowers fade, perfumes waste. Earth lights are often flashing meteors, that give a bright and sudden blaze and then disappear, and are always wasting while they cheer us, until they leave us the suffocating smoke and blackening remains of their former blessing. But spiritual joy is an unfading flower, an unwasting perfume, and an unchanging sun that will never leave us in darkness. "At His right hand there are pleasures forevermore."

The Holy Spirit brings not only comfort, but joy to God's people in suffering, and it is this that makes martyr flames beds of roses, and dying beds suburbs of paradise. He brings it to them in their conflicts with Satan, and makes it the cordial by which they are refreshed, the medicine by which their wounds are healed, and the heavenly odor by which the Great Dragon is driven away. For in times past it was fabled among sailors that the perfume of ottar of roses would drive away destructive sea monsters from the track of their ship; so it has always been true, that the perfume of spiritual joy in Christians' hearts, drives away Satan from their path.

Joy in the Holy Ghost comes ofttimes in the last hours of life, and brings celestial music which the ear of the dying is unstopped to hear, and angelic visitants whom he is permitted to see, while the reflection of the vision makes his face radiant with the bliss of heaven. May this joy in the Holy Ghost in life and in death be the blessed portion of each of us.

"Holy Ghost, dispel our sadness,
Pierce the clouds of sinful night;
Come, Thou source of sweetest gladness,
Breathe Thy life and spread Thy light."

Suffering the Medium of Joy.—The highest joy to the Christian almost always comes through suffering. No flower can bloom in Paradise which is not transplanted from Gethsemane. No one can taste of the fruit of the tree of life that has not tasted of the fruits of the tree of Calvary. The Crown is after the Cross.—*Dr. Sprat.*

BEAUTIFUL THOUGHTS

A good conscience is the finest opiate.—*John Knox.*

The blue of heaven is larger than the cloud.—*E. B. Browning.*

Great hearts alone understand how much glory there is in being good.—*Michelet.*

Christ first is the motto with the holiest and the happiest of His servants.—*Cuyler.*

How much better is the love that is ready to die than the zeal that is ready to kill.—*Thomas T. Lynch.*

To fill your life with the spirit of Heaven here, is the way to make sure of going to Heaven hereafter.—*Thomas.*

God hath made many flowers, but the fairest of them all is Heaven, and the flower of all flowers is Christ.—*Rutherford.*

A Child of God should be a visible Beatitude for joy and happiness, and a living Doxology for gratitude and adoration.—*Spurgeon.*

Satan can so show us the glory of the world as to deceive us; and he often persuades even the Lord's people, that they will find the world what no one ever did.—*J. Smith.*

There is no such detective as prayer, for no one can hide away from it. It puts its hand on the shoulder of a man ten thousand miles off. It alights on a ship mid-Atlantic.—*Talmage.*

The rays of the sun may be so concentrated by an ice-lens as to kindle a fire without melting the lens; so God sometimes uses men to kindle the hearts of their fellows, while their own remain cold as marble!

The great design, both of judgments and mercies, is to convince us that *there is none like the Lord our God*, none so wise, so mighty, so good, no enemy so formidable, no friend so desirable, so valuable.—*Matt. Henry.*

A Christian should look with one eye upon grace to keep him thankful, and with the other eye upon himself to keep him mournful. The only way of keeping our crowns on our heads is the casting them down at His feet.—*Dyer.*

It is a good sign when the Lord blows off the blossoms of our froward hopes in this life and tops the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord spoil my fool's heaven in this life, that I may be saved forever.—*S. Rutherford.*

All we want in Christ we shall find in Christ. If we want little we shall find little. If we want much we shall find much; and if, in utter helplessness, we cast our all on Christ, He will be to us the whole treasury of God.—*Bishop Whipple.*

We are to keep the heart pure, by keeping it in fellowship with Christ; to keep the tongue pure, by using it only for Christ; to keep the life pure, by living in all things for Christ. In thought, word, feeling, action, we should aim at that purity which may make us like Christ.—*J. Smith.*

It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving Him with complete submission that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.—*Phillips Brooks.*

Let us again strongly emphasize what we have said before. High license is in Omaha an absolute failure save in the one miserable feature of its blood-stained revenue. It has not placed the saloons out of reach. It has not closed the most dangerous saloons, and has not mitigated one solitary feature of the disastrous traffic.—*The Christian Hour.*

Each Amen becomes an anthem,
For we know He will fulfil
All the purpose of His goodness,
All the splendor of His will;
Only trust the living Saviour,
Only trust Him all the way,
And your springtide path shall brighten
To the perfect summer day.
—*F. R. Havergal.*

Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, His have bled;
He had no place wherein to lay His head;
If I am burdened, He was burdened more.
The cup I drink, He drank of long before;
He felt the unuttered anguish which I dread;
He hungered, who the hungry thousands fed,
And thirsted, who the world's refreshment bore.
If grief be such a looking-glass as shows
Christ's face and man's in some sort made alike,
Then grief is pleasure with a subtle taste;
Wherefore should any fret, or faint, or haste?
Grief is not grievous to a soul that knows
Christ comes—and listens for that hour to strike.
—*Christina G. Rosetti.*

22. The Unfailing Hand. JOHN x., 28, 29.

A traveller, following his guide amid the awful Alpine heights, reached a place where the path was narrowed by a jutting rock on one side and a terrible precipice on the other. The guide holding on to the rock with one hand, extended his other hand over the precipice for the traveller to step upon and pass around the jutting rock. He hesitated, but the guide said: "*That hand never lost a man.*" He stepped upon the hand and passed on safely.

The child of God who takes the Saviour as his guide in this world of darkness and danger has the help of an unfailing hand.

23. Considering the Poor.—PS. xli., 1.

The incident which influenced the Earl of Shaftesbury's whole career and led him toward a life of philanthropy was indeed a strange one. It occurred when he had been at Harrow about two years, and yet a boy between fourteen and fifteen. He was one day walking alone down Harrow Hill, when he was startled by hearing a great shouting in a side street; and then he beheld a coffin carried by four or five drunken men. Staggering as they turned the corner, they let the burden fall, and then broke out into foul and horrible language. Horrified at the sickening spectacle, he gazed spellbound, and then exclaimed, "Can this be permitted, simply because the man was poor and friendless?" And before the horrid sound of the drunken songs had died in the distance, he had resolved to devote his life to the cause of the poor and friendless.

24. Procrastination.—II. COR. vi., 7.

The steamship "Central America," on a voyage from New York to San Francisco, sprung a leak in mid-ocean. A vessel seeing her signal of distress, bore down toward her. Perceiving the danger to be imminent, the captain of the rescue ship spoke to the "Central America:" "What is amiss?" "We are in bad repair and are going down; lie by till morning," was the answer. "Let me take your passengers on board now." But as it was night the commander of the "Central America" did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied, "Lie by till morning." Once again the captain of the rescue ship called, "You had better let me take them now." "Lie by till morning," was sounded back through the trumpet. About an hour and a half later her lights were missed; and though no sound was heard, the "Central America" had gone down and all on board perished, because it was thought they could be saved better at another time.

25. God's Workmanship.—EPH. ii., 10.

If a piece of iron could speak, what would it say? It would say, "I am black, I am cold, I am hard." Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? "The blackness is gone, the coldness is gone and the hardness is gone"—it has passed into a new experience. But if that piece of iron could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills my being, the blackness will go, and the coldness will go, and the hardness will go; and yet the glory does not belong to me, but to the Lord, who keeps me in a sense of His love.—*T. Monod.*

26. The Lord's Seal.—II. TIM. ii., 19.

Affliction is the seal of the Lord's election. I remember a story of Mr. Mack, who was a Baptist minister in Northamptonshire. In his youth he was a soldier, and calling on Robert Hall, when his regiment marched through Leicester, that great man became interested in him, and procured his release from the ranks. When he went to preach in Glasgow he sought out his aged mother, whom he had not seen for many years. He knew his mother the moment he saw her; but the old lady did not recognize her son. It so happened that when he was a child, his mother had accidentally wounded his wrist with a knife. To comfort him she cried, "Never mind, my bonnie bairn, your mither will ken you by that when you are a man." When Mack's mother would not believe that a grave, fine-looking minister could be her own child, he turned up his sleeve and cried, "Mither, mither, dinna ye ken that?" In a moment they were in each other's arms. Ah, brethren! the Lord knows the spot of His children. He acknowledges them by the mark of correction. What God is to us in the way of trouble and trial is but His acknowledgment of us as true heirs, and the marks of His rod shall be our proof that we are true sons. He knows the wounds He made when exercising His sacred surgery.—*Dr. MacLaren.*

MONTHLY SURVEY

There are thirty-six preaching places in Paris and sixty-five in the provinces.

Six hundred and eighty-four persons united with the Tabernacle Church of Brooklyn during the past winter.

The Paris municipality had to feed the past winter 50,000 more unemployed, idle and dissolute persons than last.

Dr. Lansdell, the English missionary, distributed in one year no less than 56,500 Bibles among the exiles of Siberia.

The largest parishes in the Lutheran Church are to be found in Central Russia. One of these numbers 300 villages, and comprises 35,000 souls.

The Congregationalists of the United States report a membership of 436,379, a net gain of 17,815 during the year. The additions on profession were 27,166.

The saloon men of New Orleans have combined and raised $10,000 to fight the Sunday laws, which are being strenuously enforced by the Law and Order League.

Last year the English Methodists spent nearly $200,000 on church property. On an average they were opening three new chapels every week, and re-opening two more.

The Bar, a liquor dealers' paper in New York, believes it probable that the temperance people will succeed in getting prohibition incorporated in the national constitution.

The home Sunday-school of Mr. Spurgeon's church has 108 teachers, all members of the church, and 1,428 scholars. In all the schools connected with the Tabernacle there are 7,677 scholars.

Mrs. Annie Boyd, of Grand Rapids, Michigan, has recovered $9,500 damages from a rum-seller who sold her husband liquor, under the influence of which he killed a man, and was sentenced to prison for life.

The Church Missionary Society of England, largely supported by the evangelical section of the Anglican Church, had an income during the year just closed of over $1,170,000—the largest income of any missionary society now in existence.

The native church of the English Presbyterian mission in Formosa, with 1,473 communicants, has, during 1886, contributed for the support of Gospel ordinances and for missionary work the sum of $2,143.61, more than *double* the sum contributed in 1885, and more than six times the sum contributed in 1882.

The Christian natives of the South Sea Islands prepare their Sunday food on Saturdays. Not a fire is lighted, neither flesh nor food is baked, nor a tree is climbed, nor a canoe is seen on the water, nor a journey by land undertaken on God's Holy Day.

The surprising fact is noted that while the Wesleyan Church in Great Britain had 1,970 ministers, it had 24,579 lay class-leaders, and 15,009 local preachers last year, so that the greater part of its pastoral and preaching work is done by laymen—and none the less effective work for that.

There are signs of improvement in reference to Sabbath observance in Germany. In Stuttgart six hundred shop-keepers have engaged to close their shops on that day. In Carlsruhe a second distribution of letters has been stopped. In Alsace-Lorraine, public-houses are legally closed till noon.

A committee of Baltimore clergymen have sent a document to President Cleveland urging him to consider the propriety of a change in the army regulations that will secure to the United States soldiers the privilege of a better observance of Sunday and protect them against excessive duties on that day.

Dr. Edmund Stapfer, an English authority on Biblical subjects, and on questions connected with the first years of the Christian Church, doubts the story that the Apostle was beheaded outside the gates of Rome. Paul, he says, was a prisoner in the Pretorian camp, in the northeastern part of the city, and it is his opinion that the Apostle was burned alive in the apartments which he occupied in the last three days of the great conflagration of July, A.D. 64.

At the recent International Convention, at Chicago, Mr. Payson Porter presented a most encouraging array of figures. The number of Sunday scholars throughout the world is estimated at 16,447,990, of teachers 1,952,167, making a grand army of 18,400,157. Of these the United States has 8,034,478 scholars and 1,107,179 teachers, with 99,762 schools. At the same Convention at Chicago, the report strongly recommended that increased attention be bestowed on systematic giving in the schools. At present the givings do not average half a cent per scholar a week. Yet this amounts to $2,500,000. It should be raised to $10,000,000. Aggressive missionary work for the ingathering of the 9,000,000 of children outside of the schools was strenuously urged, as also still further improved methods of teaching for their upbuilding in righteousness,

BOOK DEPARTMENT, Etc.

A Pastor's Thoughts on Living Themes. By Rev. Lyman Edwin Davis, M.A., with an introduction by Marshall H. Bright. New York: The Tibbals Book Company. Price $1.00.

The addresses and sermons that constitute the main portion of this book show their author to be a bright, fresh thinker with a good vocabulary at his command which he uses with discrimination and taste. We may not concur in all his views, but he expresses his convictions boldly and courteously.

Exposition of Psalm cxix. as Illustrative of the Character and Exercises of Christian Experience. By the Rev. Charles Bridges, M.A. New York: Robert Carter & Brothers, 530 Broadway. Price $1.75.

The Psalm which has been called "the heart of the book of Psalms" is unfolded in this standard work, by an expounder of acknowledged ability and rich in the experience of the true Christian. This book has long been valued by the wise and good and has lost none of its sweet satisfying nutriment.

Nearer to Jesus. Memorials of Robert Walter Fergus by his Mother, with a prefatory notice by Rev. J. Oswald Dykes, M.A. New York: Robert Carter & Brothers. Price 75 cts.

Any one who desires to see what the grace of God can work out in the heart and life of a little child ought to read this book. It is a sweet story of a little boy's life the truth of the statements in which are vouched for by one whose veracity is unquestioned. It has very encouraging lessons for both parents and children.

The Bible in Spain, or, the Journeys, Adventures and Imprisonments of an Englishman in an attempt to circulate the Scriptures on the Peninsula. By George Barrow. New York: Robert Carter & Brothers, 530 Broadway. Price $1.75.

This book has stood the test of public opinion for several years and in this new issue loses none of its interest. It contains a vast amount of information about Spain, its cities, scenery, inhabitants, religion and the difficulties to be overcome in disseminating the Word of God, and making a foothold for the pure religion of Jesus.

A Hand Book of Homiletics and Pastoral Theology. By Rev. Wilson T. Hogg. T. B. Arnold, 104-6 Franklin Street, Chicago. Price, $1.50.

The young preacher will find the gist of a large number of works on the topics discussed in this volume, condensed in the 400 pages of this book with many valuable rules and suggestions of the author. But when there is a freshet of the water of life flowing through the preacher's mind and soul, the artificial banks and levees for his guidance are often disregarded in the sweeping rush of his work both in the pulpit and in the home.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

The Popular Science Monthly, August, 1887. New Chapters in the Warfare of Science, *Andrew D. White.* Manual Training in School Education, *Sir Philip Magnus.* Educational Endowments, *Charles S. Ashley.*

American Magazine, August, 1887 Gen. Guzman Blanco, President of Venezuela, *Frontispiece.* The Supreme Court, *Z. L. White.* A South Carolina Village, *Lee C. Hardy.* A New Era in Education, *Col I. E. Clark.*

The Eclectic Magazine, August, 1887. Victorian Literature, *Professor Edward Dowden.* The Jubilee, *Algernon Charles Swinburne.* The Progress of Thought in our Time, *John A. Symonds.* Father McGlynn, *Saturday Review.*

The Cosmopolitan, August, 1887. A Lazy Tour in Spain, *Louise Chandler Moulton.* Monte Carlo its Games and Gamesters, *Charles C. Welman.* Reminiscences of Horace Greeley, *Joel Benton.* Royal Signatures, *Frank G. Carpenter.*

The Atlantic Monthly, August, 1887. The Growth of Materialism, *Geo. F. Parsons.* Two Years With Old Hickory, *Thomas H. Clay.* The Spell of the Russian Writers, *Harriet W. Preston.* One Hundred Days in Europe, *O. W. Holmes.*

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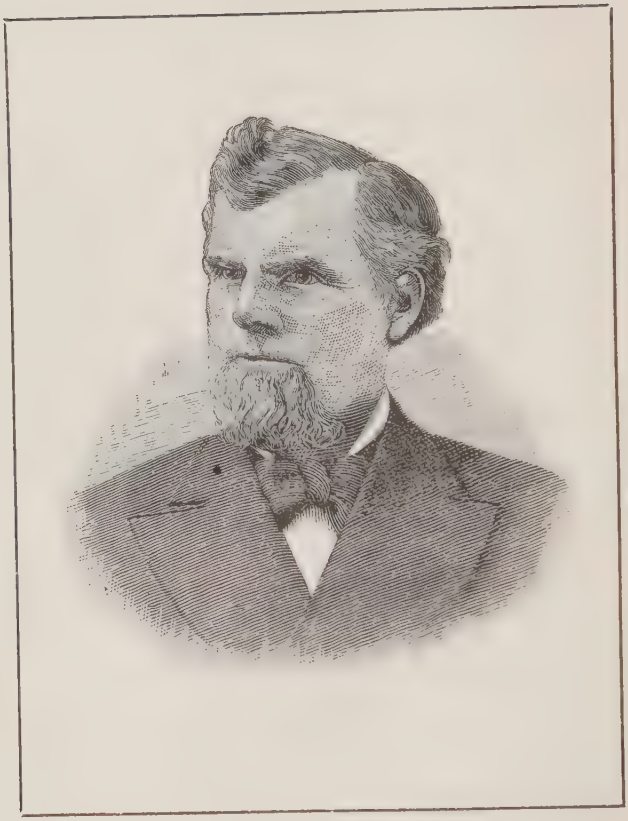

J. B. McElroy

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SERMONS

THE BIBLE—GOD'S WORD.

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Thy Word is true from the beginning.—PS. cxix., 160.

THE One Hundred and Nineteenth Psalm may be called the longest chapter in the Bible. And its subject matter is chiefly the Bible. Hence the longest chapter in the Bible is about the Bible. Such is the prominence which the inspired writers have given to the Scriptures. They who best knew their value so spake of their truths. And they have not given the Book the least measure of prominence to which its precepts are not entitled. Civilization, intelligence, morality and general prosperity unmistakably mark the pathway of the Bible. These are the results that follow its introduction or they are the signs that mark its coming. Or if these evidences of civilization precede the Book, they precede it as the rays of the morning sun precede the sun itself. The sun is, hence its beams of light. So the Bible is, hence the best forms of civilization, the purest morality, the broadest charity and the most general intelligence and prosperity. But if such beneficial results follow the introduction of the Bible, why is it still so largely an unknown book and also by at least a portion of the human family still a rejected book?

In the first place, the Word of God would be exposed to objection, and also liable to rejection by reason of the natural state of the human heart.

All truth is truth, but the truth of the Bible differs from other truth in an important particular. The truth of the Bible is addressed specially, not to

the intellect, but to the ethical or the moral character, and hence it involves moral accountability, and is therefore imperative in a sense in which truth ordinarily is not imperative.

The truths of the Bible either accuse or approve. They either acquit, or condemn. They compel either assent or dissent to their requirements. They allow no neutral position. The language of the Bible is, "Thou art the man, and he that is not with Me is against Me; and he that gathereth not with Me scattereth abroad, and ye cannot serve God and Mammon." There can be no undisturbed middle place—no neutral position with regard to the truth and the requirements of the Word of God. The Bible gives an impartial account of sin, but it does not sanction sin. Neither does it permit confederation with sin.

The Book is the true reformer. It begins with the heart, and it requires changes there and the evidences of which are also to be apparent in the life. Hence the disinclination of the natural man to consult the Bible either for counsel or instruction. Hence also the ignorance of what the Book really contains.

In the second place the pride of the human reason also interferes with the study and the reception of the Word of God.

And this remark applies more especially to those who profess to be the more learned among their fellow-men. And in some departments of knowledge they are entitled to the advanced position which they profess to have attained. But their knowledge is ascribed to discovery. New truths in science are said to be discovered, and their discovery is ascribed to the superior knowledge or wisdom of the discoverer.

But the Bible is a revelation and not in any sense merely a discovery of the human reason, and as such it also claims acceptance by the human reason, and that without any distinction of persons. But this again is not agreeable to the speculative turn and the ambitious spirit of the human mind, which has been accustomed to discover truth rather than to receive it in the ordinary manner.

It is to be regretted that with acknowledged other attainments those referred to frequently seem to be satisfied with their deficiency in the knowledge of the Word of God, and of that Christianity which has become the religion of the civilized world.

Such frequently profess not to be able to attain to any knowledge of God, neither in nature nor in revelation. They boast of their ignorance of the divine existence. They observe no intelligent design in nature under foot, nor in the universe overhead. They see a something and a somewhat, but they fail to see a someone. They discover no proofs of a supreme intelligence and of a superintending power on the pages of astronomy, nor in their catechism on chemistry, nor in their primer on anatomy, where every bone of the body is a verse, every joint a stanza, and the whole framework of the human system a hymn of praise to its Creator. To such the Word of God would necessarily be a sealed book, owing to their ignorance of an author for the Book, and yet an author is necessary in order to account for the Book.

But such negation of mental capacity is certainly to be deprecated, and more especially where even the ox knoweth his owner, and the ass his master's crib.

It is not a difficult matter to understand why the Bible would be an unknown and also a rejected book to that class of persons.

Again, the Bible is also largely an unknown book, and rejected by those who say that it is "hard to understand," "that there are difficulties in the writings of the Apostle Paul," mysteries in the apocalypse, "a conflict between the book of Genesis and geology," and so on.

To another class of persons, there are still other difficulties in the way of their acceptance of the Bible: such as the genealogy of Melchisedec, the witch of Endor; and to others also that fundamental difficulty, where did Cain get his wife? In consequence of such matters as these, the whole Bible is rejected by some persons.

In still further illustration of the shallow reasons for the rejection of the Bible, I am also reminded of a conversation had with an objector to the Scriptures, giving as his reason that a book had been written disproving the account which Moses gives of the Creation.

Upon further inquiry with regard to the writer of the book, he remarked that he had forgotten the author's name, but that it was the same man that wrote "Uncle Tom's Cabin." That closed the argument on the "Mistakes of Moses."

The opposition to the Bible on the part of that class of persons, as on the part of others also, is not so much in consequence of any obscurity which attaches to its subject matter, but directly to the contrary. The Book is chiefly rejected because of those things which have been the most clearly revealed. It is rejected not because of those things upon which the Book is silent, but because of those subjects upon which it is the most outspoken. Such as the repentance of sin, the regeneration of the heart, faith in the Son of God, and a pure life. These are the truths that stir up opposition to the Bible, and not those things which are still involved in some obscurity. Extract from the Bible its heart-searching qualities, its demand for sobriety, honesty, and a pure life; take from it its uncompromising denunciation of all sin, and instead of these, write precepts more congenial to the depraved heart, and for those who are now so largely ignorant of the Bible, and who at the same time are also the rejecters of it, you have removed its objectionable features. For their approval you must obliterate from its pages such declarations as these: "God commandeth all men everywhere to repent," and "Ye must be born again," and "Without faith it is impossible to please God," and "Without holiness no man shall see the Lord," and "Ye cannot serve God and Mammon," and "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," and "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It is not obscurity, but truth, and the most positive and unmistakable truth also—it is not the doctrinal, nor the historical difficulties, and the seeming

chronological discrepancies which are to be reconciled and removed, but it is the moral exactness of the Book which renders it objectionable to some persons.

He who saw with clear and open eye the mystery of the human soul, accounted for His rejection on the one hand, and for the feeble influence of the Gospel on the other, by saying that "Men loved darkness rather than light, because their deeds were evil." The same truth applies to the acceptance and to the rejection of the Bible. Not the want of sufficient evidence, but a moral cause, and often also a bad life is the strongest objection to the Bible.

But the folly of the objection to the Bible, by reason of the purity of the heart and the uprightness of the life which it requires is manifest in the fact that as any believe in a righteous God, to that extent also must there be a revelation possessing the characteristics of the God who makes it. The Book must bear the impress of its Divine Author. Every book bears the impress of the mind and the spirit of its author, and why should the Bible be made an exception to the rule? And if therefore in the estimation of any, the morality of the Bible is too high, too pure, too imperative, then must such also find a God who is less holy, less pure, less perfect; and they must get their Bible from him. But such would be neither the Christian's God, nor the Christian's Bible.

But the Word of God is also an entirely unknown book in those nations where Christian churches were once established, where the voice of the Apostle, the Evangelist and the Revelator were once heard. But where the Bible is now entirely unknown the people took counsel from its rejecters —from such men as Celsus of the second century, Porphyry of the third, Julian of the fourth, pagan philosophers of those days—men much like the pagan philosophers of our day—who still do not know whether there is a God or not and who go up and down the country berating the Bible and the Christian religion. In those nations where the Bible is now entirely unknown and where the people are also destitute of the knowledge of the way of life, there the people rejected the religion of the true God; and the religion of false gods was the result, and necessarily so, for, as a religious being, man will worship either the God of the Bible or the imaginery deities of the woods. Everywhere the human being is a worshipper, and if he has no knowledge of the Supreme Being, and consequently no theology of the true God, he will have a mythology of false gods and will also worship them. And we must not imagine that because we have literature and science, and general education, that therefore we do not need the Bible. The nations to whom we now send gospel missionaries had science—wrote poetry and philosophy. They had mathematics and astronomy and they possessed an order of intelligence so high that we still read their books and call them classics. But with all their knowledge, their religion and their worship was paganism and idolatry nevertheless. Those who endeavor to poison the mind against the Bible should be warned by the results of such efforts in the past. Were they to

succeed it would be but to transmit the fatal inheritance of pagan darkness to their descendants. But these rejecters of the Bible profess thereby to advance the best interests of the people, to promote human progress. But they fail to remember or to know that human progress demands not only freedom to think and to act, but that it also demands faith in God. Freedom and Faith —these are the twin forces that keep humanity in its true orbit. Freedom and Faith—these combined comprise the balance-wheel in the affairs of nations. The union of these graces promotes virtue, order and power, but their separation brings immorality, anarchy, tears and blood. It has been said that eternal vigilance is the price of liberty. The strict adherence to the principles of Christianity is the price of liberty. The nation's flag must be kept near the Cross of Christ. We care not how much other vigilance a people or a nation may have, separate and apart from the Bible and the Christian religion their national progress will not only be unreal, but it will be destructive as well.

The Republic of France has given to the world a most striking exhibition of that fact. The denial of the Christian religion and the rejection of the Bible crowded the movements of its last century with those events which still cast a fitful glare over history.

That was the secret of the unrest and the unreason which characterized that nation prior to its revolution of 1790. As a people they rejected the Christian religion, they mocked at its Divine Founder, they exalted a painted harlot, as the goddess of reason, and wrote on their cemetery gates, "Death is an eternal sleep." And what was the result? The reign of terror, produced by the reign of unbelief. And it was a reign of destruction such as has not been experienced by any modern nation. For four hundred and twenty days the guillotine did its work, and more than four thousand and twenty heads rolled from its block, whilst the women of Paris were sitting by, and putting a red stitch into their knitting at each drop of the sanguinary axe, then at the close of the day, counting the red stitches, in order to ascertain the number of those who had met death in that manner, on that day. That was progress without the Bible. That was civilization without Christianity. That was the ripe fruit of their own planting. The poisonous sentiments uttered and published by their apostles of unbelief seemed to have become infuriated with satanic life. Every thought of atheism seemed now to have assumed a destructive form and was flying through the land like a winged adder. Every volume of irreligion and blasphemy seemed now to have become a tempest of destructive fire tearing as it moved. Every vale had turned into a ghastly pit, and the red-ribbed ledges glared with silent horror, and to every question echo answered death, death, *death*. And whilst the song of death beat with doleful cadence against their palaces, ghostly apparitions startle the inhabitants.

"Knell tolls upon knell—hearse follows hearse—coffin rumbles after coffin. But with no gentle spirit to calm the mind, none to bind the bleeding heart—no strength nor hope for the soul."

The tricolored ensign of the country was trailed in the dust. The crimson cross glared, but with no redeeming gore. "All that the mind would shrink from of excesses, all that humanity perpetrates of bad, all that we read or hear or dream of man's distresses, all by which hell is peopled or as sad as hell, was there let loose."

The nation was drunk with slaughter. *That* was progress without the Bible. That was civilization without the Christian religion. That was the ripe fruit of unbelief in its various phases. And similar results may be produced in any nation where unbelief of the Bible, profanity, the saloon, sensuality and Sabbath desecration, once gain the ascendency of influence and power among the people. Unbelief has no bond with which to bind man to man—because it separates man from God.

Unbelief would rule without God, and would exclude Him from His own world, and the glare from the volcanic fires of revolutionary France should warn the human family against the gulf of general ruin into which the adoption of similar principles will sooner or later plunge any people.

But why should the Bible be rejected in view of its character and its influence in the earth?

It is the most remarkable Book in the world's literature. It is the basis for the religion of the civilized nations of the globe. It is everywhere the conserving companion of civil and religious freedom. It is the rock upon which republics must rest; it is the reflection of the divinity, and the hope of humanity. It has also been called the "Star of Eternity," and rightly so, since only by the light of which the bark of man can cross the Sea of Life and reach the shores of immortality securely. The Bible has also been called the religion of the Protestant, and as such it has left wider and deeper traces of itself in the history of the world than any score or more, or all combined, of the masterpieces of human genius, and pre-eminently has it left its impress upon these masterpieces themselves.

And these masterpieces, we should not fail to remember, reflect the impress of the Bible, from the fact that the greatest minds that ever shone in the intellectual firmament were men and women of faith in Christ, and firm believers in the Bible. And it is gratifying to note the fact that the time is passing away when it is supposed to be "smart" not to believe the Bible.

It has also been most truthfully said, that whilst the Bible comprises in bulk not more than the three hundredth part of the Greek and the Roman literature extant, yet it has attracted and concentrated more thought upon itself and has produced more books than all the Greek and the Roman literature combined.

This attraction and concentration of thought has also been on the part of those nations that occupy the very fore-front of civilization, science and learning. These are day by day and night by night poring over this single volume, illustrating it, interpreting it, attacking it, defending it, and thinking no pains too great to be bestowed upon the very least and to some seemingly the most insignificant parts of it. A revision of the New Testament portion

of it is made and the entire book is telegraphed from New York to Chicago in advance of the mails; and a million copies a day are required to meet the demand for it.

Said the late Carlyle, "There never was any other book like the Bible and there never will be such another."

And when one said to Carlyle, "There is nothing remarkable in the book of Proverbs." Carlyle's reply was, "Make a few." Yes, make a few only. The comprehensive subject matter—the profound wisdom and philosophy of life, and all expressed in the utmost simplicity of speech, is amazing in the book of Proverbs. Yes, make a few such. "Read to me," said the dying Walter Scott. "What book shall I read?" was the inquiry. "Can you ask me?" said the dying man. "There is but one book." No, there never was any other book like the Bible and there never will be such another.

We call the Bible a book—one book as it is. But here there are sixty-six books written by forty different authors, including a period of sixteen hundred years, between the first and the last writer, and these writers also living geographically in widely separated countries, and still more widely separated forms of government, society, civilization and language. These who wrote the end of the Book had no communication whatever with those who wrote the beginning or the middle portions of it. And these authors wrote on law, ethics, philosophy, history; they wrote poetry and prophecy, and which their enemies fulfilled, and they wrote a system of Christianity which has become the religion of the civilized world.

Ordinarily the philosopher writes books for those who are devoted to philosophy. The scientist writes books adapted to the student of science. The statesman writes books for the sage and the statesman. But in the Bible we have fishermen writing books for the philosopher. Men in the shepherd's tent writing books for the statesman. Tax gatherers writing books for teachers, judges and legislators. Herdsmen writing poetry and prophecy Physicians writing history and theology. And the books which these have written have lived right on through all the centuries and have kept abreast of the mightiest thought of the mightest nations of the earth. No, there never was any other book like the Bible and there never will be such another.

And its sixty-six books are compact as one book, so that if one says I do not believe the book of Esther, because the name of God is not mentioned in it. "Well," asks one, "what of that. There are still sixty-five other books besides the book of Esther. What are you going to do with them?" Or says another, "I do not accept the opening chapters of the book of Genesis." "Well what of that? Reject five chapters in the beginning of the book of Genesis, and there are still forty-five chapters more in the same book. And there are sixty-five whole books or eleven hundred and ninety-four chapters in the Bible besides those. What are you going to do with all that?"

There are those who talk of the difficulties there are in believing the Bible. They forget that the difficulties in not believing the Bible are much greater than are those which they meet in believing it.

Notice also an additional fact in connection with the introduction of the Christianity of the New Testament. I refer to the computation of Time. That had gone forward in its usual order of days and months and years and even centuries unchanged by any of the great events which had transpired upon the earth.

The Deluge had been obliterating almost the whole human family from the face of the earth, but there was no change in the computation of time. When they left the ark they counted the years as before. Powerful empires rose and fell, whilst others still more powerful took their places. But there was still no new order of time. The old still continued on and on—and over all for four thousand years. But suddenly a star arises, the advent of the Son of God is proclaimed,—and now that old order of time that had come up from the Creation to the Deluge, and from the Deluge to Babylon, and from Babylon to Abraham, and from Abraham to Moses and from Moses to the Messiah—that order of time began to change.

The unbelieving Jew said, "roll on as before." The Roman ruler said "let there be no change, in that which has so long measured the broad ages, and which has so long chronicled the mighty events of the world." But that order of time was checked and changed by the touch of the little hand in the manger—and new time began, and to-day instead of saying that we live in the year of the world five thousand eight hundred and ninety-one, we say that we live in the year of our Lord one thousand eight hundred and eighty-seven, practically ignoring over four thousand years in our computation of time from the creation of the world.

And this common and yet wonderful fact has come to pass over and against all the opposition brought against the Bible by the Herods and by the Cæsars, by Pilate and by the Sanhedrim, by the rabble and by the Romans, against all that array of power—and storm of wrath and persecution, against the rage of the pagan then and now, the meek and the lowly Saviour with His obscure little company of fishermen, and whose earthly possessions were but a boat and a net—and He Himself not where to lay His head—these have wrought such a revolution in the order of time, and as applied to all the business affairs of the world, that the nations of the earth stand in awe as also in admiration, whilst all are constrained by this great fact to acknowledge the power of the Son of God revealed in the Bible. Those who reject that Saviour because the truths which He taught are in conflict with the depraved heart, and the vices of a wicked and a sinful life, when they die their obituary is dated according to the order of time instituted by Him whom they denied.

And the same is true of every book, newspaper, letter, note of hand, account of business, receipt of money or merchandise, of every telegram—bill of lading, legislative enactment, state paper, governors', presidents', kings' or queens' messages. Everything of that character has the permanent imprint of the order of time given to the world by the Son of God.

Publications denying His divinity and ridiculing His religion, are dated according to the order of time instituted by Him whom they deny. Open

Paine's "Age of Reason," his "Rights of Man," his theology, his blasphemy or whatever else has found its way from his pen into print—and you find that so.

Read the title pages of Volney's and Voltaire's books and the same is true. Willingly or unwillingly the civilized world acknowledges the revolution which has been wrought by the Bible as also by the love, the sacrifice and the influence of the Messiah of the Bible.

Neither need there be any serious apprehension with regard to the continuance of the Bible.

"The Word of the Lord endureth forever." And so the Bible has come to stay. As long as there is a living soul upon the earth so long also will that Book remain in the earth. It is the Word of God, and the Word of God and the human soul which is also God-given are in need of each other, and whilst the one remains here, so also will the other.

On the subject of reading, for the highest intellectual improvement, the inquiry of one is, Are you deficient in poetic taste? If so, the reply is, Read the best English poets, Gray, Milton, Goldsmith, Cowper, Burns, Thomson, Tennyson. And we add, Read also the best Hebrew poets: David, Isaiah, Solomon and Job.

Are you deficient in vigor of style? If so, the reply is, Read Junius and Fox and Burke and Pitt, and we add, Jeremiah, Ezekiel and the book of Revelation. Are you deficient in the power of reasoning? If so the reply is, Read Chillingworth and Locke and Bacon and Butler, and we add, Paul's Letter to the Romans. Are you deficient in patriotism, statesmanship and political science? If so the reply is, Read the Federalist, Clay, Webster, and we add, Moses and Joshua. Are you deficient in conscience and in moral courage? Then the reply is, Read Martin Luther, John Calvin, John Wesley. We add, Read also the book of Daniel, and the Acts of the Apostles. Are you deficient in piety? Here we need not add anything only to say, Read the Bible.

Read the Bible more and more. Bring an undivided will, a ready mind and heart to the Book of the Most High.

We must let the Book teach. We must let it correct. We must let it elevate the mind and the soul with its sublime and its wonderful delineation of the divine nature, the divine power and the divine love.

When the Book exhorts we should be admonished. When it argues and instructs we should be enlightened and convinced. We should give the most free and enlarged spirit to the reception of God's Word, that we may receive all its truth and catch all its inspiration. Then will we become instinct with Christian knowledge and with Christian life, and then also will we be fitted for the highest and the best callings and for the most noble Christian activity and usefulness among our fellow-men. Never give up the Bible. "God is its Author, salvation is its end, and truth without any mixture of error, is that of which the Sacred Volume is comprised." This is also a truth.

In proportion to the population of the globe then and now there is much less unbelief of the Bible in the year 1887 than there was in the year 1787.

THE SUPREME GIFT.*

By Professor Henry Drummond, Glasgow, Scotland.

Love is the fulfilling of the law.—Romans, xiii., 10.
The greatest of these is love.—I. Cor. xiii., 13 (*R. V.*).

Every one of you has asked himself the great question of antiquity as of the modern world: What is the *summum bonum*—the supreme good? That is the burning question for you to face: What is the supreme object of desire—the supreme gift to covet? We have been accustomed to be told that the greatest thing in the religious world was faith. That has been the key-note for centuries of the evangelical religion; and we have learned to look upon that as the greatest thing in the world. Well; we are wrong. If we have been told that, we have been told wrong. I have taken you in the chapter which I have read to-night (I. Corinthians xiii.) to Christianity at its source; and there we have read, "The greatest of these is love." It is not an oversight. Paul was speaking of faith just a moment be-before. He says: "If I have all faith, so that I can remove mountains, and have not love, I am nothing." It is not an oversight; and it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. There is a beautiful tenderness which the observing student can detect as Paul gets old—growing and ripening all through his character; but the hand that wrote, "The greatest of these is love," when we meet it first,

* Delivered at Moody's Conference for Bible Study, Northfield, Mass., August, 1887.

is stained with blood. Nor is Paul singular in singling out love as the *summum bonum.* The three masters of Christianity are agreed about it. Peter says: "Above all things have fervent love among yourselves." And John goes further: "God is love." And you remember what Christ Himself said about it: "Love is the fulfilling of the law." Did you ever think of what He meant by that? In those days men were working their passage to Heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ came and said: "I will show you a more excellent way. If you do one thing, you will do these hundred and ten things, without even thinking about it—unconsciously. If you love, you will fulfil the whole law." And you can readily see for yourselves how that comes to be. Take any of the commandments. "Thou shalt have no other gods before Me." If a man love God, you will not have to tell him that. Love is the fulfilling of the law. "Take not His name in vain." He would never dream of taking His name in vain if he loved Him. "Remember the Sabbath day to keep it holy." He would be too glad to have a day to meditate upon the object of his affection. Love would fulfil all these laws. And so, if he loved man, you would never require to tell him to honor his father and mother. He would do that without thinking about it. It would be preposterous to tell him not to kill. He would never dream of it. It would be absurd to tell him not to steal. He would never steal from those he loved. He would rather they possessed the goods than that he should possess it. It would be absurd to tell him not to bear false witness against his neighbor. If he loved him it would be the last thing he would do. And you would never have to tell him not to covet what his neighbor had. He would be rejoicing in his neighbor's possessions. So you see, "love is the fulfilling of the law."

Now, Paul had learned that; and in this argument which has been read this evening we have a most wonderful account of the *summum bonum.* We may divide it into three parts. In the beginning of this little chapter, we have love contrasted; in the middle of it, we have love analyzed; towards the end of it, we have love defended as the supreme gift.

Love Contrasted. Paul begins by contrasting love with other things that men in those days thought much of. I shall not attempt to go over those things in detail. They are very obvious. He contrasts it with eloquence. How many men covet eloquence!—and what a noble gift it is—the gift of playing upon the minds and souls and wills of men—of moulding them! Paul says: "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." He contrasts it with prophecy. He contrasts it with mysteries. He contrasts it with faith. He contrasts it with charity. Love is greater than faith, because the end is greater than the means. And love is greater than charity, because the whole is greater than a part. Love is greater than faith, because the end is greater than the means. What is the use of having faith? Is it to connect the soul with God? It is to become like God. For "God is love." That is to say, faith is in order to love

The end is greater than the means. Love, therefore, obviously is greater than faith. It is greater than charity, because the whole is greater than a part. Charity is only a little bit of love, but there is a great deal of charity without love. It is a very easy thing to toss a twenty-five-cent piece to a beggar. It is a very easy thing to do that when the love is in withholding. We purchase relief from the sympathetic feelings which are aroused by the spectacle of misery, at the cost of a quarter of a dollar. It is too cheap—too cheap for us, and it is often too dear for the beggar. We must either do more for him or less. Then Paul contrasts it with sacrifice and martyrdom; and I beg the little band—shall I not say the large band?—of missionaries (and I have the honor to call some by this name for the first time)—shall I not say to you missionaries, Remember that though you give your bodies to be burned, and have not love, it profits nothing—nothing! You can take nothing greater to the heathen than the impress and reflection of love of God upon your own character—nothing. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India: from the day you land, that language of love—understood by all, and eloquent to every one—will be going forth from you, consciously or unconsciously; and it is the man who is the missionary, it is not his words. In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark Continent, you see men's faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him: but they felt the love that beat in that great heart. They knew that it was love—that that life was laying itself down for Africa—although he spoke no word. Take into your new sphere of labor where you are laying down your life, that simple charm, and your life must succeed. You can take nothing greater. You may take every accomplishment; but if you give your body to be burned, and have not love, it will profit you and the cause of Christ nothing.

Love Analyzed. After contrasting love with these things, Paul in three verses, very short, gives us an amazing analysis of what this supreme thing is. I ask you to look at it. It is a compound thing, he tells us. It is like light. And as you have seen a natural philosopher take a beam of light and pass it through his crystal prism, and as you have seen it come out on the other side of the prism broken up into six component colors—red, and blue, and yellow and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements, and in these words we have the spectrum of love—the analysis of love. Will you observe what these things are? Will you notice that they have common names—that they are virtues which we hear about every day, they are things which can be practised by every man in every circumstance of life; and how by a multitude of small things and ordinary virtues the supreme thing, the *summum bonum*, is made up? The spectrum of love has nine elements—nine colors—nine ingredients: Patience—"love suffereth long." Kindness—"and is kind." Gener-

osity—"love envieth not." Humility—"love vaunteth not itself, is not puffed up." Courtesy—love "doth not behave itself unseemly." Unselfishness—love "seeketh not her own." Good temper—love "is not easily provoked." Guilelessness—"thinketh no evil." Sincerity—"rejoiceth not in iniquity, but rejoiceth in the truth." Patience; kindness; generosity; humility; courtesy; unselfishness; good temper; guilelessness; sincerity—these make up the supreme gift—the stature of the perfect man. We make a great deal of peace with God. God says much about peace on earth. "Good-will toward men." And you will observe that all these things, all these virtues and graces, are in relation to men—in relation to life—in relation to the known to-day and the near to-morrow, and not to the unknown eternity. There is no time to do more than make a passing note upon each of these ingredients. Love is *Patience.* Love passive. The normal attitude of love—love waiting to begin; not in a hurry; not petulant; not hasty; calm; composed—waiting to begin when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. *Kindness.* Love active. Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that he spent a great proportion of His time simply in making people happy—in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and that is not in our keeping—God reserves that for Himself; but what He has put in our power is the happiness of our fellow-creatures, and that is to be secured by our being kind. After we have been kind—after love, after long waiting, has gone out into action and done its beautiful work—we must then exercise the third of these graces; go back into the shade again, and say nothing about it. "Love vaunteth not itself, is not puffed up." "Love vaunteth not." *Generosity.* That is love in competition with others. Whenever you have done a good turn—done a good work—you will find other men doing the same kind of work. Envy them not. Envy is a feeling of ill-will to that man who is in the same line as ourselves—a feeling of ill-will—and we hate ourselves for cherishing it. That will spring up the moment you get to your field—be it in this land or in any other land—unless you have learned generosity: to envy not. And, then, after having learned that, you have to learn the further thing; to go into the shade—to hide, and not let your right hand know what your left hand has done. *Humility.* Love hiding. "Vaunteth not itself, is not puffed up." And the fifth ingredient is a somewhat strange one to find in this *summun bonum: Courtesy*—love in relation to etiquette. "Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy has been defined as love in little things. And the secret of politeness is to love. Love *cannot* behave itself unseemly. You can take the most untutored persons and put them in society, and if they have love as a reservoir in their heart they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was

because he lived to love everything—the mouse and the daisy, and all the things, great and small, that God made; and so he could go into any society—into courts and palaces—from his little cottage on the banks of the Ayr. We heard the other day from one of the speakers on this platform about the meaning of the word "gentleman." It means a gentle man—a man who does things gently, with love. "Love doth not behave itself unseemly." *Unselfishness.* "Love seeketh not her own." Observe: Seeketh not even that which is her own. In Britain the Englishman is devoted to his rights. He likes to stand up for his rights—his rights as a man and his rights as an Englishman. And I fancy you have the same kind of patriotism. You stand up for your rights; and every man as an individual or a citizen feels a sense of property over what he calls his rights. It is the privilege of that man to give up even his rights, if necessary, for the sake of another. "Seeketh not her own." It is easy to give up things that we are not quite certain are our own; but the things that are obviously yours—that are legally yours—that you have earned perhaps by years of labor and sacrifice of trouble or money—to give up those things which are your own, that is the hard thing. And yet the most obvious lesson of the Gospel is that there is no happiness in having and getting, but only in giving. I say, *there is no happiness in having or in getting, but only in giving;* and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others. And he that would be great among you, let him serve. He that would be happy, let him remember that it is more blessed—it is more happy—to give than to receive. The next ingredient is also a remarkable one: *Good temper.* "Love is not easily provoked." Now, we are inclined to look upon bad temper as a very harmless infirmity. We speak of it as being a mere infirmity of nature—not a thing to take into very serious account in estimating a man's character—a kind of accident—a matter of temperament, and so on. And yet here, right in the middle of this analysis of love, Paul plants that thing; and the Bible again and again comes to that little infirmity, as we call it, and makes a great deal of it. It is not a little infirmity to smile at. The peculiarity of ill-temper is that it is the vice of the virtuous. It is the one blot on an otherwise noble character. You know men who are all but perfect, and who would be almost entirely perfect, but you say they are hasty—they are touchy—they are ill-tempered. Now, there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. It requires the struggle of years—perhaps of a lifetime; but it has to be done. It has to be done. It is not to be looked upon as an accident of temperament; but it is a sin—one of the blackest of all the sins. It is the symptom of an unloving nature at bottom. A want of patience—a want of kindness—a want of generosity—a want of humility—a want of courtesy—a want of unselfishness—are all symbolized in one flash of evil temper. It is the revelation of what is inside a man, and therefore the man who has that must have his whole nature sweetened. It is not enough to deal with the

temper. You must go to the root, and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature have a part in God's people in this world or in the next world? How is it possible? Why, a man with a temper such as I have described would make Heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says: "If you offend one of these little ones, it were better for you that a millstone were hanging about your neck and that you were cast into the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. *It is better not to live than not to love.* I shall spend no time over the last of these two virtues. *Guilelessness.* Courtesy is love in society. Unselfishness is love undying. Good temper is love restraining. Guilelessness is love believing. And, *Sincerity*, is love learning. Guilelessness is the grace for suspicious people. "Thinketh no evil." The way to win a man is to believe in him. That is the greatest secret of the Christian worker. The way to elevate a man is to believe in him and trust him. Love "thinketh no evil"—imputes no motive—puts the best construction on every action. What a delightful frame of mind to live in! And then love is sincere—wears no masks. "Rejoiceth not in iniquity, but rejoiceth in the truth;" rejoiceth not in *our* doctrine—in this Church's doctrine or in that Church's doctrine, in this ism or that ism—but rejoiceth in the truth.

Learning Love. So much for this analysis of love. Now, my brethren, the business of your lives is to fit these things into your character. That is the supreme thing to which you have to address yourselves, to learn to love. And life is full of opportunities for learning love. Every man and woman every day has a thousand of them. The world is not a playground; it is a school-room; and its great lesson that we are always to learn is the lesson of love in all its parts. What makes a man a good football player? Practice. What makes a man a good artist—a good sculptor—a good musician? Practice. What makes a man a good athlete? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in a different way—under different laws—from that in which we get the body. If a man doesn't exercise his arm, he gets no biceps muscle; and if a man doesn't exercise his soul, he has no muscle in his soul—no strength of character, no robustness. Love is not a thing of emotion and gush. It is a robust, strong, manly, vigorous expression of the whole character and nature in its fullest development. And these things are only to be acquired by daily and hourly practice. Don't quarrel, therefore, with your lot in life. Don't quarrel with the quality you have of life. Don't be angry that you have to go through a network of temptation—that you are haunted with it every day. That is your practice which God appoints you. That is your practice, and it is having its work in making you patient, and humble, and sincere, and unselfish, and kind, and courteous, and guileless. Don't grudge the hand that is moulding the shapeless image in you; it is growing more

beautiful; and every touch adding to its perfection. Keep in the midst of life. Don't isolate yourself. Be among men, and among things, and among troubles, and amongst difficulties and obstacles. *Ein Talent bildet sich in der Stile; Karacter in den Strom von Leben.* You remember Goethe's words: "Talent develops itself in solitude; character is the stream of life." "Talent develops itself in solitude"—the talent of prayer, of faith. "Character is the stream of life." That is where you are to learn love.

Cause and Effect. How? Now, how? I might again go over all the things I went over last Sunday night as the futile means of becoming like Christ. We apply them all to love. We strive for it. We brace our will to get it. We make laws for ourselves. And we pray for it. These things will not bring love into our nature. Love is an effect. It is a question of cause and effect; and if you fulfil the right condition, you must have the effect produced in you. Shall I tell you what the cause of love is? If you turn, when you get home, to the Revised Version of the Epistles of John, you will find there these words: "We love because He first loved us." "We love"—not, "We love Him." That is the way the old version has it, and it is wrong. "We love because He first loved us." Look at that word "because." There is the cause of which I have spoken. "*Because* He first loved us." The effect follows that we love Him—we love all men. Our heart is slowly changed. Because He loved us, we love. Contemplate the love of Christ, and you will love Him. Stand before that, and you will be changed into the same image, from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it. You cannot command yourself to do it. And so look at the great sacrifice of Christ, as He laid down His life all through life, and at His death upon the Cross of Calvary; and you must love Him. Love begets love. It is a process of induction. You put a piece of iron in the mere presence of an electrified body, and that piece of iron for a time becomes electrified. It becomes a temporary magnet in the presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets. Remain side by side with Him who loved us, and gave Himself for us, and you too will become a permanent magnet—a permanent attractive force; and like Him you will draw all men—be they white men or black men—unto you. That is the inevitable effect of love. Any man who fulfils that cause must have that effect produced in him. Gentlemen, give up the idea that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law; or by supernatural law, for all law is divine. Edward Irving went to see a dying boy once, and when he entered the room, he just put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. And the boy started from his bed, and he called out to the people in the house: "God loves me! God loves me!" One word; one word! It changed that boy. The sense that God loved him had overpowered him, melted him down, and begun the making of a new heart. And that is how the love of God melts down the unlovely heart in us, and begets in us this new creature,

who is patient and humble and unselfish. And there is no other way to get it. There is no trick about it. Oh, truth lies in that!—we love others, we love everybody, we love our enemies, because He first loved us.

Love Defended. Now, lastly: I have a word or two to say about Paul's reason for singling out love as the supreme possession. Love defended or justified. It is a very remarkable reason. In a single word it is this: it lasts. It is a thing that is going to last. "Love never faileth." Then Paul begins again one of his marvellous lists of the great things of the day, and exposes them. He runs over the things that men thought were going to last—the things that men accounted great; and he shows that they are all fleeting and transitory. He says: "Love never faileth: but whether there be prophecies, they shall fail." It was the mother's ambition for a boy in those days that he should become a prophet. For hundreds of years God had never spoken by means of any prophet, and the prophet was greater than the king. Men waited for a prophet to appear, and hung upon his lips when he did. Paul says: "Whether there be prophecies, they shall fail." This Book is full of prophecies. One by one they have failed; that is, having been fulfilled, their work is finished except as evidences—as matters of interest. Their work has failed. "Whether there be prophecies, they shall fail"—they have nothing more to do in the world except to feed a devout man's faith. Then Paul talks about tongues. That was another thing that was greatly coveted. "Whether there be tongues, they shall cease." As we all know, many, many centuries have passed since tongues have been known in this world. They have ceased. Take it in any sense you like. Take it in its narrowest sense, which probably was not in Paul's mind at all—languages in general. Take the words in which these chapters were written—Greek. It has gone. Take the Latin—the other great tongue of those days. It ceased long ago. Look at the Indian language. It is ceasing. The language of my own Scottish Highlands is ceasing. The most popular book in the English tongue at the present time, except the Bible, is one of Dickens' works—his "Pickwick Papers." It is written in the language of London street life; and experts tell us that in fifty years it will be unintelligible to the average English reader. Its language is ceasing. Don't covet that. Then Paul goes farther, and with even greater boldness he says: "Whether there be knowledge, it shall vanish away." And the wisdom of the ancients, where is it? It is already gone. A school-boy to-day knows more than Sir Isaac Newton knew. His knowledge has vanished away. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopædias for a few cents. Their knowledge has vanished away. Look how the coach has been superseded by the steam-engine. Look how electricity—look how the telephone has come in and put a hundred inventions aside. Ay, they will have their day and then vanish away. The greatest living authority on electricity and on physics—Sir William Thomson—said the other day in Scotland at a meeting at which I was present: "The steam-engine is passing away." "Whether there be knowledge, it shall vanish away." At

every workshop in America you will see out in the back yard a heap of old iron—a few wheels, and a few levers, all rusty. Twenty years ago that was the pride of the city. Men flocked in from the country to see this great invention, and now it has been superseded and has vanished away. And all the boasted science and philosophy of this day will soon be old. It is not going to last. My brother, it is not going to last. Let us pursue it; but let us not make it the chief thing. Let us be humble with it when we get it, because it is temporary. In my time in the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform. The other day, just before I left Scotland, his successor and nephew, Prof. Simpson, was asked by the librarian of the university to go to the library and pick out the books on his subject (midwifery) that were no longer needed. And his reply to the librarian was this: "Take every book that is more than ten years old, and put it down in the cellar." Knowledge has vanished away. Sir James Simpson was a great authority ten years ago—twelve years ago; men came from all parts of the earth to consult him; and the whole knowledge of that day, within that short period, is now consigned by the science of to-day to the cellar. How true are the words of Paul: "We know in part, and we prophesy in part." "We see through a glass darkly." Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time, and then brushed them aside. A great many things that men denounce as sins are not sins; but they are temporary. And that is a favorite argument of Paul. He says: "The world passeth away." That is a great charge against the world. There is a great deal in it that is delightful and beautiful; there is a great deal in it that is useful and pleasant; but it passeth away—all that is in the world—the lust of the eye, the lust of the flesh, and the pride of life. But while the world passeth away, "he that doeth the will of God abideth forever." And Paul's argument here again is precisely that all these things are going to pass away, and therefore they are not worth the entire life and the consecration of an immortal soul. Let the immortal soul give himself to something that is immortal; and the only things that are eternal are these: "Now abideth faith, hope, love; and the greatest of these is love." You can see that the time will come when two of these things will perhaps pass away. I do not know—we know so little about the conditions of life in the other world—but it seems to me as if there will come a time when faith shall vanish into sight, and when hope shall vanish into full fruition. Then there will be one thing left, and that is love. Covet that everlasting gift—that one thing which is going to stand out—that one coinage which will be current when all the other coinages of all the nations shall be returned from the bank of eternity. Covet that, my brothers, and give yourselves to that. Put things in their proportion. *Put things in their proportion:* and let the object of your life be for yourself to have the character defended in these words—and it is the character of Christ—borne into your character,

that you may be created into the same image. I have said this thing is eternal. Did you ever notice how John is continually associating love and faith with eternal life? I was not told when I was a Sunday scholar that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life." What I was told, I remember, was that God so loved the world that if I trusted in Him, I was to have a thing called peace, or I was to have rest, or I was to have joy, or I was to have safety. But I had to find out for myself that whosoever trusteth in Him—that is, whosoever loveth Him, for trust is only the means to the end—hath everlasting life. The Gospel offers a man life. Don't offer men a thimbleful of Gospel. Don't offer them merely joy, or merely peace, or merely rest, or merely safety; but remember how Christ came to give men a more abundant life than they had, and then you will take hold of the whole of a man—you will give him a bigger life, a fuller life-current, than the life he is living. Then your Gospel will move him if he has laid hold of it. Instead of laying hold of a part of his nature, you lay hold of the whole of his nature. Christ becomes to him the Way, and the Truth, and the Life. Do you want to know whether you are to live to-morrow? Why do you want to live to-morrow? It is because there is some one who loves you, and whom you want to see to-morrow, and be with, and to love back. There is no other reason why we should live on than that we love and are beloved. You see how the thing is eternal. The moment a man has no one to love him, he commits suicide. So long as a man has those who love him, and whom he loves, he will live; because to live is to love. If it be but the love of a dog, it will keep him in life; but let that go and he has no contact with life—no reason to live. He dies by his own hand. You want to live because you love, so that love is life. "Love never faileth." Life never faileth, so long as there is love. That is the philosophy of what Paul is showing us; why love should be the supreme thing—because it is going to last. It is the eternal thing.

Fulfilling the Conditions. Now, gentlemen, I have finished. How many of you will join me in reading that chapter once a week for the next three months? I know a man who did that and it changed his whole life. Will you do it? It is for the greatest thing in the world. Ay, you might begin by reading it every day for a week—especially the verses in the middle which describe the perfect character. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself." Get these ingredients fitted into your life. Then everything that you do is eternal. I need not tell you that eternal life is not a thing that we are to get when we die. It is a thing that we are living now, and that we will have a poor chance of getting when we die unless we are living it now. The life of love is an eternal life; and there is no worse fate can befall a man than to live and grow old alone—unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love—for God is love. So that this thing is worth doing. It is worth doing! It is worth giving time to. No man can become a saint in his sleep! and to fulfil

the condition requires a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires a certain amount of preparation and time. Address yourselves to that one thing, and have this supreme thing engraven upon your character. You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done things in a spirit of love. "He that loveth is born of God;" and above all the transitory pleasures of life there stand forward those supreme moments when we have been enabled to do unnoticed kindnesses to those around about us—things too trifling to speak about, but they become a part of us. I can remember them now. I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that God has planned for man; and yet I can look back, and I see standing out above all the life that has gone four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine—and that is the thing that I get comfort from now. When I think about my past life, everything else has been transitory —has passed away. But the acts of love which no man knows about, or will ever know about—they never fail. And, my brethren, in closing, let me remind you that in the book of Matthew, where the great judgment day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats, the test of a man then is not, "How have I believed?" but, "How have I loved?" The test of religion—the final test of religion—is not religiousness, but love. I say the final test of religion at the great assizes is not religiousness, but love; not what I have done—not what I have believed—not what I have achieved—but how I have loved: according to the number of the cups of cold water we have given in the name of Christ.

"Oh, may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence!"

The Greatest Christian Grace (I. Cor. xiii., 1–13).—The character of men is more important than their abilities. However highly all other graces and virtues may be estimated, the greatest of all is love. I. Because of its native source and origin. Other virtues are largely creature virtues, but this comes nearest to God who is love—love is His great attribute. II. Because of its supreme manifestation in the person and work of Christ. He revealed Divine love to man. Love was the motive of His advent, the prevailing characteristic of His ministry and the explanation of His death. III. Because it is the special law of Christ, His "new commandment" and the test of discipleship. IV. Because the end to which all other virtues are means. Neither faith nor hope is an end but only a means, but love is the bond of perfectness, the test and crown of spiritual maturity. V. Because of its supreme utility. It is that with which society needs to be penetrated. With it all will be regularity and beauty. VI. Because it is the peculiar element of heavenly blessedness. "Love is Heaven and Heaven is love."—*D. Thomas, D.D.*

Thanksgiving Service.

A THANKSGIVING MODE OF GLORIFYING GOD

By President J. T. Ward, D.D., Western Maryland College.

Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.—Psalms l., 14, 15.

Not alone because the chief magistrate of our nation, seconded by the chief magistrates of the States that compose the nation, has requested and recommended it, do we this day "lay aside all secular business and assemble in our accustomed place of worship, with songs of praise and the voice of prayer to testify devoutly our gratitude to the Giver of every good and perfect gift for all that He has done for us in the year that has passed," although, indeed we do heartily and joyfully obey this summons; but also, and chiefly, because He—the Most High, the Supreme Ruler of the universe, the Author of our being, the Preserver of our lives, the All-Father, the God of all grace and truth, the Father of our Lord Jesus Christ, through whom all His blessings are bestowed upon mankind—has bidden us render such service of gratitude and devotion do we obey the behest, which, like all His commands, enjoins what is right in itself, and is a most "reasonable service."

The text announced is a portion of His holy Word, which we deem appropriate, as suggestive of a line of thought for the present occasion. It calls upon us to give thanks and to pay our vows unto Him; to present our petitions for deliverance from trouble, with gracious promise that He will grant them, and it lays before us the one grand purpose for which He bestows blessings upon us, and inculcates the highest lesson of duty revealed to us in His word, namely, that of "glorifying Him."

"Offer unto God thanksgiving." For what? An inspired Apostle says, "In everything give thanks," and the propriety of this is seen at once when we consider that we owe everything to God. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein," and it is impossible, without a due acknowledgment of this, to appreciate our dependence upon and obligation to Him, "in whom we live, and move, and have our being." But if we do fully realize that

> "We are His people, we His care,
> Our souls and all our mortal frame,"

we shall be disposed to say adoringly,

> "What lasting honors shall we rear,
> Almighty Maker, to Thy name?
> We'll crowd Thy gates with thankful songs,
> High as the heavens our voices raise,
> And earth, with her ten thousand tongues,
> Shall fill Thy courts with sounding praise."

It will be our desire that "everything that hath breath" shall join us in "praising God from whom all blessings flow." And we shall be disposed not

only thus generally to give thanks unto His holy name, but also to take account of His mercies and benefits in particular, that we may the more fully apprehend and be made sensible of all His goodness.

We think of "the good land which the Lord has given us"—the most glorious land of any which the sun shines upon in all His round; we think of it as "a land of far distances," in the vastness of its extent, stretching from the Atlantic to the Pacific Ocean, and from the borders of the British possessions in the north to those of Mexico in the south; we think of its magnificent scenery, of its mountains towering to the skies, its lakes spreading out like seas, and its rivers seeming almost interminable in length, and broad enough, some of them, to bear whole navies upon their bosom, and its valleys of such extent that the keenest vision fails to take it all in from any one stand-point; we think of its variety of climate, affording all that is desirable, and exempt only from the extremes either of heat or of cold that would make any part of it otherwise, taking all seasons into account; we think of its special natural wonders, of its amazing cataracts at Niagara and Yosemite, of its mammoth caves in Kentucky and Virginia, and countless other curiosities of nature, unsurpassed, if not unequalled, on the face of the globe; we think of its mineral wealth, its mines of gold and silver, of copper and lead, its almost immeasurable deposits of iron and coal, its gushing springs of medicinal water, and abundant supply of illuminating oil; we think of its varied and extensive vegetable productions, its gigantic oaks and towering pines for timber, its numerous kinds of trees for shade and fruit, its cereals for bread and its cotton for clothing, its flowering trees and plants and shrubs, affording luscious food or delighting the eye with beautiful colors; we think of its animals, domestic or wild, all subject to man and made use of by him whether he save them alive for service or slay them for meat and clothing. We think of our glorious country, also, in its industrial capacity, in its agricultural, mechanical and commercial interests and relations, and comparing it with other countries in these, as in other respects, still hold it to be the equal or superior of any or all. Then we rise above these materialistic views, and think of our nation's origin, its fathers and mothers, its history, its developments of character, its laws, its institutions, its status among the nations, its possible destiny. We thus think of it as "the land of the free and the home of the brave." But our thoughts rise higher still when we consider it from an intellectual, moral and spiritual point of view, as the land of schools, of the Bible, and of gospel privileges; for, from the time of the landing of the Pilgrim Fathers to the present time, it may be regarded as peculiarly entitled to be thus spoken of. Other nations that stand among the foremost in Christian civilization look back to periods of emergence from barbarism, while ours had in it the germs of such civilization from the beginning. Driven by persecution, on account of their love of and devotion to "the Truth that makes man free indeed," from the shores of the old world, they brought with them to the shores of the new that "Light of life," and they and their descendants ; ; ene rations held it forth, until even by acknowledgment of the old world

itself, our nation is significantly represented by Bartholdi's magnificent statue of "Liberty Enlightening the World."

Such is the goodly heritage which God hath given us, and we meet this day devoutly to testify our gratitude to Him. Well does the proclamation which calls us together say, "The American people have always abundant cause to be thankful to Almighty God whose watchful care and guiding hand have been manifest in every stage of the national existence, guarding and protecting them in time of peril, and safely leading them in the hour of darkness and danger;" and "it is fitting and proper that a nation thus favored should on one day in every year, for that purpose especially appointed, publicly acknowledge the goodness of God, and return thanks to Him for His gracious gifts." And referring particularly to what He has done for us during the year now closing, we are called upon to offer thanksgiving "for our preservation as a united nation, and for our deliverance from the shock and danger of political convulsion; for the blessings of peace and for our safety and quiet while wars and rumors of wars have agitated and afflicted other nations of the earth; for our security against the scourge of pestilence, which in other lands has claimed its dead by thousands and filled the streets with mourners; for plenteous crops which reward the labor of the husbandmen and increase our national wealth, and for the contentment throughout our borders which follows in the train of prosperity and abundance."

And besides all this, we who are now met together in this house of God, ought to remember gratefully what He has done for us in our community, in our churches, in our families, and in our individual capacity. The sincere language of each heart should be,

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

Oh, how shall words with equal warmth
The gratitude declare,
That glows within my ravished heart?
But—Thou canst read it there."

Every heart that has been touched with the live coal from off God's altar, and has a due sense of His loving kindness in Christ Jesus, will gladly adopt the inspired words of the Psalmist, and say, "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." For, after all, the blessings of grace and salvation are those for which, above all others, our grateful songs should ascend to God this day.

But our text enjoins something additional to thanksgiving. We are called upon "to pay our vows unto the Most High." Vows are promises made to God, and many such vows are upon us as a nation and as individuals. Our fathers had their days of thanksgiving and their days of fasting and prayer, and on many of these occasions the ministers who led the services and the people who joined in them, made promises to God that they and their chil-

dren would stand fast in the liberty wherewith Christ had made them free, and that they would give evidence of their gratitude to Him by obeying His holy laws and walking in His fear. And through all the years of our national life, from pulpits and pews, numerous and ever multiplying, there have gone up from worshipping hearts, solemn promises to God, that in grateful return for His manifold goodness and mercy, His ordinances should be observed, and His name and service honored in our land. That some, yea, that many, have kept these vows, is certain; else we should not exist as a nation to-day —for the righteous are the salt of the earth; but that there have also been vows made that have never been paid is equally true, and this accounts for it that our nation has not been even more blessed than it ever was, and that it is not even more fully blessed this day than it is. In closing a sermon preached on Thanksgiving Day, 1783, a minister of one of the New England churches is reported to have said to his hearers, "Until this day our nation was never fully new-born. Nursed in the strength-giving school of hardship and privation, and quite empty handed, you go forth to build up private and public prosperity upon the magnificent heritage which the Lord Himself has given you. Its resources are marvellous, but they lie for the most part underneath the sod, and only hard, patient, persevering industry can ever bring them to the surface. Remember you and all the people whom God has led by His strong right hand, through the mingled darkness and light of the past eight years"—referring to the period of the Revolutionary War—"to this day of cloudless victory, that so long as frugality, industry, truth and godliness mark the characters of you and your descendants, you and the nation are safe; but should Sabbath-breaking, dishonesty, luxury, ever come to characterize you as it does the other nations, then will the evils that are upon them come upon you also." It would be easy to adduce any amount of testimony to the fact that our nation, in very many ways, has not only acknowledged its Christian origin, but promised God to be true to Him. Infidels, and scoffers, and vile traducers of the holy faith of the nation, there have indeed been and are to-day, but, thank God, they have never been, and are not to-day, anywhere recognized by any legitimate national authority, and we are known among ourselves, and all over the world understood to be, an avowed Christian nation, and the song goes up to God's throne this day from myriads of temples dedicated to His worship:

"We praise Thee that the Gospel's light,
Through all our land its radiance sheds;
Dispels the shades of error's night,
And heavenly blessings round us spreads.

Great God, preserve us in Thy fear;
In danger still our guardian be;
O spread Thy truth's bright precepts here—
Let all the people worship Thee."

"And pay thy vows unto the Most High." How forcibly responsive to this divine command is that paragraph in the proclamation, which I quote with a degree of pleasure that can hardly be expressed in words—"And let us by no means forget, while we give thanks and enjoy the comforts which have crowned our lives, that truly grateful hearts are inclined to deeds of charity, and that a kind and thoughtful remembrance of the poor will double

the pleasures of our condition and render our praise and thanksgiving more acceptable in the sight of the Lord." This is in accord with the divine definition of "pure and undefiled religion before God and the Father." O that it may increase and abound in all our land, among those who make and execute our laws, and among all the people.

My text bids us to still another duty, which is at the same time a high privilege. "And call upon God in the day of trouble." It is intimated by this that we are never wholly out of danger. Our fathers had their troubles, and we shall have ours. They may arise from sources anticipated or unanticipated; for the former we may to some degree prepare, or even, perhaps, by prudent forethought and action in some cases prevent; for the latter, we can only patiently wait upon God who sees and knows all things, and with whom is all wisdom and power. No intelligent observer can be unaware of serious dangers that threaten our God-given heritage. "The price of liberty is eternal vigilance." We think our cherished institutions well guarded in citadels of truth and righteousness, and if all who man the citadels are reliable and faithful, it is certain that no foes without can harm, for the God in whom we trust will never suffer the righteous to be confounded or finally overcome. And we must trust in Him for the protection and defence of all that is right; and we must, if we would be safe and secure, look to Him for wisdom to devise and strength to execute all our purposes in His fear.

We have had days of trouble in our national history, growing out of existing and widely prevalent evils, from which, although plan after plan had been devised and effort after effort put forth for deliverance, it seemed as if it would never come. But all who trusted in God called upon Him, and in His own time and way, the dark clouds of gloomy night were at last dispersed, and deliverance was wrought for us. And there are evils prevailing now in our land, causing trouble that for depth and magnitude has never been surpassed by any trouble we have ever known. Especially one gigantic evil is doing more than all others to cause trouble, nay, rather should I say, is actually causing more trouble, and about which all who love God and goodness, and who wish righteousness to rule among men, are more puzzled to know what way of deliverance shall be found, than about any other one subject in the world. It has been described as an evil that "breeds crime, fills our prisons, penitentiaries, almshouses, houses of correction; an evil that feasts the thought of robbery, making it appear feasible and promising it immunity; that nourishes the conception of murder, and prepares the murderer to commit it; that gives cunning to the thief, and emboldens the forger; that urges on the assassin; that gives dastardly courage to the seducer, while it makes helpless the seduced; that nerves the suicide to violate the first law of nature; and that every year impels myriads of men and women across the boundaries of virtue into the territories of brutal vice and hopeless guilt." And this monster evil is abroad under the virtual, if not positive, encouragement, if not sanction, of the law of the land. All good and true citizens, and certainly all Christian people, are in trouble about this matter, and willing and anxious for the

deliverance of this country, and of the whole world from the evil which causes such wide-spread and constant ruin. And the war against it, and plans and efforts for its overthrow, have been and are being made. This is not an occasion upon which I can largely discuss the subject; but it is a time when, as a messenger of God, I ought to bring the injunction of the text to bear particularly upon this point. O, people of the Lord, while you feel with me that we should give thanks to God for the progress that has been made, and leave nothing undone that we can do to have our nation saved from this an every other iniquity, we must, above all else, and with all else, not forget to call mightily upon Him. From whatever source trouble may arise, either to nations, communities or individuals, there is one resort for help that cannot fail, for we have the infallible promise of deliverance from the All-Wise, the All-Good, the Almighty. "Call upon Me in the day of trouble, and I will deliver thee." Precious, soul-sustaining, soul-comforting words. "Come, Philip," said Luther to Melancthon in one of the days of their trouble, "let us sing the 46th Psalm: 'God is our Refuge and Strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . There is a river the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved. God shall help her, and that right early. . . . The Lord of hosts is with us; the God of Jacob is our Refuge. . . . Be still and know that I am God.'" I presume there is no one that hears me to-day who is so unfamiliar with the history of our nation as not to be able to recall instances of marvellous deliverances manifestly wrought by the Almighty in days of national trouble, when the people were summoned to meet and unite in calling upon Him; and I am sure that all praying men and women know by blessed experience how faithfully God has fulfilled His promise to them in times of sore trouble and deep distress when they lifted their hearts to Him, and found relief in prayer.

Lastly, my text indicates God's grand purpose in the blessings bestowed upon us, and it also points out our highest duty: "And thou shalt glorify Me." Not "make Him glorious," as if to imply that we can add anything to His glory that ever was, is, and ever shall be complete in itself beyond any comparison; but "show forth His glory," by acknowledging it in our hearts, proclaiming it with our lips, exhibiting our regard for it in our lives, and diffusing it all abroad by the exertion of all our ransomed powers and possible energies in His service for the good of all within the range of our influence. He addresses us as He did His people of old: "When thou hast eaten and art full, then shalt thou blest the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments and His judgments, and His statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought

thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, where were fiery serpents and scorpions, and drought where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at the latter end: [lest] thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall utterly perish. As the nations which the Lord God destroyed before your face so shall ye perish, because ye would not be obedient unto the Lord your God." We read in the book of the prophet Daniel of the sudden and awful destruction of the proud king and the mighty kingdom of Babylon, and the cause of it summed up in the words, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified;" and we may be sure that no nation can truly prosper, or avert destruction, whose rulers and people forget the true God and persist in what is offensive in His sight. Whenever a nation, or any community, or any individual, fails to use the blessings God bestows for His glory, those very blessings will, in the remembrance of them afterwards, but serve to augment the condemnation which the righteous Judge of all will pronounce upon the guilty. We are not authorized to expect true happiness or prosperity if we refuse or neglect to glorify God. In obedience to this grand command, "Thou shalt glorify Me," is our life. For this we were created, for this we are preserved, and when we are told that we are redeemed by the precious blood of Christ, we are exhorted "therefore" to "glorify God in our bodies and our spirits, which are His." What a blessed Thanksgiving Day this will be to us if our reflections upon God's Word and our worship in His house lead us to hearty consecration of ourselves, and all that we have and are, to Him to whom of right we all belong! Let us make the consecration, and be joyful in the God of our salvation. "Kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children, let them praise the name of the Lord, for His name alone is excellent [in the supreme sense]; His glory is above the earth and heaven."

Brethren and sisters of the different, yet united, Christian congregations of our city, several, yet one in our common and gracious Lord and Saviour——friends from the happy homes, where parents and children and relatives shall gather after this service, some, perhaps, from places afar off meeting in the loved homes after temporary separation—O friends, "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And may God grant us all to be partakers at last in the blessedness of the heavenly Thanksgiving. Amen.

The Pulpit Treasury

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True Reformers.—They are to be found seated before a class of boys or girls in the school which meets for the study of God's Word on God's own day, and instructing their sacred charge in the things that concern the life that now is, and that which is to come. These crucify the flesh, exercise true self-denial, and expend energy, time and much vital force in seeking to educate the ignorant, to lighten the burden of sin, to lessen the amount of misery and to guide young feet in the paths of holiness and happiness. They begin in the right time, in the right way and pursue their course by the right means, and eternity alone will unfold the misery they averted, the good they initiated and the multitude of sins they were the means of having washed away in the blood that cleanseth from all sin. And this class of true reformers are doing their work "without money and without price," looking for no reward from men, but having their reward now in the satisfaction of duty performed, and of seeing young immortals rescued from the grasp of sin, and made the servants of Jesus Christ—intelligent, upright God fearing men and women.

Up — Back — Forward. — These three words express the direction and order in which a rational being should look for guidance, humility and encouragement. True guidance can only be obtained from Him who dwelleth in the heavens. True humility is engendered by a retrospect of the condition in which God found us by nature, and encouragement will be gained by looking through Christ on the bright prospects that God has spread before those that love Him. These three words combine in this suggestive way one of the best summaries of good advice.

Self-enforcing Laws. — God only can make self-operative laws. None of His creatures for whom His laws are made can break any one of them with impunity. Sooner or later the penalty will be demanded and enforced by the laws whose claims have been neglected or abused. These laws neither spare, pity nor have mercy. Every part of animate nature witnesses to this fact. But human laws are not self-enforcing. They will remain a dead letter upon the statute book until the proper officers apply them, and often until the friends of the laws compel these officers to execute them. Under these circumstances it is absurd to keep up the hue and cry about the failure of any law to accomplish the object for which it was enacted. The law must be put in practical operation through the proper agency, and kept enforced by the influence of its friends or it will become only a by-word and a hissing in the mouth of its enemies. If any good law fails to effect the purpose for which it was enacted the fault lies in the lukewarmness, the neglect or indifference of its friends. No human law has any self-enforcing power. Citizens

who by their votes choose those who enact the laws, should see that they are enforced.

Is God in the Saloon?—Yes, He must be there as the Omnipresent and Omniscient One, but not there as an approving God. How can He approve when the whole business of the Saloon tends to degrade and destroy His own offspring both for time and for eternity? If God therefore cannot approve of the business transacted in the drinking saloon, why should His creatures, especially those who profess to be His friends, sanction it in any way? The Saloon can exist in a civilized community only by the permission of its citizens; they are therefore the responsible parties and when they are confronted with the long list of the evils which the Saloon has caused, directly or indirectly, in its environments, what a burden of guilt and responsibility will be found resting upon them. What food for meditation in the fact that professing Christians establish and perpetuate by their votes an institution God cannot visit with His approval.

Not Miracles but Grace.—A power that transcends nature is continually present both in matter and mind. In matter it sometimes produces miracles which astonish the beholder, and excite his wonder, but may have no saving effect upon his soul. It is only when the impression made by the sight of its extraordinary working in matter, is accompanied by its active working upon the mind, that a saving change is produced in the beholder, and with a reverent, humble spirit he adores and worships the wonder-working God. Many beheld the miracles performed by Jesus, but continued to dispute His Messiahship, remained in their unbelief and perished. Many beheld the risen bodies of the saints who came out of their graves after the resurrection of Jesus, but we are not told of one who witnessed that sight, renouncing his scepticism and becoming a follower of the risen Lord. The supernatural power that had raised the dead did not work effectually in their souls, and they remained dead in trespasses and sins. If the supernatural power that produces miracles does not work graciously upon the mind of the beholder of the miracles, he would walk through a battalion of resurrected men to perdition. Oh for effectual grace in men's souls whether miracles are performed before men's eyes or not.

A Gross Heart.—This characterized the Jews both in Old and New Testament times. It was a spiritual malady. It was caused by giving way to worldliness, by permitting the things of the world so to fasten and accumulate themselves upon their spiritual being, that they lost all sensitiveness to spiritual things and ultimately rejected the Saviour. The disease is still prevalent. Many of the objections to Christianity are traceable to the same origin. In its sphere it is similar in its operations to the "fatty degeneration of the heart" in the human frame. The unhealthy accumulation of fat in and upon the heart interferes unduly with its functions and often terminates in sudden death. All the other portions of the physical man may be in as fair normal condition and may be proceeding with their accustomed duties as fully as this central impediment will permit. But this tends to retard and weaken and degenerate every other part. So with a spiritually "gross heart." In it lies the obstacle to the saving enlightenment of the understanding and to the removal of intellectual difficulties. It is futile to argue with one who has this spiritual disease, this "fatty degeneration of the heart." His infidelity has its origin in this "gross heart." Remove its worldly accumulation, let it be so changed and purified that it shall be what, in Bible phrase, is called "a new heart," and its unbelief will disappear, and its affections will be set upon the things which are above.

FIRST ENGLISH LUTHERAN CHURCH, CORNER OF HIGH AND FACTORY STREETS, SPRINGFIELD, OHIO.

Church organized, 1841. Church edifice erected, 1845. Church enlarged and improved, 1870. Style, Gothic. Material, brick. Seating capacity, 1,000. J. B. HELWIG, D.D., Pastor.

NOTED PREACHERS

John B. Helwig, D.D.

Rev. John B. Helwig, D.D., whose portrait we present with this number of THE PULPIT TREASURY, was born near Canal Dover, Ohio, on the 6th of March, 1833. His ancestors on his father's side were German and Lutheran, on his mother's they were English and Wesleyan. His grandparents on his father's side in whose home his early life was spent, although Lutheran, were nevertheless Puritans in their religious convictions and in their home life.

Temperance and the scrupulous observance of the Sabbath-day were inviolable principles and customs with them. He received a good common school education for that day, and the rude surroundings of the old-fashioned log school house were no hindrance to the progress of the keen young mind, for at that early age he manifested some of the characteristics which marked so prominently his after life. Prior to the age of eighteen Dr. Helwig was chiefly employed in the work of the farm, after which he also served an apprenticeship at the trade of the blacksmith. While thus engaged the Rev. Dr. Sprecher, president of Wittenberg College, remarked to him, "Brother Aughe, your pastor, thinks you might become a useful man in our cause." To which the reply was, "I had thought that I was engaged in that for which I was best adapted." The words spoken by Dr. Sprecher prompted the first serious conviction of duty with regard to the gospel ministry. Two years later, under the pastorate of Rev. J. W. Goodlin, then at Bellefontaine, Ohio, Dr. Helwig entered upon his studies at Wittenberg College, and graduated with the class of 1861. His life in college was always of the most exemplary Christian character, exerting a salutary influence among his associates. He was a diligent student and by continued perseverance and patient toil surmounted the difficulties of college life. The literary society was a place of special interest to him. He was strong in debate and seldom lost a question. Three times he represented the Excelsior Society, of which he was a member, on public occasions. He was ordained by Wittenberg Synod, a district synod in connection with the General Synod of the Lutheran Church.

His first pastorate was composed of three congregations, at and in the vicinity of Sulphur Springs, Crawford County, Ohio. Succeeding this pastorate his churches were at Lancaster, Springfield, Cincinnati, Dayton and Akron, all in the State of Ohio. His labors, both as preacher and pastor in each of these churches, were such that all were drawn to him, not only his own people, but those of other pulpits and churches. Each church which he served rapidly gained strength and prominence under his leadership, and by his earnest and efficient labors he so engrafted himself into the hearts of the people that they very reluctantly permitted him to resign. Upon its resignation by Dr. Sprecher, Dr. Helwig was called from the pastorate of the church at Dayton to the presidency of Wittenberg College. This position after a period of eight years he was obliged to resign on account of failing health. At various times during his presidency of the college, he also supplied the pulpits of the First and Second Presbyterian, and the First Baptist churches of Springfield.

In order that he might employ his time the most profitably, as also regain his health the most speedily, Dr. Helwig made a somewhat extended tour through the principal countries of Europe. Upon his return, he took charge of the English Lutheran Church of Akron, Ohio. This church, after a pastorate of four years, he resigned to accept a call extended from the First Lutheran Church, of Springfield, of which he had previously been the pastor. Here, with a membership of 600, including the accession of nearly 100 within the past year, and with an enrolment of nearly the same number in the Sabbath-school, and with, if possible, the still more impor-

WITTENBERG COLLEGE, SPRINGFIELD, OHIO.

Commenced 1845. First public examination of students, April, 1846. Dr. Killer, first President, elected 1846. About 300 students in attendance at present.

tant element of hearers, comprising a large number of the young gentlemen and ladies—students at the college—his field of labor both as preacher and pastor is important and far-reaching in its influence and its results.

During the administration of Dr. Helwig the affairs of Wittenberg College were in a prosperous condition. As its president, he was beloved by all, and that he knew how to sympathize with those who were struggling against difficulties, and in need of encouraging counsel and a helping hand. As an instructor he was thorough and impressive, and the strong Christian influence that was so noticeable in his student life, now strengthened by full manhood, was forcibly felt in the college, and wherever he went, he was recognized as a powerful preacher and one of God's noblemen. The reading of any one of his productions will induce the conviction that he is a man of strong intellect, who discerns and firmly grasps the truth, and who is possessed of a keen, discriminating judgment. It will also be manifest that he is endowed with the faculty of presenting and enforcing his views with a wealth of language, an aptness of illustration and vigor of eloquence which make him a power for good whenever he stands forth in his lot. In his inaugural address, as president of Wittenberg College, he used these words:

"This leads me to another feature of the collegiate education which is adapted to present wants—the moral element. And when it is replied that it is not popular to introduce the moral element into the pursuit of classical and mathematical and scientific truth, we may reply that the same difficulty has always been encountered by the Decalogue, the Golden Rule, with other principles and truths of the Gospel. Men have not been prepared for them, and hence they have been wanting in popularity. And they will never become prepared for them by the neglect of them, but by their use. And notwithstanding the opinion of some to the contrary, it can nevertheless be shown that the adoption and the practice of the fundamental principles of morality and those of general Christianity, instead of disqualifying, *qualify* the mind for the search and acquisition of the truth."

His closing words were these:

"The college, then, in its true ambition and idea, should aim to send forth a body of educated men who, as ministers or lawyers or physicians or private gentlemen, or engaged in the industrial and business departments of life, would spread around them an intellectually refining influence among all their fellow-men. And especially in view of the elevated standard of education in the common schools—and crushed be the hand that raises itself for *their* destruction—the standard of the colleges must also, and in the same ratio, be advanced, lest the distinction between the college and the public high school be obliterated. Our colleges in their relation to lower education should rise like lofty towers out of our towns and cities, they should lift themselves up like hills and mountains from out of the plains. As it is said of Athens and of Alexandria of ancient times, so still should the college be a moral and an intellectual metropolis whence elevating influences go down to all the provinces. And I would inscribe over the entrance to the college: 'Character before culture, and culture before knowledge;' and also that other memorable declaration: 'It is not important that this should be a school of three hundred students, or of one hundred, or of fifty students, but it is important that it should be a school of Christian gentlemen and ladies who are students in spirit and application.'"

Dr. Helwig has also attained a considerable degree of popularity as a lecturer on a variety of popular themes, as "The Bible," "Number Three," "Temperance," "Romanism," "American Institutions," "The Rulership of Christ as the King of Nations" and "The King's English." These lectures are characterized by richness of thought, beauty of expression and fertility of illustration, and are delivered with a peculiarly distinct enunciation and with a rich sonorous voice.

The Nearness of God.

By Rev. C. H. Spurgeon (Baptist), London.

Though He be not far from every one of us.—Acts xvii., 27.

When man transgressed God's command he died spiritually. That death consisted in the separation of his soul from God. From that moment man began to think that God was far away, and this has been his religion in all ages. Either he has said, "There is no God"; or else he has made out everything to be God, which is much the same in the long run; or else he has thought God to be some far-away mysterious being who took no note of man. Or even with a better conception of God, he has thought that He was hard to find, hard to be moved, hard to be entreated, but it is not so. He is not far from any one of us. God is still in the world; God is still near; God is still looking on; though we be a great way off our Father sees us; yea, our Father is with us. Man may not seek God, but God seeks man; and though man's voice is not, "Where is my God?" yet God's voice is, "My creature, My poor rebellious creature, where art thou?" All through history God has come near to man. You read in His Book how He has spoken to men through chosen men; one after another of His prophets hath He raised up, and He has spoken through them with a voice full, majestic, and tender. He has come nearer to us in the person of Jesus Christ. Bone of our bone and flesh of our flesh was the Christ. And to-day, though Jesus Christ has gone, the Spirit of God is in the midst of the Church. He is at work still. He speaks still through His chosen instruments. He comes very near to consciences and hearts when He deigns to move His servants to speak pertinently and pointedly to the conscience and the heart. Oh, you that hear the Gospel, the kingdom of God is come nigh unto you. Beloved, it is not only revelation which teaches us that God is near, but God is evidently near to us in the works of nature. Whose voice was that we heard last night thundering overhead? Who is making for us our harvests and preparing food both for man and beast? It is God that doeth this, beyond all doubt. And so He is in Providence, albeit that this wicked age, and this foul century seek to banish God out of Providence. All things come from Him, whether He sends pestilence and famine, earthquake and tornado, or the gentle operations of nature going on around us. They tell us these are coincidences; when it comes to human arrangement you will believe in that because you let your judgment guide you properly. Scoff away if you like; those are fools who say "There is no God," or would banish Him from Providence. The fact is that God is everywhere: His circumference is not anywhere, but His centre is everywhere. He is near us ready to reveal Himself to us, quick to bless us. At this moment God is here. I pray ere the service is done we may know it is so. How impious is sin when seen in this light! When you blasphemed you thought little of it, but you spoke into His ear. When you ridiculed His way and His people you did it to His face, you insulted Him in His presence. God sees all that is done. There are servants that under the master's eye will not loiter; how is it that you have not only loitered but done mischief, your Master looking over your shoulder all the while? And, next, how profane is indifference. A lie to our fellow-man is mean, but a lie to God is an impertinent insult. What if a man says "There is no God"? God *is*, all the same. What if a man is able throughout life to shut his eyes to Deity, and at last dies, having no pangs in his death? What of that? He cannot fly from judgment; he cannot flee from the far-reaching arm of God, though he descends to the depths of the earth. The fact is that He is not far from any of us. How hopeful is this to those who seek Him! When a sinner seeks his God

and God seeks the sinner, they will soon meet. There is nothing between thee and God but unbelief. Let us walk in His sight. Let us live in His presence. I charge you remember that the Lord your God is a jealous God. Live strictly, live intensely, live fervently. Thou art ever in His sight, thou art ever near Him. Go your way, live and die, make no bargain with God about that, and soon we shall be with Him.

John the Baptist.

By L. T. Townsend, D.D., Boston.

In those days came John the Baptist preaching, etc.—Matt. iii., 1.

We know little of the early life of John the Baptist, except that his parents were Zachariah and Elizabeth, and that he was born in answer to prayer. It is supposed that his parents died when he was young, and that he spent his early life in the wilderness near the Dead Sea. He may have been called the boy hermit, having spent seventeen years, from thirteen to thirty, in solitude in the wilderness of Judæa. His habits were simple, and his living plain. He was a very remarkable man, in the truest sense. His disciples are still to be found in some parts of the East. He was remarkable,

1. For his heroic example of Christian service.

2. For the model presented for men to follow.

3. For his impression upon the minds of the people. They thought he might be the promised Messiah, and were ready to crown, and proclaim him king. He was remarkable,

4. For the absence of wordly ambition. When men inquired if he were the Christ, he answered, "I am not He"; but "there cometh one mightier than I, the latchet of whose shoes I am not worthy to unloose." He was remarkable,

5. For his humility. When his disciples came one day, and informed him that all men were going after Jesus, in the spirit of perfect humility he replied, "He must increase, but I must decrease." In this he showed a nobility unsurpassed. He was remarkable,

6. For strong convictions, and courage in living up to them. He made no compromises. He preached plainly. His preaching was eminently practical. He told the people they were selfish, and must become charitable and benovelent. We sometimes make a mistake in telling men to come to Christ, and not telling them how to come. He preached repentance, and taught the people how to come. He told the tax gatherers to exact no more than was their due. They needed to repent and do right, and, until they did this, they could not be saved. This was no tinsel or silver-plated speech. He was plain, honest, and unyielding. Seizing the ponderous hammer of divine truth, he brought it down with tremendous force.

a. Such a preacher will be popular with the masses. Men of all classes, from city, village, and farming community, came out to hear this bold preacher. There is a natural and intuitive respect that the world pays to a man who never shrinks.

b. Such a man will, after a time, give unpardonable offence to iniquity in high places. Herod and Herodias were living in sin; none dared rebuke them. John plainly told them their course was unlawful. From that time, the wrath of the wicked woman sought opportunity for revenge. She found it, at length, in the shame of the daughter and the folly of the king. Many men have dared to risk reputation and life for the truth.

Hugh Latimer, George Whitefield, and others, are examples of such true courage. Think of the wan, pale face of the prisoner, long chained in the dungeon of the castle, and of the solemn midnight scene, as the officers came, and with one blow silenced forever the voice of one of earth's noblest men.

If he had been less truthful, less honest, less conscientious, he might have lived longer. But death is not the worst thing in this world. Five minutes of acute pain, and it is all over. A cowardly life is infinitely worse. His life was not a failure, it was a grand success; and in some respects his influence is greater to-day then ever before. He lost his life? Nay, he saved it. It is man's perdition to save his life when he ought to die,

This is the testimony of Christ: "Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of Heaven is greater than he." It is our privilege to press into the kingdom, even in this life, and be greater than John. We have opportunities that he never had or dreamed of having. If men will, by God's grace they can, come off triumphant. Then, if need be, stand alone; stand on picket duty; be brave; be noble; be men.

Life-Food.

By Rev. F.T. Bailey, Portland, Maine.

I am the Bread of Life.—John vi., 35.

Christ's theme is Himself—the source of life. This sublime truth underlies all doctrine. He spoke in common language; He wanted all to hear and understand. He used common things to illustrate His religious teaching. His rhetoric was parabolic. The Jews took His words as literal, hence they were sorely perplexed. They inquired how He could give them His flesh to eat. He taught them it was of spiritual food He was speaking—that which should supply the soul's necessities. Christ came to meet these needs. They are:

1. An explanation of His existence. Whence He came, no man could answer.

2. Something to look forward to. Whither would He go? Men want to know where they are to be led; what burdens they are to bear; what help awaits them; is there one unseen to pity?

3. Man needs to get away from self. He hears a voice that calls him to a higher life. A man hasn't thought much, who has not considered these needs. Shall we believe that God came down to us? When a need is felt, there is an adequate supply. God will meet every need of the soul. There is a positive and blessed experience in being a Christian. God takes away that which hurts man, and feeds him with the bread of life, and fills his soul with the choicest blessings. Man must partake. Bread saves only by eating; otherwise, it does him no good. So man must partake of the bread of life. Christ saves no one, except as that soul receives Him. Then God, with the glorious blessedness of omnipresence, sustains Him. There is a personal appropriation of Christ, that makes Him ours. This is a mysterious doctrine; it is beyond our comprehension. But we do not understand how natural bread is converted into blood, bone, tissue, and muscle. The simple, firm belief and knowledge that come from personal experience with Christ, should make us all ministers to others. There is a great present need of such service in the world. Christ is the gift of God to us, and to all mankind.

Growth in the Knowledge of Jesus Christ.

By John H. Vincent, D.D. (Methodist Episcopal).

Grow . . . in the knowledge of our Lord and Saviour Jesus Christ.—II. Peter iii., 18.

It may be that in this fragment of literature from the first century we have something for the nineteenth and twentieth centuries. Let me ask:

I. How shall we grow in the knowledge of the Lord Jesus Christ? 1. The very air is full of it. We have it in songs, sermons, art, literature. 2. We are to know Jesus Christ by application and research. We are to study Him historically, biographically, autobiographically and theologically. 3. We are to study Him through a personal interest in Him. He is to be our Lord and Saviour, Jesus Christ. 4. We are to know Him by personal possession; Christ dwelling in us. 5. This knowledge of Jesus Christ is for all. All specialists in art, science, agriculture, literature, need Jesus Christ. 6. People without spiritual taste may be discouraged by this high and mystical standard, and ask how they are to "grow in the knowledge of Jesus Christ." They do not accept the doctrine of the sacraments or believe much in the Church, and they do not accept the creeds; they cannot believe in the Pauline theology; they are strongly tempted to reject the Old Testament, and to discard everything supernatural, and are sometimes tempted to doubt even the facts of Christ's earthly life. How can

they know, with any helpful knowledge, the things which Christians claim for Him? I firmly believe that a virtue goes out of Christ to those who do not apprehend His person and work. The peasant who knows nothing about the spectroscope may receive benefit from the sun. I have hope for the man in the last stage of doubt, and I say to him: "If you would really know Jesus Christ, begin where you are to live according to the principles which are involved in His teachings. These you certainly can accept. Think kindly of the man next door to you, and sympathize with him. Think of him as his family thinks of him. Think of him as a God of righteousness and love might think of him, and from this high platform try to help him. Thus seeking to do according to your highest light, you shall come to know more and more, until you have a firm faith in the natural and supernatural life of Jesus Christ."

II. What are the advantages of this personal knowledge of Jesus Christ? 1. In exalting Jesus Christ we have the essentials of Christianity. The Church is weak or strong by the things which it accentuates, whether it be antiquity, sacraments, art in service, creeds, civil and social power. The Church is strong when it exalts simply Jesus Christ. The transfiguration of Christ teaches this. After the wonderful vision, the disciples looked up, and "saw no man save Jesus only." They thought then not of themselves; not of the saints such as Pope Clement VII. compelled Raphael to introduce into the picture; not of the disembodied spirits of Moses and Elijah; not of the Virgin Mary; not of Jewish priests, cardinals or popes; not even of Jesus transfigured; but they saw Jesus Christ, a plain man, coming down from the mountain to help man in need and in sorrow. Jesus Christ is the key to the Old Testament, to the Epistles and to Revelation.

2. By placing this emphasis upon Jesus Christ alone, we answer infidelity. The plain men living a plain, every-day life, incarnating Jesus Christ; without ecclesiastical vestments; without stately ceremony, living solely for the helping of men, are demonstrations of the power of Christianity. I have no sympathy with Gothic architecture for Christian worship. It is admirable for the study of mediæval history and Romish abuses, but for the worship of Christ give us simplicity, openness, plainness, the fresh air of heaven, and the fragrance of the flowers.

A picture was drawn of earnest Christian men in England and Jerusalem, who made it the highest ideal of life to represent Christ among men. The people follow such guides, and find in them a demonstration of the reality of religion.

III. In emphasizing Jesus Christ alone, we secure the best results of all culture. It stimulates the intellectual powers, represses ambition, secures harmony of development, produces a character so exalted as to be able to appreciate and delight in the discoveries of science. This gives repose to one who enjoys nature. He cannot paint pictures or write poetry, but he can enjoy God as Father in all the loveliness and splendor of the outward world.

Culture at its best, and our modern civilization, can never outgrow the religion of Jesus Christ. Men will always need moral standards, spiritual illuminations, true heroism, purity of character, which the best civilization can never provide. A man never gets to be so learned or great that a soft pillow or a mother's kiss is not soothing to him. The dying man finds the stars cold; the rocks of the geologic ages hard; philosophies perplexing; and when he sings his

"Rock me to sleep, mother,"

he remembers that long, long ago his mother passed away. It is then that he hears a precious voice saying to him: "Come unto Me all ye that labor, and are heavy laden, and I will give you rest. In My Father's house are many mansions." It is then that

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast I lean my head
And breathe my life out sweetly there."

Let us study Christ; let us surrender ourself to Him; let us incarnate and illustrate Him in our daily life; let us not undervalue the Church, but remember that the Church is a power only as it is made up

of individuals who can say with Paul: "I live, yet not I, but Christ that liveth in me."

Holiness.

By President G. Anderson, D.D. (Baptist), Denison University, Granville, Ohio.

Ye shall be holy, for I am holy.—Lev. xi., 44.
Be ye therefore perfect, even as your Father in Heaven is perfect.—Matt. v., 48.
Because it is written, Be ye holy for I am holy—I. Peter i., 16.

This is a triple command to holiness. Holiness lies at the bottom of all true success. What we *are* is vastly more important than what we *do*. 1. This is substantiated by the whole tenor of Scripture. 2. What we *are* determines the moral character of what we *do*. 3. What we are determines the character of our influence. 4. What we are makes effective what we do.

How can we be holy? We always think. Every thought leaves its impression on the mind. Every thought tends to build character. Every thought should be controlled. Thoughts should be about God and holy things. Do not exclude holiness from happiness.

A TRIBUTE TO ROSWELL D. HITCHCOCK, D.D., LL.D., LATE PRESIDENT OF THE UNION THEOLOGICAL SEMINARY, NEW YORK CITY.

By Rev. David G. Wylie.

Once more death has shown his sovereignty. He has hit a shining mark. Another master in Israel has fallen. He was taken as by a whirlwind. Dr. Roswell Dwight Hitchcock is gone. He sleeps the sleep that knows no waking.

"Another hand is beckoning us,
Another call is given;
And glows once more with angel steps,
The path which reaches Heaven."

The truth of these words can scarcely be realized. They seem like a dream. Am I not rather listening to his eloquent lectures on ecclesiastical history, over yonder in Union Theological Seminary, than standing over his coffin, or weeping over his new-made grave?

It appears but yesterday since we met, but during these years he has been as a friend and father. His death comes like a *personal bereavement*, and I must be allowed to pay my tribute of respect to the memory of my old friend and teacher.

A son of Maine, he sleeps in Massachusetts. New England claims his ashes, but he belongs as well to this metropolis, where his life work was done, and to the whole country.

A great loss has been inflicted on the whole community and sadly will he be missed. But he being dead yet speaketh. Speaketh, perhaps, even more eloquently than in life though his lips are mute, his voice hushed in silence, deep and unbroken, and his arm motionless.

Small in stature his face was almost as delicate as a woman's. His power was in his brain, will, and nerve, rather than in his muscle. He was every inch a man. He was a ruler of men.

The tones of his voice were most impressive whether in the class-room, pulpit, or on the public platform. He chal lenged attention, and his audiences always listened eagerly to his words.

He had high mental endowments. No one could long remain in his presence and not feel his magic spell. He was a man of high rank, talents, and commanding position and influence. He had a wide popularity. He was one of the marked men of this city, and well known in public circles.

He was a true rhetorician, a master of language, and understood thoroughly the art of fine composition. His mind was fresh, original, sparkling, and scintillated beautiful thoughts. He possessed intellectual splendor.

His frankness, fearlessness, and courage always carried conviction. When his decision was made he was impregnable.

Dr. Hitchcock was a true patriot. Dur-

ing the stormy scenes of the war he was a tower of strength to the government. He stood firm as a rock "amid the raging billows," and was always interested in every good public cause.

But while bold, fearless, and determined there was little harshness in his character. He united beautifully strength and tenderness, for his heart was full of sweet and gracious charity.

He was a hard and patient worker and uniformly successful in whatever he undertook. He was easy of approach, and his companionship was full of charm. But he was intolerant of frauds in and out of the seminary.

He was a man of promptitude, faith and prayer. When the building in which our congregation meet was about to be dedicated to the worship and honor of the Triune God I called on him and said: Dr. Hitchcock, I have come to make two requests. He replied, "Make three if you wish." I then said, we want you to make an address, and in the second place, I wish you would tell me where I can get five hundred dollars. His reply was, "I am very busy and have refused many invitations to make addresses, but I will come for you, put me down for the occasion and send me word." Then, in regard to the money, he said, "I am not generally considered an enthusiast, but when I want money for any good cause I always pray for it." He advised me to do the same and encouraged me by telling how some of the money was procured for the Seminary.

He was a good judge of men and seemed to read them intuitively. He knew the students thoroughly and was constantly assigning them to positions which he considered them capable of filling. His knowledge gave him imperial sway over others and contributed largely to his success. He had marked executive ability.

He was a theologian but there was no *odium theologicum* in him. His theology was broad. He possessed wide sympathies with the honest views of others. He was strictly evangelical. He was not a sectarian Christian, he was an ecclesiastical historian, but on his own confession not an ecclesiastic. He was noted for his moral honesty.

Dr. Hitchcock was known over the land as an accomplished, learned Church historian and an enthusiastic teacher. He set his students on fire with his glowing thoughts, kindled their enthusiasm for the science of Church history, and gave them exalted ideas of the Church and kingdom of Christ. To him the Church was an army whose final conquests were to be world-wide. There was no fear in his mind as to the final triumph of the Cross.

But while pre-eminently a teacher, theologian, and Church historian, he was also a truly great preacher of the everlasting Gospel. In the sphere of pulpit oratory he was pre-eminent, and his fervid, powerful utterances from the pulpit will be long remembered. He was also well known on the public platform and was prominent in every public enterprise.

He accomplished much. Such a man would accomplish much for the world whenever and wherever he lived. He will live; live in his public addresses, sermons, writings, lectures on Church history, in the noble institution for which he labored so long and arduously, and especially in the affections and memories of his many students now doing the Master's work all over the world. His influence will go on perpetuating itself from generation to generation. Such a man can never die.

But he is dead. Dead? No, not dead, such a noble spirit never dies. But he is gone! This is a melancholy fact. We shall never see his face, nor listen to his words of wisdom again. He is gone. He has been gathered to his fathers. Kind, good teacher, farewell!

How the students and professors will miss him when these vacation days are gone and they assemble in the seminary again! We mourn for him. We shed the tear of Christian love and affection over our teacher, friend, and guide. "We are perplexed, but not in despair; cast down, yet not destroyed." We dare not give up in despondency. The Church needs him; but the Church is imperishable. Though tossed so often in the storm, it never has been and never will be shipwrecked.

When the telegraphic dispatch announcing the death of his friend, the late Hon. Wm. E. Dodge, was handed to him in the class-room, he seemed for the moment dazed. Then leaning his head on his hand he said thoughtfully and hopefully, How much I would give to know what he has learned in the last few hours. Now he sees the Master face to face; no longer through a glass darkly. Perhaps he knows his wife, children, students, and friends even at this moment though absent from them.

"Do I forget? Oh, no;
For memory's golden chain
Shall bind my heart to the heart below
Till they meet and touch again.
Each link is strong and bright,
And love's electric flame
Flows freely down, like a river of light,
To the world from which I came."

Were he here, he would be urging us forward. He would remind us that though the soldiers fall in the ranks still the army marches on. Perhaps he would bid us sing that hymn which was to him a battle-cry, and which the students of the graduating classes sung so often when their theological studies were completed, and they were about to go out as heralds of the Gospel of the Son of God :—

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See His banner go.

"Like a mighty army,
Moves the Church of God;
Brothers we are treading,
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

But the time has come for us to say a last farewell. He is not dead, he is only sleeping. We shall go to him by and by. In the blessed morning of the resurrection we shall meet and greet him. Kind friend, illustrious Christian teacher, farewell!

THE SERMON: ITS PULPIT SIDE.

By Charles F. Deems, D.D., LL.D.

The press is a modern instrumentality of usefulness. It was unknown to our ancestors of only a few centuries ago. It has functions which can be discharged by nothing but the press, and which were not even suspected to exist before the invention of printing with movable types. These are certainly enlarging themselves as improvements are made in the art of printing.

It has also assumed to itself certain functions which were discharged by other instrumentalities, and the work is better done by the press than it was ever done before. It has made some things quite unnecessary, and therefore it has been greatly blamed and its work deprecated. But this deprecation is all nonsense. For ever among men that which can do anything best will have the doing of that thing. If there come along an agency which pretends to be able to make boots shine better than they can be made to shine by the breath of boys breathed on the blacking, and the strength of boys spent on the leather through the brush, that new agency will be tried, and if its pretension be established the vocation of the little bootblack will be gone. If there come along an agency which shall establish for itself the claim of being able to do all that is now done by bells, to do it better, and to do it at less cost, than the "music of bells" will live only in traditional poetry, and campanology will become a lost art.

This is inevitable. This is the practical survival of the fittest. It has been demonstrated in many ways. There was a time when elections in England and America were carried at the hustings by *viva voce* discussion and appeals. Where the press discusses politics every day, discusses its fundamental principles and its local applications, discusses public men and public measures, each morning gives the

news of what politicians and statesmen have been doing since yesterday's breakfast; and when the newspaper is made so cheap that it finds its way into the hands of even paupers, and comes with such regularity that it creates a need which can be satisfied by only itself, then the oral political address must become less and less frequent, and its character must be very greatly changed.

It will become less frequent, because it will have less to do. The statesman does not have to tell his constituents what he has done. The bill which he presented to Parliament or Congress yesterday afternoon is printed this morning and read by thousands of his constituents before he is awake. They have read it, and gone off to their daily toil pondering its principles and provisions, and considering how it is to bear upon themselves and their class. In this study they will be helped by leading articles and by other articles in the newspaper which published the bill. That newspaper will be on the statesman's side, or the other side, in either case there will be discussion. That discussion will often be more thorough and more lucid, and therefore more able, than could be given to it by the aforesaid statesman. The writers are abler than he. The writers on the leading daily papers of London and other English cities, and the leading daily papers of New York and other American cities, could not hold their places a month, nor those papers survive a year, if those writers did not have more sense and political information than the average Member of Parliament or the average Member of Congress. In this state of affairs, the politician, or statesman, has little left to do when he comes face to face with his public. When that little consists of what he says, the press next morning will greatly multiply his public. When what he says or does has its chief value in how he says or does it, then the press can neither help nor hurt him. That is left to the "stump speakers." If a political speaker have what is now called "magnetism," and have it in large measure, the more frequently he appears before his public the better for his cause. If he be markedly deficient in this particular, he should scarcely ever "speak"; if it be totally absent, he should never face his constituents.

The question now naturally arises, how does all this affect the sermon?

Plainly, preaching must take its chances with everything else, being subject to law as much as any other method of attempt to reach our fellow-men. Preachers must make up their minds to this, namely, that whatever the press can gather to itself it will gather, and should. Why not? Wise men want desirable things done, and they want them done in the cheapest, quickest, most effectual manner. They will, therefore, no more oppose a new and more efficient instrumentality. If the pulpit in the olden times did twelve things better than any one of them could be done by any methods known to our ancestors, then it was proper that the pulpit should discharge those dozen functions. So soon as a new agency arose which could, and did, discharge two of those functions better than the pulpit, then the pulpit had but ten left. If it should ever come to pass that everything now done by the pulpit can be better accomplished by some other agency than by the pulpit, then the pulpit will become defunct and preaching be a lost art.

It is a good thing, then, that he who makes the sermon and delivers it should set plainly before his eyes this truth—that if he offer the people what they can get better and cheaper elsewhere, they will not come to him, and they should not. If Christian ministers will consider, it will not be difficult for them to discover that they cannot make the modern pulpit compete with the daily paper in the department of news, and therefore gossiping sermons must be stale; that they cannot make it compete with the scientific journals and lectures in the department of science, and therefore, while there may be "sermons in stones," it has ceased to be profitable to put stones in sermons; that long before Sunday has come his people know all the political news, and that many of them always understand political principles better than he does, and that therefore it has ceased to be profit-

able to turn the pulpit into a place for stump speeches, and the Sunday service into the "hustings."

By doing any one of these sensational things the preacher may attract crowds for a season, but he will discover that his crowds are generally of the same stripe, both in the width of their minds and the color of their moral character, and that they melt away. If "a crowd" be the desirable thing, it can always be gained. There are some clergymen who have received a medical education. One of them might advertise that, beginning on the first Sunday after Advent, he should, every Sunday morning until Lent, dissect a corpse in the chancel of his church, accompanying the operation with a sermon on "What is man?" Vast numbers would stay away; indeed, all decent Christians would; but there would be *a crowd*. Some of our clergymen have taken care of their health by such frequent exercises in the gymnasium that they are now no mean acrobats. If one of these should advertise that a trapeze would be suspended from the ceiling of his church, and that until the next summer vacation he should every Sunday morning swing from his pulpit to the organ-loft, and thence successively to the north and south galleries, together with many feats of ground and lofty tumbling, preaching meanwhile on Acts xix., 16, vast numbers would stay away; indeed, all decent Christians would; but there would be a crowd. In all such cases would not the crowd come to witness a thing unseemly to be done in the house of God, and in hours set apart for the preaching of the Gospel?

None of these actions are improper in themselves. It is not wrong to propagate news of current events, nor to deliver scientific lectures, nor to utter partisan political speeches, nor to publish scientific or political articles, nor to dissect corpses, nor to perform feats of strength and agility. One could scarcely be found to say that any or all of these things were wrong in a clergyman; but there are thousands of learned and holy people who would regard any man's taste depraved if he should regard these things as seemly to be done in the house of God and in the hours set apart for the preaching of the Gospel.

But there is something left for the sermon which cannot be taken from it by the press, the lecture-room or the theatre. It is not unprofitable to read good literature, printed sermons or other religious matter. But for the conversion of the world and the strengthening of the souls of men, it can never take the place of preaching. Preaching is the direct appeal by the voice of one man to another to accept and believe "Christ, the power of God and the wisdom of God" (I. Cor. i., 24). In politics, in science, in histrionic art, the press can do much to prepare men to be instructed by the spoken address; and yet we know that it cannot do all, because in these departments much can be done by the human voice which can be done by nothing else. The same is true of preaching. Sermons will change character with congregations. A wise preacher will supply everything needful for spiritual upbuilding to a congregation of people who never read at all. He must prepare them to receive the glad tidings. He will not preach to the professors in a theological seminary as he will to a crowd of illiterate plantation hands. These latter must be instructed in much that the former have known for years and know better than the preacher. But there are some things which he can, and must, and will preach to all men alike, and which is just as needful for the oldest and most learned theological professor to hear constantly, as it is for the untaught servant who sweeps his lecture-room. "To hear," mark: not simply to see printed. It is that rare thing, that most wonderful organ, that subtle power—the human voice—that God has chosen to be the instrumentality which is to be used for the salvation of the world. "It pleased God, by the foolishness of preaching" (mark, not foolish preaching), "to save" (I. Cor. i., 21). To Jewish ritualists and Greek philosophers the matter of the Gospel seemed foolishness. That every man is by nature lost—not to be lost, but actually now lost; that the loser is God; that in Jesus Christ, God came to seek

and to save the lost; that He bore the sins of the lost in His own person on the cross; that whosoever believeth not on the Son of God is damned already; that whosoever believeth on the Son is now in possession of everlasting life; that this is a life of righteousness to which the believer is raised from a death in trespasses; that every man that has this hope in him halloweth himself even as Christ is hallowed; and that when Christ, who is the believer's life, shall appear, he shall also appear with Him in glory; this system, to men who had their lives occupied themselves with scrupulous observance of rituals or disputations upon subtle abstractions, seemed sheer foolishness. So did the preaching of this system. Preaching is not an apology, is not a defence; it is an authoritative announcement, the herald's repetition of the king's decree. "Unto the Greeks foolishness" was this reliance upon the announcement of the Gospel. It must be proved, they thought, and proved after the manner of their schools.

Now, whether we receive this or not, whether we criticise it or not, it is so. It is the ordinance of the immortal God. As it "pleased Him," as He saw the suitableness for physical ends, to hold the material universe together by gravitation, so it "pleased Him," as He saw the suitableness for spiritual ends, to save men by preaching. It is no more in the power of men to abrogate the one than to abolish the other. While there is a human being to be saved and a God who is not willing that he shall perish, the sermon will be in demand. But it will not be something read by the receiver; it will not be something which is outside the Gospel; it will not be any cunningly devised fable, or artistically wrought oration, simply; it will be what the speaker knows by experience of the saving power of the Gospel, what the hearer wants to know of that saving power—the knowledge of salvation uttered by the sounding voice to the listening ear.

The people want this. For this they go to church. Where it is discovered that this is, they will go. If this be not given them, they may depart pleased, amused, amazed, but they will go away unsaved. We beg our preachers to preach the Gospel to us. The most refined and learned need it as much as the coarsest and the most illiterate. Whatever we may read in our libraries, when we go to church we need to hear the Gospel. "Faith cometh by hearing." "Without faith it is impossible to please God." We must, therefore, "hear the Word." Seeing that there is so little time for this great work, we beseech all preachers to preach the Word and let every sermon be the power of God unto salvation.

A SABBATH IN BADEN-BADEN.

By J. C. Stockbridge, D.D. (Baptist).

A Sabbath in a fashionable, gambling watering place! Can my readers imagine a greater contrast between such a Sabbath and the one I spent at Interlachen amid the soothing and hallowed influences of a mountain region? The very associations of such a place, how benumbing to all noble, spiritual life! How depressing one's views of poor fallen human nature! What conceptions one gets of the depths of degradation into which a mortal made in "the likeness and image of God" may fall! Not so much that you see vice clothed in rags, and taking on forms of visible wretchedness; at Baden-Baden, at the time of which I am speaking, nothing, externally, could be fairer or more fascinating. The most charming walks and drives had been laid out. The most beautiful foliage adorned the trees, and the country all around was singularly attractive. I shall never forget a delightful tramp I took out to the "Alte Schloss," an old castle, about an hour's walk from the town, the residence, four hundred years ago, of the ancestors

of the present Duke of Baden. Built in an age when the country was almost always in a state of great insecurity, the castle was especially designed to afford its inmates a shelter from the raids of robbers and the ravages of war. After many years it fell before the destructive attacks of the French in the war of the Palatinate and a complete ruin was made of it. Its great age, as a ruin, is indicated by the circumstance, that soil of sufficient quantity has been blown by the winds of heaven into the ancient court and unroofed rooms of the castle to furnish enough earth to hold the roots of trees of great size. Through the now silent apartments of the old castle I wandered, observing everywhere the marks of both its great age and its vast strength. So thick were the walls that out of the soil which for ages had accumulated on the tops of them, trees of considerable size were growing. In several of the windows had been placed Aeolian harps, *i. e.*, strings of catgut arranged perpendicularly on a framework especially prepared for their reception. When the wind blew gently, low, sweet tones of melody floated through the empty halls, as though some departed spirit was singing a requiem over the graves of the once living men and women who in olden times dwelt in their now desolate apartments. When there was a fitful gust of air, the shriek which would ring through the corridors and chambers seemed like a wail from the world of despair.

But I am lingering too long over these romantic scenes when I should be speaking of my Sabbath experiences in the famous watering place of which I am writing. Of course, I did what was my invariable habit to do, sought out a place of worship, when the hour came around to go up to "the courts of the Lord's house." Unfortunately for me the only seat I could well secure was so near the door, that I was quite sure a severe cold would be the result of my occupying it. A second reason decided me that I had a good reason for retiring to my room. The acoustic qualities of the chapel were so bad, or the elocution of the preacher so indistinct, that I could understand next to nothing of what was uttered from the pulpit. I have alluded to the fact, that a few years since Baden-Baden was one of the greatest gambling places in all Europe. One evening as I passed through the famous "Trinkhalle," I could not help being an eye-witness of some of these gambling operations. As I have said elsewhere: "It was curious to watch the countenances of the players at the 'roulette tables' and those engaged in the game of 'rouge et noir.' A death-like stillness pervaded the rooms; anxiety and deep excitement showed themselves on some faces, while a quiet smile passed over the countenances of those who were winning. Although I had no knowledge whatever of any of the games that were played, I nevertheless comprehended as much as this, that the 'lion's share' of all that was staked fell into the hands of the proprietors of the tables."

On the whole, as I have intimated, a truly Christian man feels depressed amid such surroundings. He can not help seeing that the Sabbath which he has been wont "to keep holy," is not very unlike the other days of the week. It is not easy for him to resist the conviction that but very few whom he meets are the real children of God, men and women who have "passed from death unto life," and are "strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God." He may hasten away, as I did on this Sabbath, to the quiet of his own chamber, and opening the sacred Scriptures enter into communion with the saints of the olden days. One of his companions in the hours of his solitary musings will be Enoch, who amid the idolatries and wickedness of the old world "walked with God, and was not, for God took him." Another of these blessed ones, the story of whose life he will read with fresh interest, will be the "Father of the Faithful," who chose not to make his home in the dissolute cities of the plain of Jordan, but went where he could serve and worship the God whom he loved. He will think of Moses who "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He shall have the

choice company of prophets and the sweet singers of sacred song; of Apostles and the early Christians; and above all of that Holy One, who in an ungodly age and amid the most depressing influences was "holy, harmless, undefiled and separate from sinners." Under hallowed circumstances life there, the bubbling springs around him, to drink whose healing waters so many repair to Baden-Baden, shall be to him a true emblem of "the well of water springing up into everlasting life.'

Helps in Pastoral Work

Life Discipline for our Ministry.

By Rev. Walter Hackney (Baptist), Oxford, England.

No. I.

Our ministry is only a fragment of the great love-service of God. God is love, and love must minister. The Son of Man came not to be ministered unto, but to minister. His ministry on earth illustrates God's ministering throughout eternity.

1. The instinct of the true minister of Christ is seen at the beginning of the Christian life, as the leaf-form is defined in the opening hawthorn bud. It is the mother-instinct, self-forgetful and self-spending, described thus by the Apostle: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

2. The true minister of Christ is anointed with the Holy Ghost. In His light we see light, and are led into God's truth. Without His guidance we are like men having their eyes shut, groping with their hands to find the light. His grace possessing the heart moves our lips to speak in words overflowing from the living spring of love to Jesus. His indwelling forms our life after the likeness of Christ, imparting to our character, not the harsh, dissevering lines of unsympathetic pride, but the graceful blending of holy love with the wants and ways of men. His energy makes our work effectual. Within the words we speak, beneath the prayers we breathe, behind the life we lead, is divine potency. Light, speech, holiness, power, are the gifts of His anointing.

3. The true minister of Christ is disciplined by pain.

We do not think Christ means us to be monks or hermits, separated from the ordinary life of men. For us, as for all, the grass is green, the sky is blue, the song of birds is sweet. For us there is the tender joy of love to wife, to child, to friend. For us there is the pleasant bracing of intellectual toil, the secret exultation of strength and victory. We rejoice in some delights denied to other men. Nevertheless, the true minister, like his Master, must be acquainted with grief. This grief, in many modes, will be his discipline.

I. *Discipline is needful to fit us for the ministry.*

1. By discipline we learn tenderness and sympathy. The heart of suffering man is so sensitive that we require a tender touch. Here is a crushed and broken life, ruined by misfortune, or folly. There a poor widow bereft of all. Next, we meet a soul burdened with conscious sin. How can we teach them His tenderness who wept at Lazarus' grave, and died on Calvary; how can we reach to them the hand of blessing, if we are hard and cold? The man who has not tasted suffering, who has never passed into the bitterness of sorrow, is unable to comprehend the blood-sweat of Gethsemane. Your ever-successful man is always hard. The heart broken by pain, or grief, or failure, grows sensitive to every need, and gentle to all. Is not this descriptive of Jesus: "A bruised reed shall He not break, and the smoking flax shall He not quench"; "He

is able to run up at the cry of them that are tried, for He was tried in all points like as we are, yet without sin"?

2. By discipline we learn the truth, and to be true. Newman wrote:

"When I look back upon my former race,
Seasons I see, at which the inward ray
More brightly burned, or guided some new way.

. . . . . .

And next, I mark, 'twas trial did convey,
Or grief, or pain, or strange eventful day,
To my tormented soul such larger grace."

Discipline is a sure instructor of conscience. It drives away, as with a mighty wind, the shams and shadows of pretence and uncertainty. When a great stroke comes down, you are compelled to be true. The face of death makes a man let go mere fancies, and cling to facts. Brother Turner, now in China, from this platform, spoke to us in words like these: "Brethren, as I lay there in a Chinese city alone, afar from all my friends, on the brink of the grave, I felt as never before the glorious reality of Him in whom I have believed."

3. By discipline we learn to know Jesus more.

The ambition of the Christian life is to grow more closely acquainted with Christ: to depend more simply on His hand; to worship Him more fully as God; to delight absolutely in His love and His loveliness; to place Him before all, our precious treasure in whom all other good things are; a real joy, unaffected by any weakness, failure, change, decay or death.

The Christian's gladness in Jesus as far exceeds the earth-worm's pleasure, as the light of love in Christ's face on the cross outshone the malicious satisfaction of the priests below. But Christ's love reveals itself supremely in the hours of pain. Therefore could Miss Havergal say, she had never known a suffering real Christian, who did not thank Jesus for pain. This deepening assurance and experience of Christ's love, is the value and necessity of discipline. Jesus becomes more to us, our life centre, an abiding friend, an unchanging glory, giving to the words we speak, and the life we live, the strength and fulness of conviction and certainty. I have seen the evening star, blazing with rich splendor above the ruddy after-glow of sunset, when all the winds were laid asleep. I have heard growing in the distance the noise of an approaching train, which cast forth, in passing, a cloud of white vapor, lying like a snow serpent across the view, obscuring for a moment the brightness of the star. I have watched that vapor disappear into nothingness as the noise of the train died down, leaving the heavens holy and serene, and the starlight brighter than before: and I have thought the sweetness and beauty and power of Christ's love, made real in discipline, is like that evening star, untouched and undimmed by the noise and mist which earth's tumult and men's folly raise, abiding for us, the light of life, the brightness of His Father's glory.

4. By discipline we learn to love God's will.

This is the very heart of Christianity. All other things are only outer shells and forms. Is not the end of Christ's atoning work and risen power to make us say in truth—thrilling with joy to take upon our lips these words prophetic of our Saviour's life—"I delight to do Thy will, O my God; yea, Thy law is within my heart"? But as He learnt obedience by the things that He suffered, so we must learn, in patience of suffering and fulfilment of duty, to say, "Thy will be done." It is not natural for men to do so; we rebel against our discipline; we struggle with it; its iron yoke is for us a hated bondage. We are like the bull which bellows with the blow and would tear the earth in its rage. Listen to the cursing and bitterness, watch the feet swift to vengeance, among worldly men. Yet this very discipline, when grace is in the heart, leads us to place our all in Christ's hands, saying, "Thou doest all things well"; "Thy will be done." Until we have learnt this lesson, we are not ready for the Master's use; we are not satisfied with Him alone; we cannot speak of Him aright; we shall never lead our people to tread the consecrated way. The prayer which closes the Epistle to the Hebrews is this: "The God of peace . . . make you perfect . . . to do His will." Making perfect, *there*, represents exactly the process of discipline. It is the hand of God

unfolding and restoring continually the spiritual life, until, in doing God's will, we attain to the stature of Christ.

5. By discipline we learn the law of sacrifice.

Mrs. Browning, in that great poem called the "Vision of Poets," makes use of these deep-meaning words:

"To speak nobly, comprehends to feel profoundly."

Of poets she says:

"Every vatic word that sweeps,
To change the world, must pale their lips,
And leave their own souls in eclipse."

The angel in the vision, who is making music out of their lives, asks the poets of olden time—the great tried ones—

"Oh, ye gifted givers, ye
Who give your liberal hearts to me
To make the world this harmony,

Are ye resigned that they be spent
To such world's help?
The spirits bent
Their awful brows, and said 'Content!'"

The poet, who afterwards wins a place among these tried ones, says to God:

"I laid my soul before Thy feet,
That images of fair and sweet
Should walk to other men on it."

Certain of the gospels relate that Christ sets before the brothers seeking distinction in His kingdom this terrible question: "Are ye able to drink the cup that I drink of, and to be baptized with the baptism that I am baptized with?" They said, "We are able." To this He replied, "Ye shall indeed drink of that cup, and be baptized with that baptism." We cannot atone for human sin; our flesh and blood can never become men's spiritual life food; but we must pass under the same great law of suffering for the good of others. Paul, referring to this, says, "Death worketh in us, and life in you"; the very principle laid down before by Christ: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The Rock is smitten hard that water may flow to refresh the multitude. Our lives experience suffering, that through our pain they may receive abundant blessings. Tender and sympathetic; true at heart, and able to receive new vision of the true; holding Christ as the nearest and dearest friend; delighting in God's will everywhere; our all placed on the altar of sacrifice: this is the essential fitness of a minister, and this is the result of life's long discipline.

QUESTIONS OF THE DAY

The Liquor Traffic—Magnitude of the Evil.

By R. D. Harper, D.D. (Presbyterian), Philadelphia.

No. I.

THE UNSOLVED PROBLEM—WHAT SHALL BE DONE WITH THE LIQUOR TRAFFIC?

Great moral problems present themselves betimes for solution. Time was, when the great problem before the American people was the question of slavery. That problem God solved, in His own good time, with tears and blood which no human arithmetic will ever compute. The great problem now before the people of this country, discussed through pulpit, press and platform, is, "What shall be done with the liquor traffic, with all its attendant evils?" Nor is this question confined to our own country. Looking across the Atlantic, we find it in the British Isles, on the continent of Europe and in the far away countries of the Orient. Its waves ripple up against every shore. Everywhere it is monopolizing public solicitude. No other question is so stirring the world's thought to-day. Further let me remind you that this is a question in which we are all personally interested, whether we are conscious of it or not. Is there an individual in this assembly who has not been "touched," in some way, either directly or remotely, by this ubiquitous curse? If the shadow is not in your own home, do you not see it on the

home of some relative or friend? How many parents, wives and children are filled with deepest solicitude? You would not have that "dear boy" who climbs upon your knee come staggering home to your door-step some night, not for his weight in gold. Yet this has been the bitter experience of not a few. Living "skeletons" there are at many a hearthstone, compared with which even death itself were a silent benediction. We are all interested, *ergo*, in some form, in this theme. And whether we look at it from the standpoint of humanity, patriotism, or political economy; or from the still higher standpoint of morals and religion, you will agree with me, I think, that it demands the thoughtful consideration of all Christians and patriots alike. Let me therefore ask you to reconsider it thoughtfully with me for a few moments this morning.

I. *Magnitude.*—Well it is, I think, that we should consider at the outset the magnitude of this evil.

Our very familiarity with certain forms of evil often blunts our sensibility, or renders us indifferent to their enormity. From childhood we have grown up familiar with the drinking customs of society. The saloon meets us at every corner. The drunkard staggers across our path. The morning paper contains the obituary of some acquaintance or friend who has gone down to an untimely grave. We are startled for a moment. The thought flashes across our minds perchance that this "liquor traffic" is really a dreadful business and is doing a world of harm. But that is all. We either do not know or we forget the appalling magnitude of this curse. In no other way can we explain the surprising apathy on the part of some otherwise good men and women on this subject. Well is it, therefore, that we should lift the coffin lid betimes, and hold up "skeleton" to our thought.

1. *Life.*—Think then of the cost of the liquor traffic in life. If 60,000 men and woman were swept away annually by pestilence or earthquake, we would be startled; yet who thinks of these 60,000 drunkards? One by one they go down to their untimely graves, without a thought, often without a tear or a regret. "More lives sacrificed," says Gladstone, "every year by intemperance, than by all the horrors of war, famine and pestilence combined." What a destroying angel it is!

2. *Money.*—The cost of the liquor traffic in money: eight hundred millions (according to statistics at Washington) expended last year, in the United States alone, for alcoholic drinks. A sum so vast that it fairly staggers our poor thought to grasp it. Not only lost, but worse than lost, for, had these millions been cast into the sea or burned to ashes we would have had only the loss, without the curse of shame and agony and death which has been entailed. And on the other hand had these $800,000,000 been invested in industrial pursuits, what an effect they would have produced upon the general welfare and prosperity of the country at large! What wheels they would have turned! What homes they would have comforted!

3. *Collateral.*—The collateral vices too with which this traffic is leagued and which it fosters. Not only drunkenness itself (that were bad enough), but other shames and crimes to which it directly leads. Look into our police and criminal courts, or read the presentments of our grand juries or reports of our prison inspectors, and you will find that the "saloon" is the "hot bed" in which seeds of crime are sprouted and nurtured into awful realities. The saloon is in fact the "primary school" where the old and young take their first lessons, and are then graduated for life into the grand Army of Crime!

4. *Curses.*—The curses which it entails in a thousand forms. Not only the wreck of the poor inebriate himself, in body, mind and spirit disqualifying him for business, blasting his reputation, impairing his judgment, demoralizing his conscience, destroying his will-power, dethroning his reason, converting him ofttimes into a beast and a demon, making him a terror to his family and curse to the community, shortening his days, and blasting his future! Not merely this, but the curse of his example and the "hereditary" taint, the blood poison, which he transmits to his children, sending the

virus of appetite down through the veins of unborn generations! What harvests from the sowing!

5. *Ruin.*—The ruinous consequences of this traffic on the community apart from the poor inebriate himself. Think of the estates which are wasted, homes desolate, reputations blasted, hearts broken; what widowhood and orphanage. what shame and poverty and suffering; what prison cells and almshouses; what sacrifice of life and property; and what tens of thousands (many of them young men, the pride of loving hearts and the hope of our country it is sweeping on its burning tide to irretrievable ruin! Think of all these things until your brain reels and your heart grows sick, and then remember that the half has not been told. Never until the Recording Angel shall make out the exhibit, will it be fully known how much our poor race has suffered from this embodiment of all shames and crimes!

ALLIES.

Nor is this all. In making up our estimate of the "Magnitude" of this evil, we must take into account the allies with which it is leagued and the influences with which is it entrenched.

Appetite.—One of these is appetite. And this includes not merely the great army of habitual drinkers, but millions more, both men and women (I am sorry to say), who take a glass of wine or champagne betimes, merely as a matter of social enjoyment, but who have nevertheless already formed the appetite, and are not willing to have their liberty in this matter abridged! This is the first division of the grand army back of the saloon!

Wealth.—Another of these allies is wealth. Money accumulated and money in the traffic itself. For no line of business we find yields so large a percentage of profit, in proportion to the capital invested. Of the liquor traffic it may truthfully be said that there are "Millions in it," and these millions are its willing allies always at command in every contest. "The total value of the liquor business of the country, plant and all, is estimated at $1,200,000,000!" This is the second division behind the saloon!

Influence.—And the third is influence. Influence in high places and low. At the ballot box and in legislative halls. Through the press, and on the platform, in the pulpit and in the pew! Reaching out its ubiquitous fingers it touches every profession and trade, and with its despotic wand it either intimidates men to silence or commands their positive co-operation.

These are the three "great powers" (Wealth, Appetite and Influence) with which this traffic is entrenched and fortified! And certainly, when we think of it they are formidable enough. No wonder is it, that the struggle has been long and fierce and sometimes apparently hopeless. Many a time I have been discouraged. Never since slavery lifted its brazen front and shook its finger defiantly in the face of freedom, and fired at length on the old flag, have the friends of right in this land, been called to measure arms with such a foe! And we shall be more than unwise if we fail to ascertain, or thoughtlessly underestimate the strength of the enemy in our front. Its name is legion!

Such then is the magnitude of this evil, both in its curse and in its power; and I have presented this aspect of the question to give you some faint conception of the enormity of the evil, which is blighting our homes, wasting our treasure, and imperiling the very stability of our free institutions. Should it not awaken our thoughtful solicitude and make us in "dead earnest" in this matter?

Statistics.—Before I pass from this aspect of the subject, let me give you the statistics of our own city—Philadelphia. We have in this city 6,059 licensed saloons (probably one-fourth as many more unlicensed). One saloon to every 26 voters of the entire population. Reaching, if planted side by side in a straight line, over a distance of 30 miles. While on the other hand we have in this city 1,095 bakeries, 3,454 groceries, 245 schoolhouses and 648 churches, making a total of 5,442. In other words the saloons outnumber all the bakeries, groceries, schoolhouses and churches put together by 597. What a startling record this for the city of Philadelphia! And yet back of these

6,000 saloons there is an awful unwritten record of waste, poverty, suffering, crime and death, which no human arithmetic will ever compute. Is it not time that we should "wake up" to the reality and put forth our united efforts for the suppression of the great crime against God, home and our native land?

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D., Presbyterian (Brooklyn, N. Y.).

October 2, **The Centurion's Faith.**—Matt. viii., 5–13. **1887.**

Having given the Sermon on the Mount as a specimen of Christ's teaching, Matthew now groups together a number of miracles as an exhibition of His divine power—thereby confirming our Lord's ministry and His claim to be the true Messiah. The purpose of this Gospel is to show Jesus of Nazareth to be the Christ promised in the Old Testament. While there is no chronological order observed in the different parts of this chapter, it is more than probable that the circumstance of our lesson took place very soon after Jesus had concluded His famous discourse.

I. The centurion's faith. Vs. 5–13. (1) It was *Intercessory.* It was not the Roman officer who was sick, but his servant; yet, the servant did not pray, but his master, and the servant's faith was not rewarded, but the master's; still, the former had the benefit of the cure. This is a great truth. Upon it rested the rite of circumcision, so far as the children were concerned. The parent, not the child, believed. Through the channel of such intercessory faith, the divine blessing was communicated, *the child receiving the benefit.* In the Christian Church, infant baptism rests upon this same truth. The believing parents exercise faith in Jesus Christ for their children, just as the centurion did for his servant. Baptismal regeneration is not a Bible doctrine—that is, children are not saved because they are baptized. When, however, the parents' faith is of the right quality, like that in our lesson, there is every reason to believe that it will be answered. Every pastor, teacher, and Christian worker, is called upon to exercise this intercessory faith. Upon it depend the salvation of souls, the comfort of the sorrowing, and the progress of righteousness. Dear servant of Christ, it is our blessed privilege to believe and pray that others *shall* receive the richest grace of God! (2) The centurion's faith was also *humble.* "Lord, I am not worthy that Thou shouldest come under my roof" (v. 8). Already Jesus had said: "Blessed are the meek." How sure, therefore, He would be to appreciate these words of the Roman, seeing that in his spirit there was this essential element of the kingdom of God. No doubt it is the lack of humility that makes our faith imperfect, and prevents many of our prayers from being answered. (3) It was a faith that rested simply on Christ's *word:* "But speak the WORD ONLY and my servant shall be healed" (v. 8). Here must be the ground of our confidence—in the Word, the Gospel, the glorious Bible. What is herein taught is all that we must ask. It is unbelief and sinful to desire more. The Gospel of Christ is the power of God—this "power" can do all things. (4) It was *strong* faith. As the centurion himself had absolute authority over his own servants, so also he believed that Jesus had like control over disease. As I can say to this man, Go, and he goeth, and to another, Come, and he cometh; so canst Thou, O Jesus, say to this palsy, Depart, and my servant shall be healed (v. 8). (5) It was *productive* faith: "And Jesus said unto the centurion, Go thy way and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour" (v. 13). The emphatic words in this reply of our Lord are: "as thou hast believed so be it done unto thee;" reward conditioned on the *quality* of faith. (6) It was faith from an unexpected quarter: from a Gentile. Even Jesus "marvelled." We never know from whence great souls are coming. Let all take hope. Birth, rank, nationality,

wealth, religious privileges, have nothing to do with the distribution of God's great mercies. The man of *faith* shall have them, whoever he may be. He shall sit down with Abraham, Isaac and Jacob in the kingdom of Heaven, while many whose privileges have been greater shall be cast out" (vs. 11, 12).

October 9, The Tempest Stilled.—MATT. viii., 18–27. **1887.**

I. Imperfect discipleship. Vs. 18–22. The Gospel presents us vivid pictures of the true and the false in religion. The verses before us are most suggestive. By a touch or two of Matthew's graphic pen, we here behold what should be a warning to us all. (1) The disciple of *impulse* and not of *sound principle and strong faith* (v. 19). A religion of mere emotion is loud in profession, willing to follow Christ whithersoever He goes; but when trial comes, its enthusiasm passes away. We must have emotion, but it must come from a regenerated heart, and loyalty to the kingship of Jesus Christ. To every one professing Him, our Lord says, I have no ease to offer you, no quiet home, no hiding place from storm and battle. "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay His head" (v. 20). With such an one, we can have no fellowship, if our faith and purpose be unreliable. O, how many would swell the ranks of God's people, if, like the birds, they could build their nests in high places of honor and prosperity, and, like foxes, find caves in which to hide when the foe is to be met or the night is stormy. (2) In the second place, we are here warned against the *hesitating* disciple. "Lord, suffer me first to go and bury my father" (v. 21). Many do not reject Christ; always having it in mind to accept of His grace and service. But at the present time, they are not quite ready. They have something else to attend to—the cares of life are too many and too important to allow the soul and the service of God to take first place. O, the curse of procrastination! Listen to our Lord's rebuke: "Follow me; and let the dead bury their dead" (v. 22). What we are to learn here is *decision:* making Christ our first obligation. Under His leadership, we will have time and place for every duty.

II. The tempest stilled. Vs. 23–27. (1) The presence of Jesus in the ship did not prevent the wind from blowing and the sea from being tempestuous. This is the mistake many make. As Christians, they think they should have no storms, hence weakness of their faith in times of trial. Be this remembered: "Through much tribulation we must enter into the kingdom of Heaven." Be it remembered too, that we shall surely get there, if we keep Christ on board! (2) Storms do not disconcert Jesus Christ: "And behold there arose a great tempest in the sea insomuch that the ship was covered with the waves; BUT HE WAS *asleep*" (v. 24). It was time for rest and He took it, knowing that the storm could be attended to in good time. So it is with the true Christian: he is not bewildered when the sea is rough. (3) Fearful discipleship: "And His disciples came to Him and awoke Him, saying, Lord save us: we perish." "And He said unto them, why are ye *fearful*, O ye of little faith" (vs. 25, 26). It is just like the best of us to lose our faith and feel that all hope is gone, when the ship begins to rock and waves run high. All is well, however, so long as we are not driven to despair, but to Him who can give immediate help. (4) True prayer. One of the finest things in this story of the tempest is the appeal to the disciples. It is the salvation prayer of the Bible. Jacob uttered it at Peniel (Gen. xxxii., 26); David (Ps. li., 1); the publican (Luke xviii., 13). Wherever it is heard, we behold the supplicant in imminent need, destitute of all dependence on self and wholly trusting in God for salvation. "Lord save us: we perish," is the prayer all must make before they can be rescued from the billows of eternal death. (5) Christ the answerer of prayer: "Then He arose and rebuked the winds and the sea and there was a great calm" (v. 26). Though He rebuked the disciples, He likewise rebuked what made them fearful. (6) Christ all-powerful. Neither wind nor wave could disobey (v. 27). Why fear the tempest when we have Him with us? Why anticipate failure in the Church with such a Christ defending her?

October 16, Power to Forgive Sins.—MATT ix., 1–8. **1887.**

I. The paralytic forgiven his sins. Vs. 1–2. (1) Our Lord saw that the sin was the cause of the disease, for which the man and his friends were seeking a cure; hence, this He removes that He may restore him to perfect health. (2) The

ground of this forgiveness of sin on the human side was *faith* (v. 21); on the part of the friends, it was *intercessory* faith; yet, the patient himself believed. Their faith was direct in Christ alone and it was determined (Mark ii., 2–3). Every obstacle was removed.

II. Christ accused of blasphemy. Vs. 3–8. (1) What brought joy to the believing paralytic and his companions, brought a corresponding anger to the unbelieving scribes (v. 3). The Gospel drives hearts in the opposite directions—some to God and others away from Him. The fault, however, is not in the Gospel. (2) The charge of the Jews had a good foundation. They believed what is true: *God alone can forgive sins.* If Christ were not God then He was what they said—*a blasphemer.* His denial of the charge is a proof from His own lips for His *divinity.* (3) He read their hearts: "And Jesus knowing their thoughts said, wherefore think ye evil in your hearts?" (v. 4). We cannot hide our secret things from the all-seeing eye of God. (4) That all might witness His divine power He gives an exhibition of it which none could deny (vs. 5–7). (5) When here in person Jesus Christ forgave sins, manifesting proof of the same. By His Spirit and Word the same results are now effected. The evidence thereof is equally strong. Of course unbelief will not accept. Why should it, seeing that its purpose is to reject light and live in darkness? (6) Forgiveness of sin is an act of divine power which belongs to this world only, not to the next: "But that ye may know that the Son of Man hath power on *earth* to forgive sins" (v. 6). The doctrine of Restorationism is not scriptural. It is here or nowhere that souls must be saved. (7) Men have the power to forgive sins only as ministers of the truth; only as they point sinners to Christ. In this sense alone can God be glorified for what they do (v. 8).

October 23, **Three Miracles.**—MATT. ix., 18–31. **1887.**

I. The suffering woman. Vs. 20–22. (1) Her disease was of long continuance and permanently seated. Though many physicians had been applied to, yet all failed. The sinner's case is like this. His disease is deep seated, with no hope from any earthly source. (2) In coming to Christ, she had removed her feet from all human ground of support. So must we in order to be saved. So long as we have confidence in anything less than Christ, He can do nothing for us. (3) Her faith in Him was as strong as her distrust in human physicians: "If I may but touch His garments, I shall be whole" (v. 21). The only doubt lay in the possible inability to do her part; no distrust as to the Saviour's power. Glorious faith this! May we all have it. May we teach it to our classes and congregations. O, that all might be brought just to touch the hem of Christ's garment without a doubt as to His ability and willingness to give forth the virtue of His saving grace! (4) What she did, secured the desired result. (v. 22). True faith brings sure reward.

II. The dead child. Vs. 18, 19, 23, 26. Observe: (1) The sympathy of Jesus (vs. 18, 19). At the very time He was in conversation with the disciples of John (vs. 14–17); but being approached by a heart-broken father, regarding the death of his daughter, our Lord at once responded. Suffering and sin ever had the strongest claims upon Him. (2) Jairus (Mark 5–22), the ruler here spoken of, represented the higher classes of the Jews—thus showing that more than the common people had faith in Jesus. Christianity has never been confined to one grade of society. (3) The healing of the woman by the way no doubt had the effect of strengthening the faith of Jairus. "In Thy light shall we see light." (4) Christ drives out the mourners (vs. 23, 24). His presence ever gives joy not sorrow. (5) The world's derision does not prevent Him from rewarding the faith of His own people. Though He was laughed to scorn, the little girl did rise (vs. 24, 25). (6) The gospels record three cases of this king of miracles: widow's son (Luke vii., 11–17); Jairus' daughter and Lazarus (John xi., 42–44). Each shows our Lord's power over the spiritual world. Each teaches Jesus Christ to be our deliverer from sorrow and death. We see, also, in each case, domestic suffering leading to the Saviour. More: in Christ, death is only a sleep. "Jesus said: I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live" (John xi., 25).

III. The two blind men. Vs. 27–31. (1) Their manner of address shows their recognition of our Lord's Messiahship: "Thou son of David" (v. 27). Their

appeal to Him for "mercy" manifests their faith. It was the latter Jesus tested before any cure was attempted. "Believe ye that I am able to do this? They said unto Him, Yea, Lord" (v. 28). "Then touched He their eyes, saying, according to your faith be it unto you" (v. 29). The thing done was a direct reward of belief. (2) Their condition was typical of the sinner's. The help that came was external, not internal. Salvation cannot be effected by the working of any innate principle of goodness. It must come from without.

October 30, The Harvest and the Laborers.—MATT ix., 35-38; x., 1-8. **1887.**

I. Jesus' circuit of preaching and healing. Vs. 35–38. (1) He went into places great and small: "cities and villages." All had need of His Gospel. He honored the existing forms of worship: He taught in "the synagogues." His theme was the "Kingdom of Heaven." The sick and diseased received His special care. This thirty-fifth verse is a fine exponent of what Christianity is in the world. (2) The condition of the people, suffering from spiritual hunger, and having no one to guide and care for them, moved our Lord's compassion (v. 36). Because He thus saw so many needing the Gospel and ready to receive it, He said to His disciples: "The harvest truly is plenteous, but the laborers are few" (v. 37). As true now as in the days of the Son of Man. It is worthy of remark, that prayer was our Lord's first remedy for this deplorable state of things (v. 38).

II. The disciples sent out. (x., 1–8). (1) This mission of the Apostles was to gather in this ripened harvest; to exercise them in independent work, and to give the people some idea of the men who were associated with Christ. (2) They were restricted in their work to the Jews, could not go among the Gentiles, or into Samaria. There is a time for all things. Our first work is with the Church. (3) Their great theme was the "Kingdom of Heaven"—the Gospel of free grace. They had power to heal as well as teach.

THE PULPIT TREASURY IN THE FAMILY.

God's First Institution for Man.

BY PHINEAS SPALDING, M.D.

The first institution God gave to man was the family, and as all His works are made in infinite wisdom we are bound to conclude that, if entered into as He designed, it will contribute more to our happiness than anything else except the union of the soul to Christ. As love is the great controlling principle which draws the heart to God and fixes it there for time and eternity, so the marriage relation should be for all time, or until broken up by death. There can be no doubt that this was the design of our Heavenly Father at the Creation, and were it not for sin His designs would have been carried out in the human family. But notwithstanding all the imperfections in human nature, there are blessings in a well-regulated family of the highest order.

First, the union of man and wife—two souls united in love, two mutual interests in all the relations of life, bound together with ties that nothing but death can separate, no selfish interests, one in every respect. As social beings, God saw that it was not good for man to be alone, and therefore created woman to be his companion and helpmate; and as Christ and His Church stand at the head of all moral and beneficent influences in this world, so the husband and wife stand at the head of the family, endowed with an influence, when properly directed, which makes the family nearest Heaven that the imperfections of this world will admit.

Second, the relation of parents and children. The Scriptures most emphatically teach that children should constitute an essential element in the family, and that any means which counteract the divine arrangement take so much from the usefulness and happiness of the family. Natural affection God has planted in the human heart of parents for the wisest purpose, and although in consequence of sin in some cases it is blotted out, yet it is an in-

herent instinct, wonderfully manifested even in the brute creation. In the proper training of children the reflex influence upon parents is beyond all calculation. The responsibility brings out and develops the best traits of human nature. Here is a little world committed to parents to train and fit for the responsibilities of this life and the happiness of the world to come, and as the "twig is bent the tree is inclined." So we, as parents, give direction to children in their early years, which, in most cases, will abide during life. The question was asked in an assembly of intelligent ladies, "At what age should the training of children commence?" Some said at six years of age, some at five and some at three. A good old lady said, "Twenty years before children are born." Any one who has a right conception of parental influence and responsibility will most heartily respond to the views of this lady. Children, properly trained and enlightened, when they enter into the marriage relation and have families, from their own experience and education are qualified to commence right in training their children. If parents wish for a happy family, in all cases they should put themselves right. Here is the commencement of successful training. Children are eagle-eyed even at their mother's breast, and in the cradle receive influences and impressions which last through life. Example has more influence with children than teaching. Parents have no good reason to expect their children to come up right who do not set a proper example before them. They should be united in everything that appertains to the family, or, if they differ, not let it be known to the children. Parents should be as circumspect before their children as before their God. There is much truth in the old adage, "like parent like child;" although there are exceptional cases, they are brought about by influences independent of parents; and were it not for these influences as a general rule children would be no better than their parents. Family government, rightly maintained, fits children to respect law, and therefore to become loyal subjects of human government and to pay due regard to the laws of God and the claims of the Gospel. From well-trained families we generally derive our active, consecrated, working Christians, and where we find Christian parents lamenting over their children's departure from virtue and uprightness, it is safe to conclude that there has been a screw loose in parental example or neglect in instruction. Parental responsibility does not end in the relation we bear to our children. God has claims far superior and every parent needs divine aid in meeting his responsibilities. Notwithstanding the high trust put into the hands of every parent, it should be received with gratitude, with the confident assurance of receiving all needed aid from Him who doeth all things well and, whether our children are spared to us or taken away by death, we can trust them in the hands of a loving and merciful God.

The Model Mother.

By Rev. R. H. Rivers (Baptist).

The responsibility of mothers cannot be too strongly emphasized. They do more in forming the character of the men and women who are to follow them, than all others. They begin with the infant in the cradle. The expression of countenance, the intonation of voice—the tenderness and the patience manifested by the mother in the nursery must tell upon the character and destiny of the child all through life to eternity. The model mother is a blessing beyond the power of language to express:

1. She is gentle and firm. Mild as the zephyr, yet strong as the mountain, is the mother who is fitted, both by nature and by grace, to bring up children for her country, her Church, and her God.

2. She is patient. She never gives way to temper. She has perfect control of her tongue. She does not fret. She does not scold. She bears and forbears. Her language, however firm and strong, is never violent, never threatening. Her patience is unyielding; her sweetness of temper perpetual.

3. She is truthful. She is extremely careful never to exaggerate. She does not make promises to be broken. She states facts with perfect accuracy. She does

not extenuate or set down aught in malice. She is no gossip. She is free from the vice of slander. Her words may be relied on almost as the words of Holy Writ.

4. She is prudent. No word or act of imprudence ever stains her character. Her husband can safely trust in her, and her children can rise up and call her blessed.

5. She is impartial. She does not excite the envy of one child by her weak partiality for another. As children possess different dispositions, she may have to treat them differently, but never with injustice.

6. She is free from groundless suspicions. Mothers may do much harm by indulging in unjust suspicions of either son or daughter. Never suspect a child of wrong without the strongest evidence of its guilt, is the motto of the model mother.

7. She is a Christian in the strongest and most spiritual sense of that word. She is full of love to God and man. She is without guile and free from all inconsistency. She is a woman of constant, earnest prayer. She has faith in God. She loves the Saviour. She is filled with the spirit divine. With these qualities, she possesses a power over her children which will be felt long after she is wearing her crown in Heaven. Mothers, let one who appreciates in all the depths of his nature the womanly character of the mothers in our land, beseech you to rise to the model here presented, and then your reward will be great on earth but greater in Heaven. Such a mother never spoils her children on the one hand nor is tyrannical on the other. She controls others with a power almost superhuman because she has perfect self-control.

HELPFUL HINTS FOR WORKERS

Observance of the Sabbath.

The names of the Sabbath are suggestive of profitable meditation. The Jews called the Sabbath the "Day of Light." So it should be made a time when the mind is enlightened by hearing preaching, and reading good books. It is a day of immense benefit to the world, because it promotes intellectual instruction from the Sunday-schools and the pulpits of the world. Who can tell the vast amount of mental and moral light thrown over the world by means of the Sabbath? It affords the peculiar privileges of public worship, private devotion, and spiritual culture. It promotes cleanliness and health, and perpetuates religious institutions throughout the world.

The Christianized Africans call the Sabbath a "Day of Silence." This name is suggestive also. It is a day when all rumbling wheels and noisy machinery of business should be entirely stopped. And such is the case generally in our land. The plow, however busy the season, is left standing in the field. The hammer of the mechanic is laid aside. The door of the merchant is closed. And silence in the world reigns where during the week the roar of business is heard.

The good Indians call it the "Praying Day." And how suggestive is this name! It not only should be, but really is, a day of special and general prayer. What a cloud of prayer goes up to the throne of mercy on this holy day!

The Bible calls it the "Lord's Day." Therefore it is not yours to be spent as you may please. "If a father should give his son six thousand dollars and reserve only one thousand for himself, would you not think the son most mean and ungrateful if he should steal the other thousand from his benevolent father? So when our Heavenly Father has given us six days for ourselves are we not most mean and ungrateful when we try to steal the seventh and only other day which He has reserved for Himself?"

One rest-day in seven is founded in the deepest philosophy. Experience has proved that one rest-day in seven pro-

motes the health of the body, the strength of the mind, and the moral culture of the soul.

A committee of medical men having investigated the subject reported the following :

1. Men who labor but six days in a week are healthier, live longer, do better work than those who work seven.

2. They assert, as the result of experience, that both man and beast can do more work by resting one day in seven than by working the whole seven.

3. Great intellectual workers, as statesmen, financiers, historians, and scientists, have found one rest-day in seven absolutely necessary to save them from utter mental prostration, and it is said that those travellers go further and keep healthier who observe the Sabbath than those who do not observe it. A very important question, then, is, how shall it be kept ?—*Ex.*

Christian Edification.

Living for Christ.

By T. L. Cuyler, D D.

Very few people possess the gift of rhetorical eloquence; but it is within the reach of every earnest follower of Jesus to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No sceptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed that when he tried in his early life to be a sceptic, his godly mother's life was too much for him. He afterwards added to this that "his first feelings of religion were made stronger by seeing that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.

I have known a poor sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character as a night-lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance, makes himself felt in the same way among his fellow-clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object-teaching" almost every day by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures, "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it in the way of instrumentality to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience and sent an arrow to my heart. For although I had been religiously educated. I had neglected prayer and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amidst the splendors of Heaven and through the ages of eternity."

The testimony from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room-mate said to him, but simply what he did, that wrought so potent an influence. It was genuine life-preaching, the unconscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life. Every redeemed man, woman and child, is called of God to this ministry. What are a few thousand sermons de-

livered every Sabbath, in comparison with the unanswerable eloquence of millions of lives illustrating Christianity from Monday morning to Saturday night all over the land? And the reason, we fear, why the Sabbath discourses do not make more converts, is that there is such an enormous amount of anti-Christian preaching on the part of inconsistent professors.

What can I do for Christ? is a frequent question raised by young converts. The answer is, first of all, live for Him. Your conscientious observance of the Fourth Commandment, is your sermon for the Sabbath; and your refusal to touch or to offer the wine glass, is your temperance lecture; your strict honesty in the smallest item, is your rebuke of trickery in trade; your open obedience to your Lord and Saviour, is as eloquent in its way as Spurgeon's best discourse is of its kind. Do you inquire, "Where is my field?" It is all field, wherever you go. Of course, there are direct Christian activities that may open to you in mission schools, prayer-meetings, Young Men's Christian Associations, and elsewhere. But do not compound with your Master for a few hours each week in such special efforts. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The sermons in shoes are the sermons to convert an ungodly world.

PRAYER MEETING SERVICE

How Strength is Given.

By W. H. Childs.

1. The first step towards securing divine strength is to fully realize our personal need of it. It is never given without asking, or even to him who asks it, unless he comes acknowledging his need of it. "Experience is the best teacher" is an adage well adapted to the seeker after a Christ like life. Nothing can so purely convince us of our need of divine strength as falls and failures consequent upon our efforts to live like Christ in our own strength. A young lady joined one of our Endeavor Societies, taking the model pledge, and so promised to take part at *every* meeting. She tried and tried again to muster up courage enough to open her lips and testify for her Master, but without success. She prepared herself carefully a number of times, but at the last moment found her strength was not sufficient for the ordeal. Finally she made up her mind that she could not honorably remain a member of the society and continue to fail in this plain duty. Every day for a week she earnestly and sincerely prayed to God for help, and at the next meeting she struggled to her feet and the contest was won. As she expressed it, "Right where *my* strength failed *His* came in and carried me through." With this experience she went on, not in her own strength but in God's strength from verse to testimony and to frequent prayer. In less than one year from the time that her lips refused to open *in her own strength*, she *without notes*, delivered a ten minutes' address before a crowded convention of young people. This is a practical example not only of what our Endeavor methods, with God's help, *can*, but what they *should*, accomplish in the case of hundreds, yes thousands, of our members. "Let him that thinketh he standeth take heed lest he fall" is a verse of wisdom that it would be well if we could always bear in mind.

2. God's strength is like a well of water that never runs dry—a living well, where we can always renew our strength. it is never exhausted, because God's power can never be exhausted. But we must have a rope and bucket to bring up to our thirsty lips this life-giving water; and the rope and bucket we must use are *prayer*. "Our country for Christ!" is our motto, but "To our knees and to

our Bibles!" should be our daily watchword.

3. The opportunities opening out before this Endeavor army are more grand than we realize, and the responsibilities resting *now* upon our one hundred thousand "veterans" can hardly be exaggerated. Great possibilities of being a blessing to this country are before us. With Christ as our commander we "can do all things," but in our own strength nothing. Let us realize not only the magnitude of the contest, but our own weakness, and learn to attempt nothing in our own strength, but *everything* "in His name." Let us pray as Nehemiah did: "Now, therefore, O God, strengthen my hands." (Nehemiah vi., 9.)

4. "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." (Psalms xxvii., 14.) Waiting continually upon the Lord, with a prayerful spirit, is the only way in which our weakness united with His strength may became a power in this land.

5. Again, this army of Endeavorers needs weapons with its strength, and needs to know how to use them. We need the "sword of the Spirit, which is the Word of God."

6. Practical progressive Bible study for the next year would treble the efficiency of this army, and along this road must be our march if we are to win the contest. Some one at Saratoga said, "We need a Grant, not a McClellan, at this point of our history." Grant was enabled to "push things" on to victory because the army of the Potomac had been so wondrously trained under McClellan. We need not only a Grant but a McClellan also. We cannot follow our Grant "all summer" unless we are carefully and thoroughly trained soldiers. We cannot bring our young friends to Christ, unless we know what the Bible teaches about Him, and also know *how to tell* what it teaches.

7. We need to consecrate not only our hearts, but our intellects, to His service. How many of us can parry the thrust of an infidel, or the scorn of an unbeliever, by arguments and words from the Book of books?

8. "We are coming, Father Abraham, one hundred thousand strong." Let us not only "*come*," but let us be "strong," by carrying all our weapons and knowing how to fight with them. Says Dr. Cuyler, "My beloved friend, D. L. Moody, is not a genius. He has no scholastic culture. For many years he sold boots and shoes in Chicago. His power lies in this simple-hearted devotion to Christ. 'This one *thing* he does.' He saturates his mind with the Word of God, he seeks the baptism of the Holy Spirit; and then he throws himself into the work of doing good, seizing the first opportunities that offer, and laboring with those whom God puts in his way." Where lies the secret of Mr. Moody's power, there lies ours, and it is just as important that we should be equipped for the little duties of our smaller spheres of action, as that Mr. Moody should be for his greater one.

9. Christ said to Peter, "Strengthen thy brethren;" and to us comes the same message. The one duty that Christ will require of you and me, the responsibility of which we can never escape, is to "*do our best*" not in our own strength but in God's strength. Perhaps, with all our weakness, it may be our happy lot to bring many souls to Christ, and to make others happier, not only hereafter, but right *here* and *now*. With the watchword, "To our knees and to our Bibles!" let us strive with our might. "Whatsoever thy hand findeth to do, do it with thy might." (Ecclesiastes ix., 10.)—*Golden Rule.*

The Book of God.

Thy thoughts are here, my God,
  Expressed in words divine,
The utterance of heavenly lips
  In every sacred line.

Across the ages they
  Have reached us from afar,
Than the bright gold more golden they,
  Purer than the purest star.

More durable they stand
  Than the eternal hills;
Far sweeter and more musical
  Than music of earth's rills.

—*Bonar.*

BEAUTIFUL THOUGHTS

Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts.—*Flavel.*

The bad fortune of the good turns their faces up to Heaven, and the good fortune of the bad bows their heads down to the earth.—*Saadi.*

The more we spread religion abroad, so much the more have we remaining, and so much the more richly does it flow back.—*Prof. Christlieb.*

Use sin as it will use you—spare it not, for it will not spare you; it is your murderer, and the murderer of the world; kill it, or it will kill you.—*Richard Baxter.*

If Jesus our Redeemer learned obedience by the things which He suffered, surely we ought to learn obedience because He suffered for us.—*Rev. R. A. Burdick.*

We must never undervalue any person. The workman loves not that his work should be despised in his presence. Now, God is everywhere, and every person is His work.—*De Sales.*

There are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

An enlightened conscience is the true vicar of God in the soul; a prophet in its information, a monarch in its peremptoriness; and a priest in its blessings or anathemas, according as we obey or disobey it.—*J. Newman.*

Drunkenness is not only a private vice, but a great public wrong, involving the life, health, prosperity, peace, property, morals and welfare of the state, and consequently the state has power to deal with it.

What the babe's clothes are, when the babe slips out of them into death, and the mother's arms clasp only raiment, that would the Bible be, if the Babe of Bethlehem and the truth that clothed this life should slip out.

The tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, that will spring up in everlasting beauty, not only in our own lives, but in the lives of those born after us.—*Spurgeon.*

Whatever be the frame of our minds, and whatever service we render to God, we are invariably to fix our thoughts on the atonement of Christ as the only means whereby our persons or our services can find acceptance with God.—*Bush.*

A tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this, What is the inclination of my soul? does it, with all its affections, lean toward God, or away from Him?—*J. J. Gurney.*

If God gives me work to do, I will thank Him that He has bestowed on me a strong arm; if He gives me danger to brave, I will bless Him that He has not made me without courage; but I will go down on my knees and beseech Him humbly to make me fit for my task, if He tells me it is *only* to stand and wait.—*Jean Ingelow.*

You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into His very ear the tale of their bereavement. They told Him of their trouble - that they had lost Christ; and there He was talking with them. In the midst of their deep grief there was their victory, and they did not know it.

There is a subtle power enshrined in a book. A book may melt a heart, mold a life, and save a soul. If a minister succeeds in placing a good book in a home, he may have planted seed which shall produce an immortal harvest; he may have left behind him a preacher which will preach when he is dead and gone; he may have done something which will be fruitful of more blessing than the ablest sermon he has ever delivered.—*Christian Union.*

Christ always sails in the ship of prayer. He steers safely: He sees the hidden rocks and secret shoals, and needs no star nor compass. He fills the sails of the Church's ship with prosperous gales, to bring her to safety. He turns calms into storms, to obey His Church's cry; and raises the waves of the sea, so that saints are glad because of a storm to bring them to a calm haven. Oh, happy storms that drive a saint to Heaven! Oh, happy Heaven that enjoys a perpetual and everlasting calm.—*Lee.*

If you can live gently, patiently, unmurmuringly, amid all your frets and irritations, day after day—that is heroism. That is your task. You are to resolve to do it. No one, not even God, will do it for you. Heaven does not put features of beauty in our lives as the jeweler sets gems in clusters. The unlovely elements are not drawn out and replaced by lovely ones, like slides in the stereopticon. You must win your way through struggles to all noble attainment. It is he that overcometh that is made a pillar in God's temple.—*Anon.*

27. The Sun's Healing Wings.—MAL. iv., 2.

The incarnation of the Messiah is promised under the splendid image of the sun in his zenith—"the Sun of righteousness," when He rises "with healing under His wings," dissipating the shades and gloom and damp of night, and spreading light and health and happiness all around. The metaphor is grand beyond all description. Every morning, about sunrise, in the Levant (especially at Smyrna) a fresh gale of wind blows from the sea across the land, which, from its utility in clearing the infected air, is called the *Doctor*. The prophet Malachi, who lived in that quarter of the world, might allude to this circumstance when he says the Sun of "righteousness shall arise with healing in his wings."—*Mr. Robinson.*

28. The Secret of the Lord.—PS. xxv., 14.

A brave young ensign during the great Peninsular war, was observed wherever the fight was thickest and strongest to make his way to the front, holding up the colors, and to cheer the men by his wonderful daring and courage. Hour after hour he stood his ground, and, while hundreds were falling around him, remained unhurt. At the end of the engagement his superior officers said to him, "Carnegie, how did you manage to stand fire as you did? you should let some of us into the secret; you were always to the front, and yet you have not a scratch. What's the secret?" "It is the King's secret, sir, but you may know it better than I do, for you have served him longer; I remembered who I was fighting for—my king—and that gave me strength and courage so that I did not think of myself."

29. The Appearance of Evil.
—I. THES. v., 22.

It is narrated of two Jewish patriots—Pappus and his brother Julian—that, knowing their firm resolve not to drink Pagan wine lest they should seem to sanction idolatry, Rufus, the Roman governor, ordered water to be served to them, but in glasses so colored that it should look to the multitude as though they were drinking wine. Seeing at once the object of the deception, they sternly refused the water, and faced death by terrible martyrdom rather than taste it. This was a noble spirit: it is one more of the many illustrations from the lives of the truly brave and heroically good, that they will not only refuse to do wrong—will not only say with Joseph, "How can I do this great wickedness, and sin against God?"—but that they will not even suffer it to be imagined that they countenance wrong, when their actual conduct is right.

30. Holding up the Light.—PHIL. ii., 16.

During a voyage to India, I sat one dark evening in my cabin, feeling unwell. Suddenly the cry of "Man overboard!" made me spring to my feet. I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. "What can I do?" I asked myself; and unhooking my lamp I held it near the top of my cabin and close to my bull's-eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe;" upon which I put my lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.—*Rev. S. Compton.*

31. Victory through Christ.—I. COR. xv., 55.

"At the close of the Franco-Prussian war, the triumphant victors came to Berlin for a reception of welcome. Three years ago, when standing at the magnificent Brandenburg gateway, and looking along the Broadway—the main street—of the great German capital, imagination could reproduce the scene. As each regiment approached the city government from the Thiergarten, it was halted by a choir, demanding by what right it would enter the city. The regiment replied in a song, recounting the battles it had fought and the victories it had won. Then there broke from the admiring choristers the joyous acclaim, 'Enter ye the city.' And so, the next came up recounting its deeds, and so another and another challenged, was welcomed. They marched up the Linden between rows of captured cannon, and with the banners they had borne and the banners they had taken, they saluted the mammoth equestrian statue of Frederick the Great, the creator of Prussia, and the windows of the palace where stood old William, the creator of Germany, with Bismarck; so methinks when the warfare of earth shall have been accomplished and the kingdom of Christ opened, the phalanxes of the Church shall go up to the city with songs and tokens of victory. We belong now to different regiments. We vary a little in our colors, like the soldiers from the diversified principalities of which the consolidated Fatherland is made up. But we even now feel as they, that we have one cause, one Captain, one glorious Emperor, who has, on His vesture and thigh the name written—King of Kings and Lord of Lords."—*Dr. Talmage.*

MONTHLY SURVEY

Chicago has eighteen solid miles of saloons.

"We must fight or die," say the liquorites.

Of the 1,563 students of Ann Arbor University last year, at least 805 were professing Christians.

If prohibition does not prohibit, why are the liquor men so agitated and their interests arrayed against it?

The first Protestant bell rung in the City of Mexico—that of the Baptist Church—was heard on the 3d of July, 1887.

The four Gospels are used as a reading-book in the higher classes of the primary schools throughout Greece.

Any man who votes for license on account of the revenue from the traffic, is an active partner in the saloon business.

In Iowa prohibition is very largely carried out, with the result that the penitentiary is short of hands, for the first time in its history.

A Baptist Church in Ocala, Florida, has summarily expelled all its members whose names have appeared on petitions for liquor licenses.

It is said that there are in England and Wales 600,000 Sunday-school teachers and 5,200,000 pupils; making one-fifth of the whole population Sunday-school scholars.

Trinity Church, in New York City, has put on file in the Building Department, plans for a mission building at 209 Fulton Street. It will be five stories high and cost $40,000.

Nine young Norwegian missionaries who have been studying at the mission school at Stavanger for six years, and also having medical training, are about to leave for fields in Africa and Madagascar.

The general Baptist missionary society of England last year received nearly $40,000, and reports seventeen missionaries, twenty-four native ministers, sixteen stations, and nine churches with 1,286 members.

The English Wesleyan Missionary Society reports for last year 290 central stations, 302 missionaries, 1,710 paid native assistants, 30,811 church-members, and 55,420 pupils in schools and $670,000 expenditures.

The Zenana Missionary Society of the Church of England has gratified its friends by announcing an income of $115,000, which enables it to support forty-one stations, served by 492 missionaries, assistants, native Bible-women and teachers.

The imperial crown of the Empress Eugenie may now be seen in the window of a New York jeweller. It cost originally some $200,000 and is said to contain two thousand precious stones mounted on fine gold.

Each district of Mr. Moody's church at Northfield, Mass., has a carriage which is sent out every Sabbath morning to take people to the religious services who have no other means of going and are unable to walk.

The Sabbath-schools of the Presbyterian Church on Children's Day, 1887, contributed to Sabbath-school mission work $20,423.49, which is nearly sufficient to clear off the debt resting upon this board at the end of the last fiscal year.

Out of an examination of 204 inebriate women it has been found that 128 began their drinking by the use of beer, 37 by drinking whiskey (as punch at first usually), 20 began with wine, 8 with gin, and 11 could not remember what beverage was first used.

A seminary for the education of missionaries among the Jews has been established in Leipzig, the second of the kind in the world, the other being in London. The new venture is under the personal direction of the venerable Professor Delitzsch, who himself teaches the leading branches, notwithstanding his seventy-five years. He has three assistants.

What a mighty force the Christian Church, is in the United States. Statistics show that we have 132,000 churches, 92,000 ministers, and 19,000,000 church-members. And yet there are those who say the Church has no influence, that it is only a small body. Let the Church be a unit on the moral issues of the day and our country will be saved for God.

There are about 130,000 Mormons in Utah. Of these quite 80,000 are under the age of eighteen years. This leaves 50,000 above that age. Of these at least one-third are in polygamy, and these one-third are the brains of the whole. The people who have been through the years selected for leaders and who are intended to be the ruling class are in polygamy.

Archbishop Heiss, of Milwaukee, thinks there are 8,000,000 Roman Catholics in the United States, of whom 3,000,000 are Germans. Of the eleven archbishops and sixty bishops, however, only one archbishop, Dr. Heiss, himself, and eleven bishops are German. He thinks the German element ought to have larger recognition, but is well aware of the difficulties in the way. A German Catholic Congress met in Chicago, September 6th.

BOOK DEPARTMENT, Etc.

BIBLE TOPOGRAPHY. By Rev. George Rawlinson, M.A., Canon Residentiary of Canterbury and Camden Professor of Ancient History in the University of Oxford. New York: James Pott & Co., 14 and 16 Astor Place. Price, 75 cts.

The seven chapters of which this book is composed discuss with much thoroughness the site of several of the ancient places and cities mentioned in Bible History. The reasons assigned by persons of differing views for localizing each place are given and considered, and the author's reasons for entertaining his own opinion respecting each place are also given. The author's well known erudition in this department of literature gives great weight to his own decision.

THE NEW SOUTH; OR, SOUTHERN SENTIMENT SINCE THE WAR. A Frolic of Fancy with Fact. By James L. Lassell, A.M. Printed for the author. Baltimore: James Murphy & Co.

This is a unique book, putting in poetic form and phrase Southern views, maintaining the rightfulness on the Southern side of the late war, but expressing satisfaction with its present results—holding that war is unchristian, that brotherly love will prevail, that Southern prosperity is assured, that negro ways and manners must be treated kindly, that praise is the due of all and that truth and righteousness must be ultimately victorious. The book is pervaded by a very kindly cheerful spirit and should be read from cover to cover. The chapter on "Scenes Among the Colored People" is excellent.

FRAGMENTARY RECORDS OF JESUS OF NAZARETH. From the Letters of a Contemporary. By Frederick R. Wynne, A.M., Canon of Christ Church and Incumbent of St. Matthias', Dublin. James Pott & Co., 14 and 16 Astor Place. Price, $1.25.

The aim of the author of this book is to meet some of the objections of sceptical minds to the truth of Christianity. For this purpose he uses Paul's First and Second Epistles to the Corinthians, his Epistle to the Galatians and his Epistle to the Romans, and shows that these ancient documents, written by one who was contemporary with Christ, contain statements which fully corroborate the things stated as facts in the Gospels respecting Jesus Christ and that these statements of Paul are corroborated by the earliest reliable historians. There could have been no collusion between these writers, and consequently the Scripture narrative respecting Jesus Christ must be a narrative of facts.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE FORUM, SEPTEMBER, 1887. The Sixteenth Amendment, *Senator J. J. Ingalls.* Books that have Helped Me, *Rev. Dr. A. Jessop.* What is the Object of Life, *Prof. E. D. Cope.* Great Telescopes, *Prof. C. A. Young.*

HARPER'S MONTHLY MAGAZINE, SEPTEMBER, 1887. The Neighborhood of the International Park, *Jane Meade Welch.* A Native Publishing House in India, *J. F. Hurst, D.D.* The Natives of Siberia, *Henry Lansdell, D.D.*

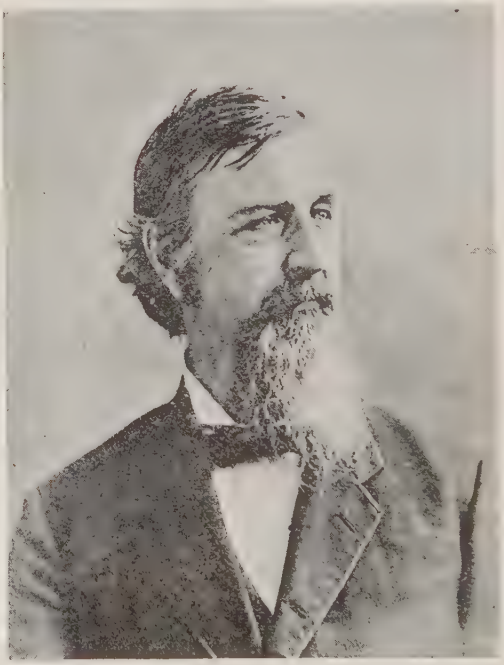
POPULAR SCIENCE MONTHLY, SEPTEMBER, 1887. Sleep and its Counterfeits, *Dr. A. De Watteville.* Speeches at the Recent Tyndall Banquet, *Profs. Stokes, Tyndall, Playfair, Earl of Derby.* Some Human Instincts. II. *Prof. William James.*

AMERICAN MAGAZINE, SEPTEMBER, 1887. Lieut. C. F. Winter, Governor General's Foot Guards, Canada, *Frontispiece.* Jewish Progress in the United States, *Dr. A. S. Isaacs.* Some Curious Sea Words, *Lieut. T. S. Bassett.* Bishop Simpson, *W. M. McConnell.*

SCRIBNER'S MAGAZINE, SEPTEMBER, 1887. Looking Across the Plain of Thebes from the Tomb of the Pharaohs, *Frontispiece.* The Modern Nile, *Edward L. Wilson.* The Development of the American University, *George T. Ladd.* English in Newspapers and Novels, *Adams S. Hill.*

THE CENTURY, SEPTEMBER, 1887. Portrait of Thomas Jefferson, *Frontispiece.* Thomas Jefferson's Home, *John G. Nicolay.* Lincoln's Nomination and Election, *J. G. Nicolay, John Hay.* The Digestibility of Food, No. IV., *W O. Atwater.* The Framers and Framing of the Constitution, *J. B. McMaster.*

MAGAZINE OF AMERICAN HISTORY, SEPTEMBER, 1887. Portrait of Gen. James M. Varnum. How California was Secured, *Hubert Howe Bancroft.* Union, Secession, Abolition. Illustrated in the Careers of Webster, Calhoun, Sumner, *W. M. Dickson.* A Patriotic Parson, *D. F. Lamson, D.D.* The Mayas: their Customs, Laws and Religion, *Alice D. Le Plongeon,*



R. D. Hansen.

THE

PULPIT TREASURY.

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SERMONS

CENTENNIAL MEMORIES: OUR NATIONAL HISTORY AND ITS LESSONS.

BY R. D. HARPER, D.D., NORTH BROAD STREET PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

The Lord make His people an hundred times as many more as they be.—I. CHRON. xxi., 3.

THE sunset of yesterday closed the first cycle of our national history. The sunrise of this morning marks the dawn of a new era. Already the American Republic has lived half as long as the republics of Greece and Rome. Time alone will reveal its future destiny. For a hundred years, however, it has lived, multiplying the stars on its banner, and extending its boundaries from the shores of the Atlantic to the slopes of the Pacific!

Since the acquisition of Alaska, the boast of England is equally true of the United States, that "the sun never goes down on her possessions."

Everyway appropriate, therefore, it was that this first "Centennial" of our national history should be celebrated as it has been during the past week, not only by the original States, but by representatives from all the States now gathered under its flag; and that the President of these United States should honor such an eventful occasion with his presence and approval. A memorable event it was, and grandly commemorated. Such a scene we shall never witness again. When the morning light of another centennial dawns upon this beautiful land we shall all be numbered with the buried generations of the past. Standing, therefore, by this centennial mile-post, and before we

start on another cycle of national history, it is well, I think, that as Christians and patriots, who love both the Cross and the flag, we should halt for a moment on the threshold of the new century and take a broad outlook from this centennial observatory. The retrospect may serve to awaken our gratitude, inspire us with confidence and hope and teach us lessons of wisdom for the future. My theme therefore is *Our National History and its Lessons.*

I. *Discovery.*—Turning then to the first chapter, let me remind you of some important facts connected with the discovery and early settlement of this country. Four hundred years it is now almost since this western continent was first discovered. Why it should have been so long concealed, a *terra incognita* both to the nations of Europe and the Orient, is a question which no man can answer. Doubtless there were good reasons in the divine mind for its concealment. God's far-reaching purposes ripen through the centuries. Four thousand years were expended in preparing the way for the coming of the world's Redeemer! "With the Lord one day is as a thousand years and a thousand years as one day!" But, when the time fixed in the divine calendar for its discovery had come, God made it self-evident to the man of Genoa that to harmonize with the known world in which he dwelt there must be another land beyond the great western sea, carried him safely across its unexplored waters, and never permitted either his faith or his courage to falter until he found the land of which he had dreamed. And thus, at the very time when it was most needed, when Europe was overcrowded, when humanity was crushed in spirit with despotism, both civil and ecclesiastical, God unveiled this western continent and opened up a new camping ground for the hosts of civil and religious freedom.

How different in all probability the world's condition to-day, had that expedition failed by any mishap, as so nearly indeed it did. How different, too, our condition, in such contingency, descended as most of us are from the Anglo-Saxon nations of Europe and the British Isles. What interests of humanity, both in Church and State, were suspended on the success of that voyage of discovery!

The flight of a bird, we read in history, saved the life of the False Prophet at the outset of his career. And so the flight of birds, and the drifting of seaweed in a critical moment inspired the voyagers with hope and carried the little fleet to its destination! "Never," says Humboldt, referring to this matter, "has a flight of birds been attended with more important results."

Settlement.—Then again, in the early settlement of this country what remarkable facts we find:

1. What a providence it was that this country was not discovered by some *Orient nation*, thereby sowing on its virgin soil the seeds of paganism, and overshadowing it, from its very birth, with the pall of barbarism and superstition, as we find it to-day in Alaska. "The Mohammedans," says Foster (Vol. II., page 237), "would in all probability have discovered America centuries before Columbus had not their fleet been wrecked in a storm, after clearing the Straits of Gibraltar." He who of old scattered the ships of

Tarshish with an east wind, and in later times wrecked the Spanish Armada, off the coast of England, saved this land from the curse of Islam!

2. What a providence there was again in the fact that this country, in its early settlement, was placed under the control of *Protestant* Christianity! Both France and Italy and Spain, as you know, at the outset, contended for supremacy in this land. "As early as 1605," says Bancroft, "DeMont explored and claimed for France the entire New England coast, and nothing seemed more probable, at one time, than that France would be its proprietor." Had either of these nations obtained supremacy in this land we can easily imagine the result. What Infidelity and Romanism have done for European States as well as for Mexico and South America, they would have done for New England and Pennsylvania.

3. A cruel persecution it seemed, I am sure, at the time, which drove the "Puritans" of England, France and Holland from their native land and compelled them to escape to the wilds of this western continent. In the retrospect, however, we can see what a benediction it was both to them and to this land! As the eagle "stirs her nest," tears it to pieces and flings it over the crags, to compel her children to try their wings and forage for themselves, so God tore up the home-nest of these Puritans, "sifted the nations of the old world to sow the virgin soil of America!" sent them across the Atlantic, Bible in hand and scarred with persecution, to plant on this western continent a new republic based on the rock-bed of civil and religious freedom.

When we halt therefore for a moment this morning and look at these historic facts, do we not see in the retrospect a divine hand directing all these events? Opening up this western continent, planting the seeds of civil and religious liberty, and preparing the way for that great nation which is to-day one hundred years old, and sixty millions strong; and which in its time has done more to honor God, uplift the race, and bless the world than all the nations of the past, living or dead. "Thou hast brought a vine out of Egypt; Thou hast cast out the heathen and planted it. Thou preparest room before it and didst cause it to take deep root and it filled the land. The hills were covered with its shadow and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea and her branches waved with precious fruit."

II. *Land.*—From the discovery and early settlement let us now turn for one moment to the land itself:

1. *Vastness of Extent.*—Think of the vastness of its extent. One of the arguments, of Alexander Hamilton and others, in favor of the approval of the Constitution by the States was the smallness of the territory to be governed; only 868 miles long and 750 miles wide; with but a single seaboard to guard—the Atlantic coast. Little did the men of that day forecast the developments of the future; that at the end of a century the country should be 2,600 miles long and 1,600 miles wide, reaching from Plymouth Rock to the Golden Gate. And as little did they dream that the time would come when instead of going to the "Capitol" on horseback, or in some lumbering stage coach,

Congressmen should be whirled along in a palace, at the rate of sixty miles an hour; sleeping half the journey if they wished. What do we find now? A country embracing an area of nearly four millions of square miles in extent. California alone larger than Great Britain. Texas alone larger than France. With more arable land than in all Europe and Asia combined. Not only large enough for its present population of sixty millions, but vast enough and fertile enough to sustain a population fifty or a hundred times as great.

The truth is that neither geography nor statistical tables give us any realizing conception of either the magnitude or the resources of our country. Turning our steps toward the sunset we find that in that mystic land which we call the "Far West" (pre-empted as yet largely by the savage and the gazelle), there is still land enough to make homes for millions yet unborn. Even the flood-tide of immigration from the old world, great as it is, has but thrown its spray over these great table-lands of the West! The child is not yet born that shall see these lands covered with farms and villages. Blessed be God there is in our national domain land enough and to spare. We need not therefore slam the door in the face of China, or poor old Ireland, that has sent us so many noble men and women, or any other country indeed whose patriot sires helped to make this country what it is. For myself I would welcome the oppressed of every land and clime, and share with them my inheritance of civil and religious freedom. There is room for them all. But we have no room, nothing but a graveyard, for men of any nationality who come here to tear down what we have built up through a century and cemented with tears and blood.

2. *Position.*—Think again of the position and resources of this land. Not only vast, but good. If you will turn, at your leisure, to a map of this western continent, and look at our geographical position, you will find that the territory occupied by the United States, lying as it does between the extremes of heat and cold on either side of it (who would care to live either in Canada or Mexico or South America?), with its agricultural and mineral resources; with its mountain ranges and its beautiful valleys; with its waving forests and its mammoth prairies; with its magnificent lakes and rivers; its splendid harbors and its interminable seaboard on either side: if you will examine this matter of *position* thoughtfully you will find that the territory of the United States is the very best part, the garden-spot indeed, of this western continent.

In every aspect in which we may view it, it is indeed a grand and beautiful country. Travel the world around and you will fail to find anywhere a spot of earth of the same size so magnificently endowed. No exaggeration is it, no effervescence of centennial enthusiasm, but the simple truth, to say that all things considered, God has bestowed on this nation the best spot of earth on which the sun looks in all his marching. "The lines have fallen to us in pleasant places and we have a goodly heritage."

III. *Government.*—Then again in this review we must take into account our form of civil government. The commonly received opinion I think is that the founders of this republic copied very largely from the ancient re-

publics of Greece and Rome, and possibly they did. They would not have been the wise and able statesmen they were had they not availed themselves of all the lights and lessons of history. Our form of civil government, however, we find, antedates all these pagan republics. It is indeed, in its essential features, the very form which God gave to the Hebrews when he organized them into a nation. The outline of that government, as we find it in the writings of Moses, has thus been summed up by another:

1. The union of all the tribes in one confederation.
2. Government by representation.
3. Election of rulers from and by the people.
4. A written constitution.
5. The establishment of a wise judiciary for the administration of justice.

These were the essential features of the Hebrew commonwealth, a democratic-republican form of government. Changed subsequently into a limited monarchy, not however because God thought it best for the people to have a king, but because the people clamored for the glitter of royalty and God gave them a king in His *anger;* and they had long centuries to repent their folly. A distinguished writer, in an address before Congress, says: "It is the opinion of the ablest jurists, such as Hale, Hooker and Blackstone of the old world; Marshall, Story and Kent of our own country, that all the essential features of our government, and all that is essential to the administration of justice between man and man, and among the nations of the earth, have been borrowed from the laws of Moses." A statement worth remembering in these days when blatant infidelity is so garrulous about the "mistakes of Moses." The point, however, which I wish to make is simply this, that our form of civil government is in fact a transcript of the Hebrew commonwealth. God's own form of government. The best form the world has ever seen. Securing in largest possible measure the rights of the individual and the stability of the nation. One hundred years of experiment, but confirms the wisdom of the Divine Law-giver.

Religious Liberty.—In this connection let me refer to the provision of the Constitution on the subject of *Religion.* It reads thus: "Congress shall make no law respecting an establishment of religion nor prohibit the free exercise thereof." No union of Church and State; no exacting of tithes for the support of an ecclesiastical hierarchy; no persecution for conscience' sake; but perfect freedom to think and worship God as conscience may dictate. Religious liberty therefore is the birthright of every man and woman in this nation. And if there is any one thing more than another in our national charter, which is invaluable and of which we may justly be proud, it is this. Civil liberty is precious, but religious freedom is priceless. Men can afford to be wronged in person or property, but no man can endure oppression in conscience. This it was that baptized all Europe with blood-drops and drove the Puritans to the shores of this western world. Blessed be God for this home of religious freedom. An open Bible. A free Church. An unfettered conscience. Liberty of thought and liberty of speech and freedom to worship

God. Nowhere in all the world is this right so guaranteed as in the charter and under the flag of our beloved country.

Human Freedom.—In this connection let me advert for one moment to the provision of the Constitution on the subject of *human freedom.* With the discovery of this new world came the sins and the curses of the old. Slavery at an early day was imported, planted on the virgin soil and very soon took deep root. Some of the original States were slave-holding States, others were free, and hence a bitter conflict at the outset. Referring to the reported speeches and discussions of the national convention we find that the grand absorbing question was not the form of government, or tariff, or currency, or boundary lines, but *slavery.* Already it was the "cancer" on the body politic, defying all human surgery. The one insuperable barrier apparently in the way of a national compact or union. Concessions, it was thought, had to be made. And so it was agreed to recognize the existence of slavery, but to restrict the importation of slaves to a period of twenty-one years, believing and hoping, as did Washington, Jefferson, Madison and others, that by that time it would expire of itself.

How different the result I need not tell you. Instead of dying out it became gigantic in proportions and defiant in spirit, imperilling at length our national existence. Four long years of tears and blood, and millions of treasure it took to wipe it out from the statute-book of the nation. The scars of that conflict are not entirely healed even yet. But when I saw Massachusetts and South Carolina marching in the centennial procession, side by side under the old flag, keeping step to "My Maryland" and "The Star Spangled Banner" and listened to the applause which greeted our friends from the south-land, I could not but thank God that I had lived to witness this scene, this rainbow spanning the graves and memories of the past.

The monster however is now dead and buried. After that awful baptism of blood, the nation humbled and on its knees, was willing to append to its charter, what it should have written a century before that, "Neither slavery nor involuntary servitude shall exist within the United States, or any place subject to their jurisdiction." Thus it stands to-day. No burlesque is it now to sing "The land of the free and the home of the brave." To me the most impressive part of the exhibit of the past week was the progress and development of the *Indian race* in a single century. Marching up from barbarism to the heights of modern civilization and refinement. Would it not have been an equally impressive scene to have given a panoramic view of the progress and development of the *African race* on this western continent? Courtesy, no doubt, required its omission. The colored bands and regiments of the following day, however, told the story in another form.

IV. *Prosperity.*—In this review let me remind you of the wonderful *prosperity* which marks the pages of our national history.

1. *Pilgrims.*—"Shut the page of history," said Edward Everett, in his grand oration at Plymouth Rock, on the landing of the pilgrims, after recounting the perils of their long sea voyage, and their landing on the bleak shores

of New England, without food or shelter, in a country infested with hostile savages—"Shut the page of history" said he, "and tell me on any principle of human probability what shall be the destiny of that little band of adventurers?" Yet in the sequel we see how marvellously the divine protection was round these pilgrims like an encampment of angels. And when we open the page of history again we find that they have not only survived, but multiplied in numbers and wealth, and become at length the founders of a new republic on the shores of this western continent. No pillar of cloud or fire was visible on the shores of New England, nevertheless it was there.

2. *Independence.*—Then again in the struggle of the colonies for *independence*. Few in numbers and poor in the munitions of war, the contest at the outset did indeed appear almost hopeless. To sign the "Declaration of Independence" was like signing one's own death warrant. History records no more perilous adventure than this measuring of arms with the mightiest nation on earth. It was, however, the cause of God and of humanity. Prayers were answered. Victory perched on their banners. "One man, with God on his side, is always omnipotent."

3. *Constitution.*—Then in the formation of the *Constitution* came another conflict. Peace had been declared. But there was no organized government or constitution. And so, for four years, anarchy and bloodshed threatened the self-destruction of the colonies. At length a convention was called in this city May 14th, 1787, to frame a national constitution. Never were men summoned to a more difficult or apparently hopeless task. To harmonize so many opinions and conflicting interests and agree upon a national charter. Often, as we learn from their Journal, it seemed impossible, and they were tempted to abandon the effort and go home. Once, in the storm, Franklin proposed that they should unite in prayer. But God reigned. Presided over the stormy billows of passion. Gave them wisdom and unity. Prospered them. And at the end of four months the Constitution was signed and subsequently ratified by the people. And now for a hundred years it has lived, held the ship in every storm, and is stronger to-day than at its birth.

4. *Conflicts.*—Then came subsequent *conflicts* not only at arms with England and Mexico and the savages on our western frontier; but conflicts of public opinion, more perilous often than the clash of arms itself, when men become insane over some political issue and are ready to sacrifice everything in the frenzy of passion. But through all these rocks and shoals and storms of political strife and financial panics there was ever an unseen hand that held the rudder and piloted us safely through.

5. *Rebellion.*—Then came the great *rebellion*, which some of us will never forget. Furrowing the land with graves, draping it with sackcloth, and baptizing it with tears and blood-drops. History on all its pages has no such bloody picture as this. The world looked on with bewildering astonishment and wondered what would be the fate of the American Republic, whether it would live or die. Some of these on-looking nations hoped that we would survive, and gave us words of cheer; others, we know, of whom we had a

right to expect better things, were ready to write our epitaph and fire a salute over our grave. Thanks to that noble woman, the Queen of England, who, in the most critical moment of our national struggle, refused her assent to anything that would sever our friendly relations, or muster the British flag with the banners of the confederacy. Loyal Americans should never forget it. But though it left us weak and faint from loss of blood, blessed be God we were neither maimed nor dead. Stronger indeed than ever before. The cyclone of four years but tested our strength, and inspired us with confidence and courage for the future.

6. *Progress.*—Then, in addition to all this, what *progress* has marked the history of this nation for a hundred years. From the shores of New England we have spread to the Golden Gate. From three millions, we have multiplied into sixty millions of people.

From thirteen we have grown to thirty-eight States and nine Territories. From poverty we have become millionaires.

From obscurity we have worked our way up to empire among the nations of the earth. In cities, we rival the splendors of Europe. In art and science we compete with nations which were grey when we were born. In commerce we trade with the world. In education, we are without a peer. And in political power and moral influence we hold a commanding position among the great nationalities of the world. And when we remember that all this has been achieved within a hundred years, it is safe to affirm that our progress is without a parallel in the history of nations.

Well may we write as a postscript, on the last page of the centennial volume, "He hath not dealt so with any nation, and as for His judgments they have not known them; praise ye the Lord."

VI. *Lessons.*—And now, before we turn away from this centennial milestone, let us read the lessons inscribed upon it.

1. *God Reigns.*—On one side I see, *God reigns.* No man, it seems to me, can read the history of this nation without the conviction that through all the feverish stirrings and agitations of men, there has been an unseen hand that was weaving out the web of its destiny. "The longer I live," said Franklin in connection with a motion which he offered that the convention should be opened every morning with prayer, "The longer I live, the more convincing proofs do I see that God governs in the affairs of men. I firmly believe that 'Except the Lord build the house, they labor in vain that build it.'" Let us grave this truth afresh in memory.

2. *National Perils.*—On another side I see *National Perils.* "Beware," said God to the Hebrews, "lest thou forget the Lord that brought thee out of the land of Egypt, and say, my power and the might of my hand hath gotten me this wealth." They did forget. And God dug their national sepulchre. And so, the peril of this nation is not, as some imagine, in political parties or financial issues. These come and go like breakers along the shore. They are nothing. I have seen this country "ruined" many a time, as men tell us, when some party is defeated, yet come up more prosperous than before.

But the real danger is in our forgetfulness of God, and with it the demoralization of the public conscience. Ignore God; reject the Bible; expunge the Sabbath; enthrone wealth; trample down the poor; and license the saloon to consume our wealth and devour our children; and our epitaph is written. "Righteousness exalteth a nation but sin is a reproach to any people." "That nation or kingdom that will not serve Me shall perish."

3. *In Trust.*—On another side I see *In Trust.* The mission of the United States is threefold: 1. To demonstrate the possibility of self-government—"Home Rule" in its highest and truest sense. 2. To hold up the banner of freedom to the world. 3. To disseminate the light of Heaven to the ends of the earth. It was well said by Alexander Hamilton, the grandest man of all in the convention, "It is ours to be either the grave in which the hopes of the world shall be entombed; or the pillar of cloud that shall pilot the race onward to its millennial glory. Let us not forget our immortal trust."

Presbyterians.—Nor am I ashamed, let me say by way of parenthesis, of the *Presbyterian* record in our national history. I wish I could give it to you in detail. It honors our name. Facts show that all the way down from Independence Hall, through the struggles of the Revolution, in the framing of the Constitution, and in subsequent conflicts both on field and in forum, the "Presbyterian" influence of this country has ever been on the side of the right. This is not ecclesiastical vanity, but historic fact. "If the Presbyterians forsake me," said Washington, at a critical juncture, "the army might as well be disbanded and the cause given up." That was a high compliment, but not unmerited as history shows.

4. *Praise God.*—And on the last side of this centennial mile-stone, I see the doxology—"*Praise God* from whom all blessings." For myself I shall ever be grateful that I have been permitted to live in this land, and in this nineteenth century of the Christian era. It is the golden era of the world's history. Praise and thanksgiving, therefore, should be our national doxology around this mile-post. May the morning light of the next centennial dawn upon a nation stronger and better even than this, with a hundred stars on its banner, and a hundred millions of people rejoicing under the old flag. And may the next centennial morn, as it breaks over these graveyards find us all, through riches of grace in Christ Jesus our Lord, under the Cross and at home in Heaven.

Beautifully has the poet expressed the feelings of millions of patriotic Christian hearts in this nation at this hour:

"Sail on! O ship of state!
Humanity, with all its fears,
And all its hopes of future years,
Is hanging breathless on thy fate.
We know what Master laid thy keel;
What workmen wrought thy ribs of steel;

Who made each mast, and sail, and rope;
What anvils rang, what hammers beat;
In what a forge and what a heat
Were shaped the anchors of thy hope.

Fear not each sudden sound and shock,
'Tis of the waves, not of the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.

In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on! nor fear to breast the sea;
Our hearts, our hopes are, all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee!"

UNSEEN BUT LIVING.*

By Joseph Parker, D.D., City Temple, London.

He is not here, but is risen.—Luke xxiv., 6.

I am confident that, in view of the pathetic circumstances which give uniqueness to this occasion, I may rely upon the utmost indulgence of every Christian heart. We have not assembled under ordinary conditions. For nearly forty years this particular Sunday—the first in October—has been signalized by the reappearance of an honored and illustrious pastor. In a sense full of mournful suggestiveness "he is not here." We feel indeed that he is not here without any words being spoken to remind us of the fact. We know it by the coldness, the loneliness and the sense of desolation which is upon us all. In discoursing upon the mortality of man, the preacher is apt to be regarded as speaking only that which is the veriest commonplace. To declare that man is mortal, that death has taken him out of our sight, that we must all die, is to be condemned at once as speaking truism, trite and comparatively worthless.

There are some men who have a genius for the degradation of all life to the level of commonplace. They can soon run through all the miracles of life. Are there not some men who could walk through the loveliest landscape and see nothing in it, or who might see somewhat of beauty in it during the first pilgrimage, but afterward everything would be common, familiar and disregarded? What is true of a landscape is true of art. There are boys little more than twelve years of age who have galloped through the galleries of Europe and have seen nothing in them worth tarrying over. A glance and all is done. A hurried pointing of the finger to some masterpiece and the whole miracle is gone forever.

What is true of the landscape and of art is true also of what we are accustomed to regard as the miracles of Holy Scripture. They soon cease to be miracles to those who look upon everything with an eye which does not see the true unity and meaning of the universe. Having seen one miracle, we want to see another, and having seen two we think we have seen all; and unless miracles come upon us in showers, and thus cease to be miracles, our surprise lies unawakened. Beyond this there lies the possibility of outrunning even what is known as the inspiration of the Bible itself. To many men the Bible has become a book of commonplaces or a book of absurdities—I speak now of those who know the letter only and not the spirit—men who have a book, but not a revelation; men who see only the appearance of the surface and do not penetrate to the inner or vitalizing energy.

But this text does not point to absence in any sense that suggests melancholy. The angel might have spoken in a different tone had he been speaking about a different person; he might have said, "He is not here; he has

* Delivered in Plymouth Church, Brooklyn, October 2d, 1887. *N. Y. Tribune* report by permission.

perished in his own corruption; he has sunk into deserved oblivion or contempt, and men would no more think of recalling him than they would think of recalling a pestilence." The angel, however, is speaking of Jesus Christ, and in declaring that He was not in the grave he declared the sublime doctrine of the resurrection of the dead. Negation, even in its hugest denials, is only a gigantic cipher—an infinite emptiness. This text begins negatively, but ends positively—ends, indeed, in a tone of triumph. He is risen, and therefore is more here than ever—here in fuller personality, in richer influence, in tenderer sympathy.

That which was local, limited, physical, disproportionate or burdensome is not here, is forever done away with, and the immortal quality, the radiant saintliness, the loyal spirituality, are alive forevermore. Thus ascension is not only the best explanation of absence; it is the largest and truest affirmation of presence. It is the body that has disappeared, but the soul tarries to bless solitude with companionship. I am alone, yet not alone, for the Father is with me. The visible shadow has gone up, but the inward light shines with a larger and steadier radiance. We speak thus as we would speak of the dawn. Men go to see the dawn, and lo! when they return to look again upon the whitening east the whole sky seems to say, "The dawn is not here, but has risen and is fast advancing toward noonday."

So we speak of the growing child; we think we will return and renew our intimacy with the little life that blessed us long ago; we will hear the same prattle, listen to the same cooing and delight ourselves with the same intimacies; and lo! when we return we seem to hear a voice which says the child is not here, but has grown into the boy, and has risen from the boy to the man, and is on the way to angelhood and celestial perfection. What is true of the dawning day and the growing child is true also of the seed time. Nature sows in due course the seed; the season is not here, it has past—it has risen into the summer and into the harvest, and men are enlarging their granaries that they may house the boundless harvest. The great difficulty, however, is not in ascension, but in incarnation. To be here in any bodily and real sense is a greater wonder than to have risen into some higher and brighter sphere. To be here indeed is evermore a painful burden. It is felt to be so heavy that men cry out, "Whence came we? What are we? Whither go we? What is this burning, awful, fevered life, so full of ghostliness, so material, yet so spiritual; so abject, yet so august?" We know somewhat of the difficulties of incarnation at many points of life.

For example, we know how perilous it often is to be admitted to familiar intercourse with some men who have swayed us by their thoughts or thrown upon our whole life the spell of their genius. So long as they stand afar off clothed with their spiritual house and working with their spiritual functions we give them homage, but when they come near us we may be disappointed or surprised or annoyed through some personal infirmity, some conceit of manner, some eccentricity of habit, and we may come to regret the day that ever we saw in the flesh the men who by their genius enchanted and blessed

our lives. So dangerous is incarnation. The spirit always suffers through the flesh. Here and now they can never be united so as to cease all controversy and live a life of mutual understanding and appreciation.

Incarnation in every form and sense of the word is an abiding difficulty. It is so, for example, in the matter of the expression of thought. Who ever said precisely what he wanted to convey; that is to say, who ever so completely emptied his mind of his thought as to leave nothing behind, but has succeeded in giving a full and perfect revelation of his thoughts and purpose? Words are the difficulty of thought. The thinker feels himself, properly, to be so much greater than his words that he can but feebly tell somewhat of the mystery which gives him intellectual dignity and intellectual joy. The tongue seems to struggle with the brain, and the poor tongue cannot carry the rich freight with which the thinking faculty would load it. So much is this the case that the thinker is often disappointed when he sees his thoughts in verbal form and type. Something within him says there should have been more than that; what I thought was richer; what I saw was brighter; I am amazed and disappointed and distressed because the word has almost utterly failed me.

What is true of our poor thoughts and words is true on an infinite scale with regard to the Word, the Logos, the Word that was God and which tried to utter itself in the body and ministry of Jesus. It was indeed a grand articulation; nothing like it has ever been heard by man before or since; yet even Christ we took and with wicked hands we slew Him on a cross, because He being in form and fashion a man like ourselves made Himself be God. And what was done in the case of Christ is done in the case of Providence day by day. All the while God is simply endeavoring to incarnate Himself in history, in the varied chapter of daily events, in the checkered pages and paragraphs of human experience. God tries to struggle through all these in such form as shall attract the attention and compel the confidence of men.

Yet even Omnipotence is foiled in this imperfect incarnation. How can He who is larger than the Heaven of Heavens tabernacle Himself fully in the houses of clay? How can Eternal Thought take up its habitation in syllables which can hardly express the shallow philosophies and experiences of time? We thus often hide from ourselves the difficulties of Godhead itself. We think it must be easy for God to do everything. There is a sense in which that is true; but there is another sense in which even Omnipotence itself is necessarily limited and conditioned. There remains, however, the consolatory thought that to get a real hold of any soul is to abide with that soul forever. Whom we can forget we really never knew. We suppose ourselves to know many persons and objects, but in the degree in which it is possible for us to forget them we may assure ourselves that we never knew them.

When Jesus Christ said, "Lo, I am with you alway, even unto the end of the world," He did not indicate any arbitrary persons, any hunting of the soul by an almost visible shadow, by any companionship outside of the man himself, and only outside; He meant that such had been His intercourse with

the disciples that He was in their very spirit, part of their very selves, mixed up and identified, as it were, with their very nature. In this, the deepest, broadest, most vital sense, Jesus Christ is with His people until the end of the world. Why so? Because He has known them, and they have known Him, and they enter into the meaning of Paul's marvellous utterance, "I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by faith in the Son of God;" so that it was Paul, yet not Paul; Paul with a difference, an addition, a new quality, an outlay of soul and an income of glory, only to be realized after long and often tedious and painful experience.

We know somewhat of this, even upon a lower level. Who, for example, can ever forget the sacred and happy influence of home life? For a time the prodigal seems to forget the old place, the old folks, the old associations; debauchery comes and works its mystery in the soul; memory tries to divest itself of all recollection, tries indeed to complete a kind of moral and mental miracle; but long after, in some dark night, under some keen pang of hunger, under some terrible sense of loneliness, the whole vision rises, every detail is vivid, the heart answers the spectacle, and the prodigal says he will arise and see if he cannot renew in some inferior degree his relations with the home and the fatherhood which he had endeavored to abandon and forget.

Thus the home is with the child forever, and may one day be as an angel in the child's life, bringing him back again to father and mother, and first prayer; to early impression and early vow. What is true of home is true of love. The heart cannot forget itself. This is the hold which God has upon us, that even when we think we have forgotten Him and are without Him and are independent of Him, we suddenly confront Him and His providence and acknowledge that we cannot flee from His presence.

Speaking of Jesus Christ, the angel said, "He is risen." That is really all we want to know. If we carry that word up to its highest significance, it will suffice at once the reason and the imagination. It is the best word that can be chosen. It points toward a definite direction, but it makes no attempt to localize and define. Who can measure and state in plain figures the significance of this word "risen"? It is a height, a distance, an elevation, an unnamed place in God's infinite firmament, away beyond the sun and the stars and the farthest light that glimmers on the strongest telescope. It is a word which begins but never ends. We may see where the Ascended One begins His ascent, but where and how He has ended it, if end it He ever may, we cannot tell. The Bible is wonderful in its choice of terms in describing the indescribable. The Bible has to encounter, as we have just seen, the difficulty of language, and in encountering it, what other book has succeeded so well?

Take instances in illustration of this aspect of divine inspiration. For example, the Bible describes the creation of the heaven and the earth. What date does it fix for the infinite miracle? Let poetry dream, let philosophy speculate, let reason argue, and then produce the results of all the processes,

and what can equal the sublime words used by the Bible, namely, "In the beginning"? That is the dateless date. That is the dawn that was never seen by created eyes; the morning that shone before any life awoke. It is the beginning, yet no man can discover its precise origin. Geology cannot pick its way to that antiquity through all the rocks on which it lays its hammer or its instrument of what name soever. Yet who would be without that word? We needed some indication of the origin of things and we must either have one that was local, limited and arguable, that is to say, open to contention and controversy, or we were to have one that at once challenged and satisfied the imagination and that called upon reason to say about the creation what God said about its completion: "It is very good."

Take as another instance of the choice of words by the Bible the description which is given of the duration of the Almighty Himself: We read that God is "from everlasting to everlasting." How well this harmonizes with the expression, "in the beginning." The two indications of time and space might have come from the same pen. Who can measure the distance between everlasting and everlasting? Having measured one everlasting we are called upon to lay a line upon another period equally long. Who can do the impossible? Who can measure the immeasurable? Yet who is not content with the sublime assurance that the God of Heaven and earth wrought His miracles "in the beginning" and that He Himself is from "everlasting to everlasting"?

Take a third instance indicative of the same thought and process; indicative of the same difficulty of incarnation, but yet approaching almost the completion of the miracle. We find this instance in the words which assure us that God has removed our transgressions from us "as far as the east is from the west." No poet can amend this form of expression. It stands alone in unique dignity and pomp and pathos. Who can measure the distance between the east and the west? Where does the east begin, where does the east end? Who could have his sins further removed from him? Let us submit these words to the test of literary criticism, and let us be decent and just in our acknowledgment that, come the Bible whence it may, there is a marvellousness of expression about it not to be found in other literature.

In harmony with all these modes of expression we find the words of the text—He is not here, but is risen. It is in such relations and coincidences that I find the truest and strongest argument for the inspiration of the Bible. I do not find that argument merely in local histories and transient colorings, so to say, in the mere accident of occurrence. I find it in a grand, a vital, central line, which stretches from the beginning of the Book to its end, and which is one and the same in all that is morally lofty and spiritually suggestive and fruitful. It may have points of contradiction even, and many a discrepancy may be discovered that is literal or chronological, but the indwelling spirit of the Book never changes; when it comes to expression of

inexpressible thought it proves that its authorship from beginning to end was one and the same.

And yet although we are told indefinitely that Jesus Christ is risen, in other portions of the Book we are told with some precision to what point the Saviour has ascended. We are told, for example, that Stephen said: "I saw Heaven open and the Son of Man standing on the right hand of God." What a marvellous instance is this of definite indefiniteness! We think we are going to hear precisely where Jesus Christ is and behold we are left in as great an amazement as before. Where is the right hand of God? Rather, where is it not? The right hand of the Lord fills all things, holds all things, mightily rules all things. The right hand of the Lord worketh gloriously. The right hand of the Lord is under the hills and behind the blazing suns and above the starry firmament. Yea, who shall shrink from saying that all hell itself burns within that infinite grasp? Thus when we expected to hear exactly where Jesus Christ is we were told that He is at the right hand of God; but when we ask where that hand is, a voice answers "Where is it not?"

In another part of the New Testament we are told that Jesus Christ is set down on the throne of His Father. Here again we may suppose that we have come upon a definite line of information, but who can tell where the throne of God is planted? Is it not also everywhere? Do we not commit practical blasphemy when we localize the throne of God as if it were part of the furniture of Heaven, a mere article, almost an article of cabinetry, set somewhere up among the white clouds, far away beyond the range of human vision? He comes more nearly the truth, he more certainly touches the vital line who feels that the throne of God is in his house, in his business, in his life, in his heart, in all the circuit of his thinking. Thus the throne of God being everywhere, the day of judgment is everywhere and descends upon the honest soul at every point of existence, sentencing him to life eternal or everlasting punishment according to the tenor of his conduct.

On the basis of these reflections we are entitled to establish two or three practical suggestions. For example, the only influence worthy of cultivation and enjoyment is spiritual. That alone abides forever. We forget duty; we cease to remember the exact amount of wealth; pleasure itself is a vanished cloud; but thought, the mental energy that affected our intellectual life, the moral ministries that nourish and inspire the soul—these are remembered with a clearer memory, and they seem to be magnified day by day by a larger recollection. Thus the blessed Saviour said, "When He the Spirit of Truth is come, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"—and He said so much! He always says more than we hear at the time!

We suppose that we have heard all of His words and have followed all of His discourse in its eloquence and music, but when we come to think, to reflect, to pray, the Spirit joins us, and behold, the whole heaven is filled with light, and our souls glow with a very rapture of joy; every word seems to be

a book, every book a library; and so fast is the increase of this contribution that it soon becomes evident that the world itself cannot contain all the truth hidden in the simple and unfathomable words of the Son of Man. It always happens, however, that the spiritual thinker has long to remain for results. The man who has a vivid picture to show may succeed in making an instantaneous impression, but the man who has a new thought to reveal excites prejudice, creates a battlefield, excites, it may be the very worst passions of men, and he requires long time for the unfolding and establishment of his revolutionary thought.

Jesus Christ is still struggling with the world. He is succeeding a little, but He is succeeding forever. Though He build slowly, yet the masonry erected by His hands will never be taken down. "On this rock I build My church, and the gates of hell shall not prevail against it." According to the material with which we build is the rapidity of our building. Men can build more quickly with wood than with polished marble; men can work wonders in clay when they are baffled in the education and training of the mind. It is because Jesus Christ contemplates a spiritual kingdom, an absolute rule over the thought and feeling of the world, that the attainment of His throne becomes so tedious a process. But He must reign. He hath put all enemies under His feet. The people would have taken Him and made Him king by force, but He knew that all kingdoms that are violently created may be violently thrown down; so He waits, He works, He suffers, He complains not of the daily crucifixion, for He still sees, though it be through large, hot tears, "the joy that is set before Him."

Then again we are entitled to remember that the true measure of life is neither visible nor material. No man knows what he is really doing. We sit down in disappointment and say, "the end has come, death is stronger than life," while at the very moment God is working out some great miracle of love. We say of such and such a life, it ended cloudily, it never came to perfection, it failed almost at the last moment. We thus talk unwisely. Men shall come from the east and from the west, from the north and from the south, and shall testify that the life which we thought was fruitless abounded in all the fruits of the Spirit. Let us cheer ourselves with these words. Let us drink of this well by the way and lift up our hands and be glad. The words we spoke in hesitancy and sorrow, yea, even with reluctance, as if good were impossible, will come up again some day bearing thirty, sixty, and an hundred-fold. What if it be true in this, as in other things, that the first shall be last and the last shall be first. Is it nothing to suffer well? Is it nothing to be heroic in patience? Is it nothing to have illustrated God's sustaining grace on the battlefield and in the chamber of affliction?

True, indeed, we wanted our lives to develop just as they are in some other way, but God said: "No, this is the way, and the end shall be the justification of the process." Let us say: "Even so, Father, for so it seemeth good in Thy sight." I cannot but feel that every good man will be surprised at the last by the results of his life. It is impossible that honesty, probity,

uprightness, simplicity, can fail of legitimate issue. Speak these words of comfort to the mother struggling with her family; to the sufferer bearing the burden of pain in secret; to the dumb man who thinks there is no utility but in eloquence. It may do us good, further, to remember that immortality of existence would be intolerable but for immortality of influence.

Existence is in reality nothing but a burden. Everything depends upon the uses to which it is put. What is called leisure would kill some men because they are made up, as it were, of a million pulses; they are all energy; they are men of impetuosity, whose heaven is in activity, whose blessedness is in toil itself. It is a sophism to suppose that immortality is mere existence, a continuance of days, a succession of seasons, without wind or storm or darkness or night; immortality, as stated in the Christian Scriptures, means continuance of influence, exertion of beneficent energy, good doing, deeper study of the divine nature and the divine will; every day bringing with it some larger benediction, some further proof of God's interest in our life, some coronation of work well done.

The best testimony we can give to the influence of the dead is to continue and extend the work in which they delighted while they were yet with us. There is to be no mere gazing up into the heaven. There are to be no fruitless tears. In crying for the absent we may in reality be indulging our own selfishness. There is a sorrow that is not divine, and therefore not useful. The Lord is a risen Lord, and we should know the power of His resurrection in such a degree as will enable us to feel that they who are dead in Christ are alive in Him evermore. The Lord Himself said: "All power is given unto Me in Heaven and in earth. Go ye, therefore, and teach." Mark that word "therefore." It indicates a point in an argument; and it is because we are risen in Christ, because we have overcome the sharpness of death and the darkness of the grave that we are bound to go forth and teach wherever opportunity occurs. We are to speak light, to offer comfort, to release captivity, to bring morning to shine upon the abodes of gloom.

If any man says he mourns the dead so deeply that he can do nothing for the living, he is dishonoring the dead, whom he never understood, and blighting the flowers which he pretends to preserve. When we mourn our sainted dead it is our infirmity that mourns; our faith rejoices, our hope sings, our love keeps blessed festival, for we say that they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. When we think of their joys we forget our sorrows and call upon all men to praise the Lord for His goodness in giving rest to His weary ones. "Praise Him with the sound of the trumpet. Praise Him with the psalter and harp. Praise Him with the timbrel and dance. Praise Him with stringed instruments. Praise Him upon the loud cymbals. Praise Him upon the high-sounding cymbals," for He hath opened the doors of Heaven and made them glad who knew once the bitterness of infinite tribulation.

CHRISTMAS SERVICE

THE NEW TESTAMENT CHRIST THE OLD TESTAMENT SHEKINAH.

By Rev. David Gregg, Park Street Church, Boston, Mass.

And the glory of the Lord *shone round about them.*—Luke ii., 9.

All Christendom is on a pilgrimage to a hamlet called Bethlehem. Bethlehem is crowded to-day with living souls, because it is a place of wonderful and far-reaching facts, and because it holds the cradle of the Christ-child. From it many lines of Christology diverge, and these are all different and beautiful and interesting. Around no one spot has God's Book thrown greater interest. It makes it the centre of stories full of witchery and thrill. These stories show that no sooner was Jesus born than He stirred the world far and near. The coming of the Son of God, from the bosom of His Heavenly Father to the bosom of His earthly mother, moved the universe. A new star loomed in the sky, and guided a cavalcade of wise men from far-away lands, moving amid the tinkling bells of camels, to the place where the young child lay. The angels saw Jehovah in a fresh field of splendid display, and followed Him to the earth, and announced His presence and sang His praise.

Shepherds, watching their flocks on Christmas night, saw wonders in the heaven, and heard audible voices, and caught strains from the harps of gold. These wonders which cluster around the Nativity, and which Faber calls "the Hierarchy of the Incarnation," are the things which rule our thoughts to-day. We can no more imagine the Nativity without these thrilling events, than we can imagine the evening without its twilight; or the sun without its clouds of silver and gold; or the morning without its glittering dew-drops. They are the poetic adornments of the Nativity as well as the historic facts, which give reality to the Incarnation.

Among all the beautiful stories connected with the origin of our faith, we know of none that excels the story of the glory-light, which threw a sunburst into the heart of midnight, and made the plains of Bethlehem flash with splendor. It is the briefest of all the stories. It is told in a part of a sentence. It is only a parenthesis from one of the sentences in the story of the shepherds: "And the Glory of the Lord shone round about them." Although it is a story in a single phrase, it contains a volume of revelation concerning Jesus Christ. It carries in it, in condensed form, much of that which is grand and magnificent in the Old Testament. Wrapped up in it is the history of the Shekinah: for "The Glory of the Lord" which shone at Bethlehem is none other than this. Again and again in the Old Testament the Shekinah is called "The Glory of the Lord." Hence we read: "The

Glory of the Lord shone out of the pillar of cloud and fire." "The Glory of the Lord rested over the tabernacle." "The Glory of the Lord filled the temple."

The Babe in the manger is the Shekinah of God, and this is the reason the angels sing and the glory shines. The story of the glory-light, when rightly developed and fully told, has a wide sweep. It teaches what the Nativity brings us. It gives honor to the humiliation of the Son of God, and declares the majesty of the Incarnation. It throws a golden haze over a golden picture. It indicates that you cannot find Christ, anywhere in this Book, separated from the evidences of His Deity. Is He on the cross dying as a criminal? His divine power convulses nature. Is He in the feed-trough of the cattle? His divine glory lights up the skies. Because He is the Son of God, the story of the glory-light is one of the most natural parts of His history.

But what are we to think of this light which the shepherds saw? Was it the Shekinah on its way to inhabit the Christ-child, so that it might be said, "In Him dwelleth all the fulness of the Godhead bodily"? Or was it the Deity that was in Him already, as the Incarnate Son of God, throwing out a manifestation of itself from the manger in a mysterious and God-like way? It was the latter.

Do you object because of the distance between the manger and the plain? That was no distance for Him to throw His glory. On an after occasion Jesus threw His indwelling splendor all the way from heaven to earth, and filled the road to Damascus with a brightness that made the light of the mid-day sun sickly and pale.

This is the fearless and safe position to take, for it is antipodal and counteractive to that taken by rationalists, who, by their naturalisms, evaporate into myths these thrilling things of the Nativity. Above all, this is the scriptural position, as we will see in the progress of our thought.

In taking up the story of the glory-light as told at Bethlehem, we do not mean to tie ourselves to it as to a mere fact which any historian might record; we mean to look at it in its broad relations and suggestions, that we may get from it some of those grand Christic realities which will give new life and power to our faith in Christ and to our worship of Christ. Feeding upon bare facts, and letting the great doctrines and lessons contained in them fall to the ground, is passing through the golden grain-fields of truth and plucking ears, and then rubbing out the wheat and eating the chaff. Historical facts are only the shells that enclose the spiritual meat.

God does not mean to tie us to the cradle of the Christ-child and keep us there. He gives us permission to bound out into the history of the Christ-man. The mother stands by the crib of her babe, but she is not tied to the crib. Bodily she is there, but mentally she is not. Like Hannah by the side of her little Samuel, her thoughts run into the past and then into the future. She recalls how she prayed him into the world, and she builds up for him a future ideal life and character. The cradle of her babe is an ark, and in it

she sails to far lands. This is what God intends she shall do. Even so God intends that when we visit the cradle of the Christ-child, we like her shall give free range and outlet to our souls. Swing out, O my soul, swing out, and explore the glories of thy Redeemer born in Bethlehem! Recognize this fact, that from Bethlehem gates open outward on four sides, north and south, and east and west, into spheres of thought and truth; just as in the celestial city of John, gates in all the walls open inward to spheres of light and glory. Swing out and gather to thyself some of the great thoughts and grand lessons belonging to this period of joy!

In the study of our Christmas theme we hope to fill up the following outline: Watch the play of the Shekinah in its conspicuous appearances of the Old Testament. Identify Christ of Bethlehem, the Son of God, with the Shekinah. Set forth some of the facts concerning Christ revealed or emphasized by the Shekinah.

I. *We are to talk of the play of the Shekinah in the conspicuous appearances of the Old Testament.*—But why go back to the Old Testament and deal with the pictorial Christ, when we have the real Christ? For this reason: that we may have both. Two are better than one. But are not the typical pictures of Christ mere rubbish, now that we own Christ Himself? No, certain schools of theology to the contrary. These Old Testament pictures are doing a magnificent work as educators in the Christian Church. They are divine commentaries. They are the products of a keen-eyed artist, and they exalt and emphasize the things in Christ to be made prominent, and show us how God looks upon Him. Allow me an illustration. An artist paints the landscape on the farm where you were reared and over which your eye ranged every day for long years. You look at his finished picture with the consciousness that you are a competent judge as to its accuracy. Your critical eye at once finds a tree which sets off the picture, or a curvature in the mountain which gives it grace. You say, "I admire these, they intensify the beauty of the landscape; but they are not true to life, and they have no right in the picture. Neither the tree nor the curvature has an existence in fact. I know every item in that landscape." The artist declares that they have an existence in fact, else as a true man he would not have put them on the canvas. He maintains that his picture is an exact copy of nature. To prove the trueness of his work, he takes you to the landscape itself; and to your amazement, both tree and curvature are there. Your eye had all along overlooked them. Thus it is. There are many facts in Christ's history, many functions in His offices, many beautiful shadings in His character, which would be entirely overlooked by us, if the divine pictures of the Old Testament did not set them forth in bold and striking outline. There are not two Christs. The men who know most of Christ are the men who study both Testaments, and who hold to the divinity of both. If what we have said be true, we should be stimulated in watching the play of the Shekinah in the Old Testament.

The Shekinah has a larger place in the Bible than is generally supposed. It is in every book of Moses. You meet it in Joshua, in the Kings, the

Chronicles, the stories of Ezra and Nehemiah. The Psalms sing of it. The Prophets refer to it. It reappears in the New Testament, and you meet with it in the Gospels, and in the Acts, and in the Epistles, and in the Apocalypse. Where it does not appear boldly and openly, it hides itself in eloquent allusions, and in figures to which it gives origin, and which it tinges and beautifies with its golden light. If there had been no Shekinah, these words would never have been written: "We beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth." If there had been no Shekinah, these words would not have been written: "He was the brightness of the Father's glory and the express image of His person." So large is the place accorded to it by inspiration, and so wonderful are the deeds ascribed to it, that instinctively as we read the Word we ask ourselves what was the Shekinah? The only answer that can match its prominence is this: It was the visible embodiment of Jehovah. It was the Son of God dwelling in light that is inaccessible and full of glory. He was the inner essence of that concentrated glowing brightness.

We first meet the Shekinah at the gate of Paradise in the form of "the flaming sword." The Old Testament begins by introducing it, just as the New Testament does. Eden and Bethlehem, the frontispieces of the two Testaments, glow with its light. The record in Genesis is: "So God drove out the man: and He placed (or Shekinahed) at the east of the garden of Eden cherubim and a flaming sword, which turned every way, to keep the way of the tree of life." The ordinary reader sees only justice here; but there is more than justice, there is mercy. It was mercy in God to turn man out of Eden, for had he eaten there and then of the tree of life he would have perpetuated his misery. Still God did not pretend to keep man forever from the tree of life. If He had He would have plucked the tree up by the roots and have cast it into the fire. No; God wanted man to reach it in the right way, and through the seed of the woman, according to the promise just given; so He set up at Eden, what we afterwards find in the temple, a holy place, a centre of worship, where man was taught by the symbols of the cherubim and flaming sword, the way of salvation. When it is said that Cain and Abel came to worship before the Lord, it is meant that they came to this holy place. When it is said of Cain, after his sin and sentence, that "he went out from the presence of the Lord," it is meant that he went away from this holy place. It was in this place that men first prayed, "O Thou that dwellest between the cherubim, shine forth." It was the mission of these symbols, "flaming sword and cherubim," to keep the way of the tree of life. If they had not kept it it would have been lost. Thus we see there was cause for singing the song of redemption at Eden as well as at Bethlehem. Scarcely was the dark word "sin" written on the Bible-page, when the bright word "salvation" was written by its side. Such is the swift action of the infinite love of our God, that even while the crash of the fall echoed in the atmosphere, the strokes of the hammers of reconstruction were heard.

The Shekinah next appears conspicuously in the story of Moses. It

appeared to him in the burning bush, and called him to his great life-work. The shepherd Moses on the plains of Midian, saw what the unnamed shepherds on the plains of Bethlehem saw, and that centuries before the birth of Jesus. The bush and the manger were joined together by a pathway of Shekinah light. It appeared unto Moses afterwards when he was despairing of his life-work, and when he turned for hope to God, crying, "O Lord, I beseech Thee show me Thy glory." In answer to that cry Moses saw the glory of the Lord, and communed with God in the Shekinah, and returned to the camp with a shining face.

After the time of Moses, the Shekinah dwelt for centuries in the holy of holies, in tabernacle and temple, as the centre of worship, and as the token of God's acceptance of His covenant people. At the destruction of Solomon's Temple it was withdrawn to Heaven and was seen no more until it blazed over Bethlehem on Christmas night. But the most prominent appearance remains to be noticed. I refer to its appearance in the pillar of cloud and of fire. To me this is the most wonderful thing in all the history of the Hebrews. I see God in it, as the Captain and Leader of the covenant hosts.

Some writers try to explain it away by saying that it was nothing but the common fire-signal which led armies in ancient times. It was the custom in ancient times for a leader to go before the army, holding up a beacon of fire and smoke. The cloudlessness of the sky gave the smoke density of volume and uprightness and boldness of outline, so that it could be seen far and near. But the Bible history declares that the guide of Israel *was not* an ordinary beacon-fire. It was no human creation. No human hand held it up. No human will directed its course. It balanced itself in mid-air, and moved without the aid of created force. The rains could not quench it ; the wind could not scatter it. It stood as solid as a rock amid the fiercest storms. In the day-time it threw its folds out like a canopy and protected the hosts from the scorching sun ; during the night-time, when it led the march, it blazed before them like a lantern, a mile high. When it rested the camp rested ; when it marched the camp marched.

What a day the coming of the pillar of cloud and of fire must have been to the Hebrews! It was Bethlehem before its time. It was a genuine Christmas to the covenant people. Think of that day ! Make it real by the play of imagination ! Talk to your heart about it ! What must have been the feelings of wonder and of awe in the souls of the Hebrews? Were they warned of its approach ? And did they all go out under the clear sky to see it come ? If so, millions of faces were turned heavenward, beaming with soul and expectation. A magnificent sight even for God to look upon. Who was the first to see the dark speck in the far distance ? What voice was the first to thrill the multitudes with the cry of discovery ? "Yonder it is !" O to have been there, to have felt the solemn stillness ; and then the wild rapture at the sight of God coming to His people for permanent dwelling and guidance and protection. The dark speck approaches, and deepens, and broadens, and sweeps earthward until it rests overhead a massive aerial column. We

can see the people watching it with penetrating gaze until the shades of night fall; and then we can see a new wonder kindle among them as the cloud-column is transformed in the darkness until it blazes before them a pillar of fire.

Perhaps the most wonderful work wrought by the pillar of cloud and fire in the guidance of Israel, was the victory which it won at the Red Sea. When the pursuing Egyptians were about to spring upon the trembling Israelites, the pillar of cloud and fire threw itself between the hosts. It turned its luminous side toward the Hebrews and flashed a noon-day splendor over all the Red Sea, which suddenly rent asunder and presented its bed an open highway of escape; but it turned its dark side toward the Egyptians and threw a dark pall over them which blinded them. Some people wonder that the Egyptians dared to follow the Hebrews into the bed of the sea. We have the explanation here. They would not have dared had they known; but they did not know. They never dreamed of the Red Sea parting, and they did not see it part. It is written: "The pillar of cloud was darkness to them." When they were well into the midst of the sea, in their mad pursuit, then God looked out from the pillar of cloud and sent from it His lightning bolts. As flash upon flash shot through the sky and lit up the scene for the moment, then it was that the Egyptians recognized where they were. This recognition filled them with panic and terror, and they at once sought refuge in flight, crying as they fled, "The Lord fighteth for them." You can easily imagine what followed; how, in the confusion, chariot would dash against chariot, until multitudes of chariots were unwheeled and the flight was impeded. This gave the Hebrews time to reach the other shore, and left their foes in the bed of the sea when the waters returned to their channels.

With these incidents from the Old Testament before us, showing the functions of the Shekinah, we are ready to deal with the second part of our outline, viz.:

II. *To show the identification of the Shekinah with Christ of Bethlehem.*— This involves two steps. First, to show that the Shekinah and Jehovah the Son of God are one; and second, to show that Christ of Bethlehem and Jehovah the Son of God are one. If they both be Jehovah the Son of God, they are therefore one and the same person. To establish this identification is a mere matter of Scripture quotation. Two direct texts are all we need. Can they be found? They can. One text is Exodus xxxiii., 9–11. It applies the name "Jehovah" to the Shekinah in the pillar of cloud. In it "Jehovah" and the "pillar of cloud" are interchangeable terms. Now this is nothing short of complete identification. Leaving out the italicized words which are interlopers, the text reads: "And it came to pass as Moses entered into the tabernacle, the Cloudy Pillar descended and stood at the door of the tabernacle and talked with Moses. And all the people rose up and worshipped. And the Lord spake unto Moses face to face, as a man speaketh unto his friend." First it is said the Cloudy Pillar spake to Moses, then it is said the Lord spake to Moses, thus identifying Jehovah and the Shekinah cloud, and teaching that they were one and the same.

But is the identification of Christ with Jehovah as clear as the identification of the Shekinah with Jehovah? Yes. The question brings forward the second needed text of Scripture. It is John i., 18. This text declares that all revelations of God at all times have been given by the Son of God. Now revelations were given through the Shekinah of the Old Testament, therefore the Shekinah of the Old Testament must have been the Son of God. This second text was spoken by John concerning Jesus of Nazareth, and it calls Him the Son of God. If the Shekinah be the Son of God, and if Jesus of Nazareth be the Son of God, they are one. This second text reads: "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath declared Him." The text you see sweeps over the past; it takes in all prior revelations, including those given by Jehovah of the Old Testament; and it declares that all these were given by the Son of God, whom John in the context calls Jesus Christ.

To confirm this identification, the glory-light shone at Bethlehem when Jesus was born. To confirm this identification, the Transfiguration of Christ took place one dark night on the Mount. His robes and face dazzled and shone with Shekinah glory. The grand purpose of the Transfiguration was to demonstrate that Jesus was the glory of the Lord, the Shekinah, in human clothing, and that there was within Him the same inwrapped inner splendor which in the olden days dwelt in the pillar of cloud. If the Shekinah had not been within Him, it could not have lit up His countenance and His robes. To confirm this identification, His earthly life, which began with the shining of His glory, closed with the shining of His glory. Wrapped in the Shekinah cloud, He ascended from Olivet and swept out of sight. To confirm this identification, we are told that in Heaven He enjoys a perpetual transfiguration, and the out-flashing of His glory fills the whole of the celestial domain. "They need no sun, neither the light of the moon: for the Lamb is the light thereof."

I imagine at this point a voice saying: "But what of all this? What if Jesus Christ be the Shekinah?" Why, if Jesus be the Shekinah, then from the Shekinah we learn what Jesus Christ is and does. We learn His character and functions. Why, if Jesus Christ be the Shekinah, then the unity of the true religion is manifest. The ancient Hebrew and the modern Christian worship the same God. The Bible is one book, and the two Testaments are one revelation. Why, if Jesus Christ be the Shekinah, then all the glory of the God of the Old Testament is His. It is a mighty comfort to the Church collectively and to Christians individually, to be able to wheel into the line of Christ's works these sublime events of the past, out of which rise the eternal good of God's people. I mean the events wrought by the Shekinah and recorded in the Old Testament. The God of the Old Testament is the grand and mighty God. Does Jesus Christ contain in Himself all that He contained, then Jesus Christ is the grand, mighty God; and our covenant relations with Him should beget an abiding sense of security. But I am discussing the last part of my outline without announcing it. It bids me,

III. *Enumerate the facts concerning Christ, revealed and emphasized by the Shekinah. These are the goal of our morning study, and toward these we have been pressing.*

1. *The Shekinah reveals the divine will, and illumines and guides the people of God: so does Jesus Christ of Bethlehem.*—For this end was He born. He is the organ of communication between God and man. He is to the Father what language is to thought—the visible expression. He that hath seen Him hath seen the Father. He uttered the most luminous sayings ever breathed into our atmosphere. He re-gave the Law and spiritualized it. He corrected human errors. He taught men how to live by giving them a perfect life. He leads us to-day, by giving us His shining footsteps. Light leaps from His words as electricity leaps from the clouds. By His Holy Spirit He leads the Church as the pillar of cloud led Israel. The Book of the Acts makes this plain, and demonstrates what He does for the Church through His Spirit. There is a higher Canaan and a new Jerusalem, and Christ is guiding us thitherward. He will continue to guide us, until we stand by the river of life which is there, and eat of the tree of life which is there, and join our ransomed friends who are there.

2. *The Shekinah is the centre of worship: so is Jesus Christ of Bethlehem.*—No sooner was Christ born than He was recognized as the glory of the holy of holies in the temple of God, and was made the centre of worship. Heaven and earth gathered around the Christ-child in the manger. Angels, lifted into a fervor of wonder, sang as they never sung before, and the sweet strains of their inner jubilee breaking forth made the worship around the Throne audible on earth. Angels, magi, shepherds, all these worshipped. Far away lands worshipped. The immediate neighborhood worshipped. Learning worshipped. Industry worshipped. The trinity of earth, myrrh and frankincense and gold, bowed before the Trinity of Heaven. Age worshipped, and so did manhood in its prime. Mary singing her *Magnificat*, and the angels their *Gloria in Excelsis*, and the shepherds glorifying God and telling what they saw on the plain, and the wise men narrating, during the interludes of their worship, their wonderful experience with the luminous finger in the sky which pointed to Bethlehem; and the aged Anna offering her prayer of thanksgiving, and the venerable Simeon holding with holy rapture the child in his arms and singing his doxology—all this seems to us like a beautiful poem, and it is; but more than that, it is a page of prose history crowded with thrilling realities. It is a type and a picture of what is now and what shall be forever, for Christ will always be the centre of worship.

3. *The Shekinah protects the people of God and subdues their enemies: so does Jesus Christ of Bethlehem.*—We have seen how the Shekinah was the defence of Israel at the Red Sea. In Jesus Christ the same person now acts in defence of the Church. He who took a horde of slaves out of the grasp of the mightiest monarch and made them a nation which has done more service for God and for humanity than all other nations combined, He it is who is the King and Head of the Church. God hath given Him to be Head over

all things to the Church, and He shall reign until He has put all things under His feet. He is at every Red Sea crisis of Christendom, and His command is, "Speak to the children of Israel that they go forward." The violent gale, the thunder and lightnings, the darkness, the boom of the distant waters, the panic and the confusion, all these agencies which combined to defeat Egypt, the great world-power, in its attack upon Israel the covenant people of God, have their counterpart in the forces which Christ has set at work for the defeat of the enemies of the truth in the nineteenth century. The Son of God to-day, as in the past, throws Himself between His people and their sore danger. He threw Himself, with Shekinah splendor, between the trembling Church and the persecuting Saul. When the poor persecuted Covenanter, who fled up the mountain steeps pursued by the dragoons of Claverhouse, sent his cry up to Him, "Lord, throw Thy mantle over poor Sandy," He at once flung a garment of mist from the sky, and wrapped it around Sandy and the mountain; and the bloody Claverhouse was baffled and the doomed victim escaped.

When Spain sent forth its formidable armada to persecute and to kill, He heard the cry of His devoted people, and dashed the ships of foes into pieces. In the interests of His people the Son of God commands nations, hurls the lightning shafts, and sways all the forces of the universe. He is in all of the judgments of the nineteenth century, and He guides them past His people, and directs them straight against the citadel of their foes. Issue your decree, O Pharaoh, and consign the infants to the Nile! Issue your decree, O Haman, and doom all the covenant people to extermination! Issue your decree, O Herod, and bathe your sword in the bodies of the babes of Bethlehem, that you may destroy the new-born Christ! But know this, ye wicked rulers of the earth, God's decrees antedate yours and overshadow yours, and will inevitably annihilate yours. God has a smooth stone ready to crash into the brain of every Goliath of evil.

4. *The Shekinah exercises an assimilating power in the lives of God's people: so does Jesus Christ of Bethlehem.*—The presence of the Shekinah was a wonderful and a sanctifying force in Israel. It kept the thought of God alive. The people felt it to be a holy thing, and their thoughts of it made them holy. One instance is given of its wonderful power to assimilate and transfigure. It is the shining face of Moses. Talking with God in it, he absorbed some of the glory of the Shekinah. He reflected the communicable attributes of God, as the snow summits reflect the sunset. His shining face suited his shining graces. It symbolized the great fact that by drawing near to God we become like God. "With open face beholding the glory of God," *i. e.*, beholding Christ, "we are changed into the same image from glory to glory."

The sight of Christ made the face of Stephen shine like as the face of an angel. No doubt the shepherds, and the wise men returned to their flocks and to their books, with shining faces. Christ makes us a Shekinah, that is, an habitation of God; and when He does, not only do our graces shine, but our faces shine. The lit soul shines through the fleshly envelope which

enshrouds it, just as the porcelain shade shines and becomes luminous when the lamp is lighted within it. When the soul is worked up into a fellow-feeling with Christ, it is a shining light. Christ born within us, the hope of glory transforms and transfigures our whole being, until we become His *fac-simile*, and until we become so perfect that we can walk the crystal streets of Heaven without casting the least shadow.

Such are some of the Christmas thoughts brought us by the story of the glory-light. We welcome the story and the season which it adorns. This is one of the joy seasons of the Christian year. It is the season which should make us feel that glory bursts over the earth through Jesus Christ. It is the season which should make childhood sweeter, and motherhood holier, and Christ more glorious, and Christians more devoted, and trustful, and worshipful.

The glory-light and the angel carol declare it to be a season of joy and of sacred song. Angels of God, roll your carols over the earth, and let them echo among the stars! Church bells, ring out a jubilee, and call the race to Christ! Sacred harps and organs, respond to the hand that sweeps your strings and flies over your keys, and turn this common air around us into praise! Church of God, take up the old doxology, first sung thousands of years ago in honor of the revealed Christ, and sing it anew with all thy might:

> "Blessed be Jehovah God, the God Israel:
> Who alone doeth wonders:
> Yea, blessed be His glorious Name forever;
> And let the whole earth be filled with His glory,
> Amen and amen."

The Sign of Jesus Christ (*And this shall be a sign unto you, etc.*—Luke ii., 12).—There was a providential design in announcing the birth of the Saviour first to shepherds. God intended it to testify that the Gospel is accessible to all, and takes no account of the castes and honors of the world—and that He gives, as it were, the preference to the poor and lowly. And the sign of His condescension is that the shepherds would find the babe in a manger, in a stable within the humble sphere of their daily labors. They may visit Him without fear, and understand that the abyss between Heaven and earth is filled, and a way open for sinners to return to God. This sign of humility is found throughout Christ's history—in His person, institutions, and works. He was subject to His parents—the model child. All His wondrous works were characterized by humility. He grows up in an obscure condition, works with His hands, submits to be baptized, suffers hunger and thirst, is weary, lives in poverty, is despised and rejected of men and a "man of sorrows, etc." His whole trial, agony and crucifixion attest His humility. How humble are the symbols of His institutions, water, bread and wine. What humility marked the beginnings of His Church. This is still the sign of the true Church—of its worship, of its members. It glories in infirmities that the power of Christ may rest upon it.—*H. Monod, D.D.*

New Year's Service.

"THE CLOCK OF DESTINY."

By Alfred H. Moment, D.D., Westminster Presbyterian Church, Brooklyn, N. Y.

To every thing there is a season, and a time to every purpose under the heaven.—Ecclesiastes iii., 1.

"Destiny!" What a word! Orthographically it is composed of seven parts, as if, in the use of the sacred number, "seven," it was intended, by its very structure, to express, to all ages, its profound significance—viz.: sufficiency, fulness, completion, *perfection!* Such, indeed, is the sweeping import of the word, "destiny." It means a state of things that is complete, *perfect.* It signifies that this world—with its empires that rise and fall—its marvellous incidents that are enacted by human wisdom, courage, strife and ambition—its generations that are born, that live and die—its joys and sorrows—its shifting seasons and rolling years: this earth, as it now exists, is under a management that is sufficient, perfect!—a management, of which it can be said: "A sparrow cannot fall to the ground without notice"—that is, without permission and purpose! Such is destiny—not a blind necessity; but an order of things, great and small, that is controlled by a perfect administration!

Destiny has a "Clock"—"a huge timepiece" which measures off the events in this fixed order of things. On its dial-plate is inscribed this world-wide truth: "To everything there is a season and a time to every purpose under the heaven." Behold this "Clock of Destiny!" If a birth takes place, the dial hand points to it—if a death, then to it; if a war is to scourge a people, its time is indicated—if peace is to be proclaimed, an hour for the happy transaction has already been determined upon: If a planet is to cross the sun's disk—if the sun itself is to cast the shadow of an eclipse—if the Earth is to arrive home after a twelve-month journey or old Chronos is to salute the world with the happy voices of New Year tide: then each and all are indicated on the dial-plate. "To everything, destiny has provided a season, and made a time for every purpose under the heaven." Yea, "there is a time to be born and a time to die; a time to plant and a time to pluck up that which is planted; a time to kill and a time to heal; a time to breakdown and a time to build up," etc., etc. (Ecc. iii., 1–8.)

By what "Hand" is this "Clock of Destiny" wound up and managed in all its complicated machinery? In other words: What is the superintending power of this fixed order of things? One answer says: "Fatalism makes the pendulum oscillate, fitting cog to cog and wheel to wheel, controlling all the movements of the dial-gnomon." God is here given the go-by, while absolute necessity and fixed, cold, unconscious law are delegated with all power. Fatalism annihilates intelligence and free-will in the world's government. It

declares that "Everything from a star to a thought; from the growth of a tree to a spasm of sorrow; from the coronation of a king to the falling of a sparrow is connected with and under the positive control of molecular force." In short, destiny's time-piece is wound up and kept in running order by a "hand"—not divine!

I care very little—and so do you—about what the priests of scientific atheism believe and say. I care, however, much—and so do you—about the faith and daily life of our neighbors, friends and families: men and women who are about us, who live with us on the same block, who greet us on the street and, it may be, are members with us of the same congregation. Here is my anxiety. It is well-founded, because the bulk of the common people, while they believe in God, have not a practical faith in Him as a Father, caring for men and women, boys and girls, infants in the cradle and kings upon the throne. The saying, "A sparrow shall not fall to the ground without your Father," is to multitudes as meaningless as it is familiar. The lack of this faith is not strange. Sin is in the human heart. Fatalism is its legitimate child. Hence there is no eye to behold God as a Superintendent—His Hand alone as moving forward the dial-gnomon of time! O for the true light to enter men's souls! O for a faith that would make Jesus Christ a reality in our daily life!

The third chapter of Ecclesiastes was written in the interest of the Divine Hand managing the "Clock of Destiny"—in other words, to teach the glorious doctrine of special providence. Listen to the opening declaration, of which the remainder of the chapter is but a development: "To everthing there is a season, and a time to every purpose under the heaven!" Added to this is a list of things happening in their season. The author, in verse eleven, inform us that these things are not the blind product of "molecular force," but that God is managing the world and that He is doing it perfectly both as to season and results—sure in the end to demonstrate both infinite wisdom and love. Listen: "He hath made everything beautiful in its time." The fixed order spoken of in the first verse, is, in verse 11, declared to be God's order, and "beautifully," managed. Still more pointed are verses 14 and 15. "I know that whatsoever God doeth it shall be forever; nothing can be put to it and nothing can be taken from it; and God doeth it that they should fear before Him. That which hath been is now and that which is to be hath already been and God seeketh the persecuted." In the face of these golden words, whose "Hand," think you, is controlling the complicated machinery of destiny's time-piece? Fatalism's—God's—which? O ye priests "of science falsely so called," ye prophets of the "Unknowable," ye "wise men" who make law supreme and deify force—let the Hebrew sage teach you a better creed! Yea, ye, doubters, ye of unbelief, as to the doctrine of special providence in things great and small—listen to this: "God doeth!" not fate. His acts "shall be forever," not of short duration but of eternal import. He is independent of all contingency—the wicked cannot frustrate the Almighty's purposes: "Nothing can be put to it and nothing can be taken from it." His

government is for man's highest good—by each swing of the pendulum the Divine Father would move the race nearer to Himself: "And God doeth it that they should fear before Him." He is never surprised—nothing is new to Him, nothing old. He acts in the eternal Now. All things—past, present, future—are ever under His all-seeing eye: "That which hath been is now and that which is to be hath already been." Lastly, the divine government is for the freedom and happiness of men. The last clause (Hengstenberg's translation), "And God seeketh the persecuted." The same author, quoting from the Bereburger Bible, explains the words thus: "For God will not leave unpunished the injustice and the violence which are done to those that fear Him." That is, when the clock of destiny strikes "high-twelve," it will be a glorious chime, heard throughout the universe, to the triumph of righteousness!

It is, however, impossible for us now to understand all about the management of this "huge time-piece," which measures off the events great and small, in the fixed course of things. So says the author of my text in verse 11: "No man can find out the work that God maketh from the beginning to the end." The pestilence scourges great multitudes billows of flame burst forth, reducing property and life to dust and ashes—the sun smites with his heat; the storm with its furies—death separates holy wedlock with all its joy and hope and tears; from bleeding hearts an only child, a son or daughter of pride and promise—the wicked often prosper beyond measure; the righteous live in poverty and affliction: why all this in a government that is divine? The answer is: "No man can find out the work that God maketh from the beginning to the end." The Bible would impress this truth upon us. It says: though "the Lord reigneth," yet "clouds and darkness are round about him" (Ps. xcvii., 1, 2). "His way is in the sea and His paths in the great waters, and His footsteps are not known" (Ps. lxxvii., 19). "Verily Thou art a God that hideth Thyself" (Is. xlv., 15). All this is but another way of telling us that we cannot understand the movements of the mighty machinery of destiny's time-piece.

But this shortsightedness, on our part, is no reason why we should question the wisdom of what is being done, or, in any way, withhold our confidence and love from God as a Father—who is ever doing for us "exceeding abundantly above all that we ask or think." It is this that we are taught in the eleventh verse of our chapter: "Also He hath set the world in their heart." The word "world" here should be translated "eternity." The verse is this: He hath made everything beautiful or good or perfect in His time, and though no man can find out the work that God maketh from the beginning to the end, *i. e.*, cannot comprehend His government—providence—"Clock of Destiny"—in its faintest tick or the sonorous pealings of its great bell—yet He—God—has set "eternity in men's hearts"—that is, an intuition of His own eternal power, wisdom and love. It is this truth that Paul so clearly states in Romans i., 19, 20. There the Apostle is speaking of men "who hold the truth in unrighteousness" (v. 15)—who place responsibility to God under foot and live in sin because they cannot understand Him—"professing themselves to

be wise they become fools"! In answer to all this he says: "Because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him"—*i. e.*, His own person and government—"since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Romans i., 19, 20, and Ecc. iii., 11, both teach that, because man has a spiritual faculty, by which to discern the Almighty, he is bound to submit to Him and have perfect confidence in His management, though he may see nothing save "clouds and darkness." In brief, our shortsightedness is no reason for unbelief in the Blessed Father—no reason for placing "destiny's time-piece" in the hand of "blind force"! And how much greater is the obligation, resting upon all professed Christians, to love and trust the Lord God, resting joyfully in Him every day, seeing that to this intuitive faculty of the soul they have added the Gospel of Christ, which says: "Take no thought for your life what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on . . . for your Heavenly Father knoweth that ye have need of all these things." "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. Fear ye not, therefore, ye are of more value than many sparrows." "But the very hairs of your heads are all numbered." "And ye know that all things work together for good to them that love God."

And, now, in view of the fact that "the Lord reigneth"—that the "Clock of Destiny" is God's machine, ever running in the interest of man's highest good—what should be our daily conduct and highest ambition? Let this third chapter of Ecclesiastes give us, in closing, an exhortation, as it has, already, imparted to us profound instruction. In verse 12 let us read that it is our mission here "to do good"—in v. 13, "to enjoy the good of all our labor," seeing that this is "the gift of God"—in vs. 16, 17, not to fret ourselves because of evil doers, "for God shall judge the righteous and the wicked"—in vs. 18–21, not to be disheartened or over-mournful because of death, for though "that which befalleth the sons of men befalleth beasts"—all coming from and going to the same place—"dust": yet "there is a spirit in man that goeth upwards." He is immortal, and hence can say: "O death, where is thy sting? O grave, where is thy victory?" Finally, v. 22, "Wherefore I perceive that there is nothing better than that a man should rejoice in all his works." Do good and rejoice in that good—this is man's duty! Make life a benediction, not a curse—a sweet song, not a dirge of complaint and bitterness! Scatter sunbeams to expel darkness—build up blazing fires to warm and cheer the cold, weary and worn! Pray for the sorrowful one who thinks the wheels of destiny's time-piece are out of gear! Be kind—be charitable—save your neighbor from tears, groans, heartaches! Swell the refrain of merry Christmas carols! Ring out the bells of New Year greeting! "Rejoice evermore!" "And again I say, rejoice!"

And this we will do, when our hearts rest in the truth—that the dial-gnomon on the Clock of Destiny is moved by a Divine Father's hand!

The Pulpit Treasury

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The Saloon and the Home.—The first is the enemy of the second, while the second is a necessity of society. The home is the place where the family instituted by God has its permanent resting-place, its sacred enclosure, its scene of increase, growth and culture. That which tends to injure home has its origin from beneath and not from above, because God would not stultify Himself by establishing two institutions the one contrary to the other. The home is evidently of God, because it tends to the carrying forward of His purposes with our race, but the saloon is just as evidently not of God, because its influence in every direction tends to injure and destroy the very objects which God designs to effect by the home. Why then should the saloon, man's invention for gain, be permitted any longer to exist when its influence upon the home is evil and only evil and that continually?

Beneficence.—It is one of the hopeful signs of the day that the Gospel is making its way more largely into the pockets of the people. No one can doubt the fact who observes the large gifts that are made to colleges and seminaries, and to institutions of various kinds for the amelioration of the condition of the poor and suffering and for the elevation of the degraded. These gifts are not confined to one district or country or to any one denomination. They constitute a general index of the way in which Christianity is leavening the hearts and minds of mankind, and is affording proof of the brotherhood of man. God is evidently preparing the world for a wonderfully rapid spread of His own Gospel, and for the assertion of His supremacy over man, bringing His own Church to feel her responsibilities, her privileges, her opportunities and possibilities. "Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Assurance.—This is a very precious attainment by any individual. It is the gift of the Holy Spirit—is founded on the Word of God without, and the work of the Spirit within. It is gained by a firm unfaltering trust in the promises of God as made to that soul, from the moment, that by believing in Jesus, it makes these promises its own. It bows the soul lower and lower in humility, the more it is persuaded of its Heavenly Father's love, and gives it a continuous panting after closer communion with the loving God. It makes the individual who possesses it, tenderhearted; disdaining not the smoky beginnings of grace in any heart, but having a godlike pleasure in fanning it into a flame. It enlightens the eyes, engendering caution and circumspection, and abhorring the garment spotted with the flesh. It makes its possessor filial and affectionate, carrying his crosses uncom-

plainingly and causes him to be zealously affected in every good thing, but often doing much and saying nothing. It gives soberness to the mind while it excludes boasting from the spirit. It incites to the exercise of self-denial, and would have its possessor, if necessary, strap on the pilgrim's sandals, like a primitive disciple, shoulder the weighty cross and foot it all the way to glory in the steps of the great Forerunner. This assurance is a holy and sanctifying grace, because the gift of the holy and sanctifying Spirit.

Presumption.—This is a counterfeit assurance. It is Satan's lie and has a hope without foundation. It inflates with pride, hardens the heart and renders its possessor censorious and flippant, reckless and undevout. It acts like an alcoholic poison sending its victim reeling forward in a merry delusion, neglecting known duty and perpetrating known sin from day to day and yet fancying that the spirit of Christ is in him. Presumption is impudent, talks of crosses without bearing them, is bustling and loquacious, heady, high minded and self-indulgent. Like an eastern nabob, presumption would shut its eyes, fold its hands, nestle its cheek upon some downy pillow and then without any trouble to itself, be wafted to Heaven in a silken palanquin. Presumption is a vile fleshly counterfeit of Gospel assurance the Gift of the Holy Spirit.

Two Hundred Thousand Stumbling-blocks.—Where? In these United States. These are to be found in every city, town, village and on every roadside. They are drinking saloons; in no sense beneficial to the country, but in every sense a positive and continuous detriment. Their existence cannot be justified by any argument based upon justice, necessity or mercy. They impede the progress of civilization, education and religion, and obstruct all material and moral advancement. No early training or social habits can be justifiably quoted, as a reason, why these hindrances to every thing that tends to elevate and bless humanity should be permitted to exist. No human statute should throw around their iniquitous traffic its brazen palladium and thus protect them from the sweep of a Christian indignation. Surely it is time, and also the imperative duty of all friends of humanity, to unite and to demand of our legislators all over our land a suppression of these saloons, and to say to them in the language of God's own Word, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people."

Head—Heart—Hand.—This trinity in man's composition should be taught to work harmoniously for his own individual welfare and for the good of others. The head should be instructed in whatever tends to prepare the man for caring properly for himself in body, mind and estate, not neglecting any talent with which God has intrusted him but employing all in due proportion for the furtherance of the whole and be thus thoroughly furnished for every good work. His heart should be cultivated that it may be brought by the influence of God's Holy Spirit to love God supremely, to curb its passionate affections, to extend its sympathies to the suffering, the needy and distressed and to embrace the world in its benevolent grasp. The hand should be trained to be the ready instrument in the performance of deeds of charity and of mercy and in seeking to win souls to Jesus, by pointing, like another Baptist, "to the Lamb of God who taketh away the sin of the world." While the whole man in his every part should be dedicated to the service of "Him in whom he lives and moves and has his being" these three —head—heart and hand, should have, as it were, a special anointing for their several uses in carrying out the purposes of their Maker.

NORTH BROAD STREET PRESBYTERIAN CHURCH,

Corner of Broad and Green Streets, Philadelphia, Pa.

First Sabbath Service held in Broadway Hall, corner of Broad and Spring Garden Streets, April 10th, 1859. Church organized, March 9th, 1860. Place of holding Religious Services changed to Commissioners' Hall, corner 13th and Spring Garden Streets, June, 1860. Cornerstone of present Church edifice laid April 14th, 1862. Present Church edifice dedicated October 2d, 1864. Cost of Church edifice with lot, $81,347.06. New organ costing $6,000 first used March 24th, 1872. Church repaired at an expense of $6,000, 1872. Church edifice remodelled and repaired at an expense of $23,000, 1884. Church completely free of debt. Membership, 600.

ROBERT D. HARPER, D.D., Pastor.

Rev. Robert D. Harper, D.D.

Robert D. Harper, D.D., was born at Washington, Penn. His home was early removed to Allegheny City in the same State. He graduated in 1841 from the Western University in Pittsburgh. His theological studies were pursued in the United Presbyterian Seminary at Allegheny City; and he was licensed to preach in Pittsburgh in 1845. He became pastor of the First United Presbyterian Church of Xenia, Ohio, in 1846. In 1868 he united with the Presbyterian Church, and was installed pastor of the First Presbyterian Church, Indianapolis, Indiana. In 1871 he was called to the pastorate of the North Broad Street Presbyterian Church, Philadelphia, "in which relation he still continues, beloved and prosperous."

This mere outline, although so brief, bears witness to the continued and untiring activity of Dr. Harper in the Church. But it by no means covers the field of his effort, nor does it touch many of the other sides of his life. It will give the reader a glimpse into some of his other labors to know that, during the War, he was engaged in undertakings of practical patriotism, and held positions of importance. His work then lay principally with the Army of the Cumberland, in charge of a corps of civilians, whose office it was to look after the interests of Ohio soldiers; and many of the brave fellows owe their lives to the efficient service of this corps, in hospital and in field. His work during these years resulted in the alleviation of much suffering, the supplying of many wants, and also in spiritual ministration to souls which in those wild scenes were scattered like sheep having no shepherd.

Subsequently he became superintendent of education for the State of Alabama; and the value of his labors was so highly appreciated, that during his residence in Alabama, he was unanimously elected president of the State University. This honor, however, he declined, as, on a similar occasion he declined a like offer, because, though eminently successful in such fields, he preferred the work of the ministry.

This has always been the work nearest to his heart; and, to his labors in this profession, he has always brought the energies of an abundant life, the influence of a potent personality, the enthusiasm of a generous disposition, and an ardent love both for his fellow-men and for the Master.

Of his success as a preacher and pastor the Presbyterian Encyclopædia thus speaks: "In all the congregations of which he has had charge, Dr. Harper's labors have been eminently blessed and he has enjoyed the confidence and affection of his people. As a preacher, he occupies a high rank. His sermons, which are always carefully prepared, are thorough, logical, solemn, and impressive expositions of Bible truth, accompanied with close, pertinent, and practical application; and with the advantage of a fine voice and a graceful delivery, they both interest and edify his audience. As a pastor he is tenderly and diligently careful of his flock. Though dignified in manner, he is genial in disposition, and in all his social intercourse leaves the impression of frankness, sincerity, uprightness and benevolence. His ministerial work in Philadelphia, as his large, active, and useful congregation attests, has been one of steady, solid, and very gratifying success."

His preaching is not only practical but *timely;* and the thoughts and events of the season are taken as lessons teaching and illustrating the deeper principles of which they are an expression. One of his favorite phrases is—"*Reading between the lines;*" and this may be taken as descriptive of his method in the pulpit.

Dr. Harper's prayers are most happily supplemental to his sermons. They are warm-hearted pleadings with the Heavenly Father, and the offering up of such consecrated desires, that in and through them the souls of the congregation find it easy to go forth and rise to God. His

words at the throne of grace may truly said to be "fitly spoken," "like apples of gold in pictures of silver."

He lives near the better affections and hopes of men; and so his sermons speak strongly and intelligibly to such affections and hopes, while his prayers are expressions in which these affections and hopes find utterance.

In all philanthropic movements such as the temperance cause, his stand is positive, his interest intense, and his aid efficient. On these questions his pulpit gives no uncertain deliverance.

Dr. Harper is decidedly *optimistic* and there is the brightness of this spirit in all his views, and the enthusiasm of this hope in all his outlook, concerning such large questions as human progress, and the future of our own country. This optimism however, is altogether healthy, based upon a firm faith and a broad observation. Dr. Harper has travelled extensively in Europe and in the East; and is well acquainted with the problems of life in those less favored countries. And while not blind to any of the distressing features in the condition of man in the Orient he has measured the forces which the Christian religion can command for the uplifting of humanity, and therefore rests convinced that sooner or later the end will be attained. Such is his optimism, and it is one of the qualities which makes his influence helpful. Its effect may be seen in the number of those who through him have been led to study for the ministry. Many, some of them in very prominent positions to-day, gathered from him the motive and encouragement because of which their lives took this direction. To the Church as well as to society at large, he has been and is a faithful and willing servant. To quote again from the Presbyterian Encyclopædia, "His sound judgment, his liberal spirit, and manly bearing have won the esteem of his brethren."

The writer of this sketch hopes it may serve to suggest the reality of a strong, active, and helpful life, continually and effectively using its large powers in the service of the Divine Master and the uplifting of our race.

LEADING THOUGHTS OF SERMONS

The Treasure in Earthen Vessels.

By Rev. J. G. D. Findley (United Presbyterian).

We have this treasure in earthen vessels, etc.—II. Cor., 4, 7.

The glory of the gospel ministry is seen in the preciousness of that with which it is entrusted—the treasure referred to in the text. This is the treasure of knowledge—the treasure of truth—"the light of the glorious Gospel of Christ."

I. It is a treasure most precious because of its origin—not of earth but of Heaven. Not the discovery, the invention of man, but a revelation from God, and apprehended as such by man only as the result of a gracious illumination. "God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

It is a treasure most precious, as without it our race is in a state of abject spiritual poverty, and because its possession enriches man more than all other possessions besides. There's nothing like the Gospel in reforming, uplifting, enabling and saving men, and in promoting social and national prosperity.

II. The text suggests the personal humility, the meekness and sense of dependence on divine grace becoming to the gospel ministry. We have this treasure in "earthen vessels." What are we who have this treasure? Vessels of gold? of silver? of iron? In "earthen vessels" of lowly origin, fragile, easily broken. The figure holds good for the body and it holds on life, a blow or a fall that would not injure a metallic vessel will shiver the earthen vessel to pieces. So

are we constituted, the veriest accident, the slightest stroke of disease may lay us low in the dust.

The figure holds good of the soul and its hold on moral excellencies. As to our inherent power of resisting evil and maintaining our integrity against the force of subtle temptations, are we not like the earthen vessel? We must have the protecting, sustaining grace of our Lord.

The figure holds good as to our preparation and fitness for the ministry. The earthen vessel is not a product of nature. It does not come into being as the result of evolution or spontaneous growth. It is the work of the artist and the artisan. So we must be "God's workmanship" fitted for the ministry not by virtue of what we are by nature or by the training of our natural faculties; but by virtue of what we become by a transforming work of grace in our nature. As we obtain help of God, we continue by His grace kept from falling and preserved into His heavenly kingdom.

III. The text suggests the power with which the gospel ministry is clothed—power that accompanies the treasure of gospel truth. "That the excellency of the power may be of God and not of us." God must have the praise for every triumph of the Gospel over the darkness of this world. Hence "this treasure" was committed not to angels, not to "the spirits of just men made perfect," who would gladly, no doubt, become ambassadors for Christ to carry the light of His Gospel to a perishing world. This was not God's plan. The Gospel was entrusted to a human ministry. But what is the power whose excellency brings glory to God?

It is a power to be known by personal experience of its efficiency and observation of its manifest fruits, rather than by any logical definition. There is in the grain of wheat a power of vitality, a reproductive power, that cannot be discovered by analysis. But we do not doubt its presence and efficiency, for we see every year its fruits in the magnificent harvest produced when the grain is scattered broadcast in the field. So there is a mysterious power in the Gospel as it is sown broadcast in the field of the world that insures a harvest of spiritual blessings to humanity. This power is intimately dependent on the person and work of the Holy Spirit in the heart. Without this the inherent excellency and power of gospel truth amount to nothing,—until there comes down upon it rain from the clouds, and warmth from the sun. We must receive power from on high, through the quickening spirit of Him who shall "come down as rain on the mown grass, as showers that water the earth." This is a power of tremendous efficiency, of irresistible potency—shaking, uprooting, overturning, destroying systems or institutions that seemed to be eternally rooted,—working conviction, confessing of sin and reformation of life,—quickening, transforming, ennobling humanity. The strongholds it has pulled down, the mighty revolutions it has wrought among the nations of earth, the great reformations of which it is the author in the home and in society, in the moral and spiritual life of whole communities, demonstrate the excellency of this power which is of God. This power is at work to day, overthrowing idolatry and pagan superstitions, as in the Pacific Isles, in Madagascar, India, China, Japan and in the heart of Africa, inspiring even the dark-skinned dwellers in the dark continent to heroic martyrdom for Christ. This is the power we see at work in our own midst, keeping alive the flame of piety, amid the hurry and splendor, the turmoil and passion—the absorbing covetousness and mammon worship of our nineteenth century civilization. Notwithstanding all that there is in the world of to-day, alluring and captivating, appealing to man's fleshly desires and ambitions, how many there are who still prefer Christ to the world—lifelong toil for Christ to the working out of mere worldly ambitions! How many of our choice young men and young women, reared amid the comforts of this Christian land, educated and trained for success in any calling, have gone, as others are now ready to go, to spend their lives among barbarous and half-civilized tribes, for the sake of Christ, and this treasure they would carry to those who

are perished for lack of knowledge. Why is it that during the past winter ninety-two of our institutions of learning reported that of their students, twelve hundred young men and three hundred young women had offered themselves as willing and desirous to be foreign missionaries?

Is it not the power that goes with the preaching of the Gospel—power irresistible, overmastering all other motives and ambitions, inspiring to noble, self-denying work for humanity and the world, in the name of Christ and to the praise of His glorious grace?

Let us seek to appreciate the goodness of God in giving us this treasure, and praise Him for the excellency of His power toward us who believe, and see to it that we are walking in the light of life.

Let us be faithful to our trust. Keep this treasure pure, unmixed with the dross of earthly vanities. It is the currency of the kingdom of Heaven, the sterling gold. Let us not debase our King's coin. What the world wants is a debased gospel, so adulterated by intermixture of what is human and earthly, that it may be congenial to the world's self-conceit and the world's sensuous tastes. But it is our province who have this treasure in earthen vessels, to keep that with which we have been put in trust, witnessing for a pure Gospel, contending earnestly for the faith once delivered to the saints.

Let us seek fuller measures of the power by daily communion and fellowship with the Spirit of all grace.

Adorning the Gospel.

By E. B. Hulbert, D.D. (Baptist), Illinois.

That they may adorn the doctrine of God our Saviour in all things.—Titus ii., 10.

Doctrine is the fundamental truth, the basis of all religion. The Apostle in the text refers to virtues to be practised as well as doctrines to be believed: theology and practice can never be torn apart. Some believe and preach the importance of virtue to the neglect of doctrine. A more pernicious teaching was never promulgated. There are human doctrines and divine doctrines. That Christians should adorn their profession, is God's own teaching.

Doctrine is a revelation of God's will concerning us; and an expressing of His will is but an expression of the divine nature. Hence acquaintance with doctrine is acquaintance with God. The man who has a copy of the Old and New Testament has not only the revealed will concerning his relation to time and eternity; he has also a revelation of the nature of God—the words, the works, the doctrine, a complete unfolding of the will of God.

We are called upon to embellish, ornament, beautify. What a calling to adorn the teaching of Jesus. One may be barely saved; there are those who fall far short of adorning the Christian life. There are no ifs in the teachings—it is believe, profess, proclaim, adorn; ye are chosen in the Lord for this purpose, chosen out of the world: "I have chosen you and ordained you," "a holy priesthood," "a peculiar people," and be ye "not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

It matters not what notions we may entertain; our views have no weight. Divine teachings state the fact that we are not only to profess and proclaim, but we are to adorn the doctrine.

It seems an impossibility that we can add luster to the perfect teaching of our Lord. It seems impossible that a bit of coal can add luster to the mid-day sun, and yet a bit of carbon prepared under the skilled hand of the artist reflects and multiplies the glories of the orb of day. Even so the Christian may, under the hand of the Master, reflect the glory of the Infinite. We can but be filled with adoring wonder that the Saviour's teaching is that we may adorn His doctrine. We are taught that we may adorn the doctrine first by believing, second by proclaiming, third as to extent—we may adorn the doctrine in *all things*. And this covers the whole domain of thought. We are to adorn the doctrine in our speech, in our reading, in our writing, in all things. The world has seen some examples of those who thus

live; and what sweetness, beauty and power are revealed in such lives.

And what is it, in truth, to adorn the Gospel, but letting the Gospel adorn us; and what is loving God, but letting God love us?

Christian Sacrifices.

By P. S. Henson, D.D. (Baptist), Chicago.

By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.

But to do good and to communicate, forget not; for with such sacrifices God is well pleased.—Hebrews xiii., 15, 16.

The Epistle to the Hebrews is a most masterly argument, penned by Paul, the object of which was to prove to the Jews that all lines of prophecy converge to the cross of Christ; that all sacrifices were fulfilled in Him, and that He sanctified all by one offering. Last of all, God sent His son and every promise of redemption found its consideration.

I have said there was to be but one sacrifice for sin, but we mistake if we say no further sacrifice is to be offered up by us. There are still other sacrifices to be made, and this teaching pervades the whole of the New Testament. Our sacrifices are not those for sin, but only those offered up by loving hearts to show their love. Love insists upon this sacrifice. My text sums up the two forms of sacrifices expected by the best of His people, those of the lips and of the hand. Let us read the text again:

"By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."

We will first consider the first sacrifice —that of our lips. What did Hosea mean by the prophecy that we should render unto God the calves of our lips? He meant that bullocks were no more to be sacrificed, but the good things, the sacrifices of our lips. We all feel that ingratitude is the meanest species of sinfulness. Gratitude is not only to be said, but felt. There is a prejudice against something called gush by both pulpit and press, but I believe in it. The fountains gush, as does the light of the sun in the morning. Thank God for the gratitude that will find expression. I don't believe in a love that is dead—a love that has an eye and a hand. Even the brutes give expression to their gratitude. The dog will fawn and the cat will purr gratitude, affecting one almost to tears.

Why should this not be true in the matter of your relation to God? It certainly deepens our feeling. How is it in a political meeting? Did you ever get up and announce yourself spiritedly? And did you not feel stronger and firmer afterward? That is the experience of the world. The expression of the feeling intensifies it. This will be the happiness of Heaven. Sacrifice of praise is a blessing to him that offers it. I think that praise is more potent than preaching. I am tired of Jeremiah. I am tired of lamentations. When Paul and Silas held their praise meeting at night, the prisoners heard them and a revival that spread through all Europe was the result. It was a good example. The Lord delights in it and religion should not be kept in the heart. It is a fire and it must have a draught, and it must have vent or it will go out. The Lord requires that we praise Him. He inhabiteth the praises of His children and His sweetest music wells up from grateful hearts through joyful lips. In a few months we will have Thanksgiving. Under the old dispensation a time and place were specially set apart for sacrifice. On our Thanksgiving day we give thanks without regard to our position or circumstances at the time, and come with me to a little room where a heart-broken mother, a widow sits alone with her head bowed over her little dead son, and she looks up and sings "Praise God who doeth all things well." That is what God likes—that is where God lives—for He inhabiteth the praises of His children. But an offering of praise not presented through the Lord Jesus Christ is an abomination and will be so received.

As to the sacrifice of the life—you know the Pharisees offered nothing but the sacrifice of the life; they got no further; they knew no better; they knew not what the Lord required of them. But there has been a revolution in our time, and we

have arrived at a time when religion means expression of praise and the help of our brother man. The creed of the Apostle teaches us to do good and communicate it. The Lord was careful to amplify it. He was afraid some of His people might make a mistake. The Lord says to do good and to communicate it—that means to give what you have to help in the measure that you are able. But some men think that to do good is to give some one a tract or a pamphlet, or talk loud or long; but ask them for money and they close like a sensitive flower. I say that a religion that only gives and does not communicate is not the religion of the New Testament, and nothing is so acceptable to God as this sacrifice, and we know that he who offers it will hear God's words of commendation on the last day.

MEN OF WEALTH: THEIR LESSON OF THE HOUR.

By Frederick A. Noble, D.D., Union Congregational Church, Chicago, Ill.

The great verdict has been rendered. Twelve men, good and true, sitting in the awful place of judgment, and passing upon the facts as they were presented, and uttering their word with a due sense of responsibility to God and to their own souls, and to humanity, have deliberately said: "Red-handed, bomb-throwing anarchists must die." America, reinforced by the sentiment of all who love liberty and order and justice throughout the civilized world, has thundered a prompt and emphatic Amen.

In view of this verdict, of its confirmation after hearing the appeal by a full judicial bench, and of the universal approval which has followed it, some things may be considered as settled.

It is settled that Nihilism can have no domestication among the free institutions of this free Republic.

It is settled that the people at large have a very clear idea of the distinction which exists between liberty and license.

It is settled that the masses of the community can be trusted when the questions at issue are such vital ones as lie at the bottom of property rights and social order.

It is settled that the civil authorities in a liberal government are quite as efficient and thorough as the officials of an aristocratic or despotic government.

It is settled that when great wrongs have been committed, and the peace and welfare of society have been put in jeopardy, it is better to await the due process of law than to rush on to the execution of vengeance with the mad headway of mob violence.

It is settled that there is a sense of fair dealing in the common heart, and that whatever of impatience there may be with present arrangement with the economic world, and that however deep and bitter the conviction of the inequality in the material conditions of men may be, this sense of fair dealing is to have play, and owners of property are not to be deprived of their possessions by the savage methods of fire and blood.

It is settled that the right to express views, and discuss questions, and agitate through press and platform for the reform of abuses, does not carry with it the right to steal and burn and murder at will; and that whosoever would have the shelter of public opinion and law for the promulgation of his ideas, must himself show a due regard for public opinion and law.

But, in the settling of so much, is the whole business settled?

In saying that the anarchist is wrong, do we also say that everybody against whom the hand of the anarchist is lifted is right?

In saying that, under our free flag and our free institutions, we will not tolerate the methods of the anarchist, do we mean to be understood as saying that we approve of the methods which have provoked the wrath and aroused the antagonism of the anarchist?

In saying that we will not permit the anarchist to fling his torches in among the

dwellings and stores and mills of his fellow citizens, and to clutch the throats of those who are supposed to have money, is it a fair inference that we are ready to justify men of wealth in whatever spirit they seem disposed to work, and in whatever attitude they may take before the community?

In saying "Hands off" to the anarchist, do we grant a permit to the strong and resolute and successful men who have forced their way to the front in the business world to thrust their hands unrestrained into the pockets of the masses?

Not if I understand the matter. Not if I understand the public temper. To hang an anarchist is not necessarily to acquit a hard, grinding, selfish monopolist. To string up Spies and Parsons and Fielden is not to give a certificate of character to railroad wreckers, and to manufacturing corporations which grow rich on the life-blood of overworked and underpaid operatives, and to firms which declare fat dividends from profits into which hungry sewing women have stitched fingers and eye and brain and lung.

There is a work of righting up to be done on the other side. There is a service which still waits to be rendered in the line of consideration for the rights of the weak, and of general helpfulness in behalf of the less capable and the less fortunate by those who are more capable and more fortunate. Not till this service has been rendered will society be free from exposure to such shocks as have been experienced through these anarchist upheavals.

The hour utters an unmistakable and emphatic warning to wealth. The great verdict rears its bulwark of protection around the rich; but at the same time it calls upon those whose accumulations are large to come forward and acknowledge their obligations to society. There is a public welfare whose demands cannot be put by any longer with safety, and men who hold the purse-strings must listen and obey.

There are two duties which men of money cannot afford to overlook, and to which they must be held by public opinion.

One is the duty of taking a more personal and active interest in the moral doings and the moral needs of the people at large.

The other is the duty of giving in a somewhat more suitable ratio to their gains and their capacity for securing gains.

It is no use to disguise it, nor to be mealy-mouthed about it; the simple fact is that the eminently rich men are not doing their fair share, nor anywhere near their fair share, in the moral training of the people, especially in the moral training of such masses of ignorant and vicious people as are found in all our great cities.

There are some splendid exceptions. It would be easy to mention the names of men who have large possessions, and who give largely to make things better about them, and to help forward all good causes. But the exceptions only serve to illustrate the deficiencies of the majority of the very rich.

There is indifference and lack on the part of men of wealth right at the point when the services they have in their power to render would be of incalculable worth. Saving men, communities, states, society, is a matter of cost. No community ever yet got on without expense to somebody. Brain, sympathy, faith, patience, personal conscience and comfort, purses—all have to be taxed in order to build enduring moral qualities into society. Is it fair, is it wise, is it prophetic of the best things in the coming years, to throw the burden of all this on those whose means are limited? In support of efforts which look toward the cleansing of the impure places in our great cities, and the lifting up of the degraded multitudes into the intelligence and fidelity of good citizens, ought the great bulk of the giving to be by those whose means are narrowed, or who, it may be, can aid only to the extent of the widow's mite? Half a million or more for a cottage by the sea; yachts which represent a fortune, and which call for the yearly wage of an average mechanic to keep them running for a day, thousands upon thousands freely handed over to defray the expenses of a single party. Wealth rolled up till even in dull times it is really a serious question how to invest

the increase, and absolutely nothing—or, if anything, only the most niggardly sums—handed over for the moral upbuilding of the community out of which all those vast resources have been gathered, and under whose protection they have been enjoyed.

As everybody knows, the most serious aspect of the problem now upon us grows out of vast fortunes suddenly concentrated in a few hands or a few corporations. The state is top-heavy. Legislators who want to be true legislators and not demagogues are at their wit's ends. The Henry Georges can do nothing for us.

How it would help; what dawn of hope it would be; what lasting reconciliation between class and class it would begin to work at once, if the men of larger wealth in all our leading cities, would only say to those, who, through one organization and another, are working down at the bottom with Christian truth, and in the Christian spirit: "Draw on us for our full share of the means necessary to carry on these operations." These men have it largely in their power, to say, at any moment, whether the future of this country shall be one of peace and prosperity and happiness, or one of discontent and turbulence. If they continue selfish and indifferent, intent on their own gains, and their own comfort, the struggle to purify the impure, and to make all classes and nationalities glad in the privileges of American citizenship, will go on at immense disadvantage; and the old conflict between poverty and wealth will not only remain unsettled, but will be sure to break out again in some form in some not far-away time.

All parties may as well come to this conclusion at once. It is useless to talk about safety to life and property and society without moral training. It is useless to talk about moral training—such as will endure—if God and Christ and Christian truth and Christian influence be left out. It is only men of faith who are working along these lines. Shall these men of faith be helped?—*N. Y. Independent.*

SOCIABILITY IN THE CHURCH.

By Rev. W. S. Danley.

Sociability among Church members holds the people of God together and acts powerfully to draw outsiders into the Church. Not many wish to go into a cold Church, and few of choice stay in when they are there. Some remain in on compulsion, a sense of duty holds them there, or a hope for better things to come. The majority will have the congenial intercourse they crave, and will seek it elsewhere when they fail to find it in the Church. That is not saying they will sever their connection with the Church. No, they will not cut themselves off from those who call themselves God's people, but they will go to other fountains for social pleasures. Those out will hardly come in, for it is cold enough for them where they are.

But suppose we sum up a little, and see what the reasons are why we should cultivate sociability among ourselves as Church members.

We do it for the purpose of protection. We should love our brother well enough to defend him against all unjust assaults. We will not stand with our hand on our lips and suffer his pure character to be mercilessly assailed while we have it in our power to shield his fair name from the slanderous attacks of unholy enemies. As long as we can do it with no injury to others we are bound by our alliance to help one another in the world. As members of the Church of Christ we cultivate mutual attachment because it gives us strength. In spiritual things two are more than twice one. Two pulling together at a load can accomplish a hundred times as much as two pulling in opposite directions. Feelings, sympathy, hopes, faith, prayer, efforts—these united are

power. We must stick together for enjoyment. We are obliged to cling to somebody; our hearts crave association; we cannot live apart. A crazy man can live a hermit, or a man of large conscientiousness, impressed that God calls him to it; but we must have society, and will find it in some Church. There is good in Church sociability. As the psalmist said:

> Behold how good a thing it is,
> And how becoming well,
> Together such as brethren are
> In unity to dwell.

We repeat, we stick together to hold together, and will find the law of our continuance in our mutual attachment. We hold together to draw outsiders to us. A Church is a recruting army, and enlarges itself by additions from without. If we draw people to us we must favorably affect them. They must get somehow a good impression of us, and will come to us, if they come at all, expecting to get good from us. We ought to draw the sin-distressed to us as shivering men are drawn to a good fire, as hungry people are drawn to a well spread table, as a thirsty traveller is drawn to the cooling waters bursting out from under the rock.

If we be able to influence them in this way we must provide them something good, substantial, soul satisfying. Get the best preacher you can find for the money you can give him for services, and don't be too careful to name the least possible amount. Offer a little more than he will actually need to live on, and you will stand a better chance to get the man you want, and to keep him when you get him, which is a very important consideration. And have a pleasant place in which to worship, bright and clean, cool in summer and warm in winter. (Turn off that lazy good-for-nothing janitor, and get one with the soul of an honest man in him.) Have good singing, the best you can have. Many will go farther to hear good religious singing than they will to hear good preaching; anyway, it is not fair to expect the pastor to do all the drawing. Do help him to get the people to the house of God. And then, secondly, we must treat outsiders who come to our services kindly. Note their presence, invite them to come again, give them a hymn-book, and a good pew. (The usher will consult their wishes about the part of the house they prefer to sit in.) If they are strangers, or comparatively so, as they are often, get acquainted with them, and introduce them to the pastor and to the elders, and do it quick, "catch them on the fly," or they will be gone. Some people are too slow on foot entirely to do much good in this world. "The king's business requires haste." I know of two cases in different communities of persons who attended churches six months and never in that time got acquainted with a member of the Church. You say it was their own fault, they were too backward, they might have made themselves known. Granted; but we are not talking about the faults of outsiders. —*Cumberland Presbyterian.*

CONSECRATED MEN.

By Principal H. R. Reynolds, D.D. (Chestnut College), England.

By this I mean that we are not our own; that we have been bought by and are actually possessed by our Lord Jesus Christ: that He has indefeasible claim to us, to do with us as He sees best. If one can ever get such a view of the cross of Christ, the Son of God, as St. Paul did, it will take the entire command of our whole life; it will be the telescope with which we explore the universe, discern the immeasurable future and the tremendous past; it will be the microscope with which we can look into the smallest detail of duty. He will be our absolute Master evermore. To wound Him will be our greatest grief, to please Him our richest reward, to lose ourselves in Him our only true possession of ourselves in all. We shall with St. Paul leave all the things behind on which we may have

prided ourselves, and we shall apprehend that for which we have been apprehended of Christ Jesus.

Consecrated men are not those who are always talking (in season and out of season) about religious things; or interlarding their converse with phraseology which is borrowed from the closet or the altar; but they are always more or less alive to the fact that they are in the light of their great Master's eye. They cannot forget that, whether they eat or drink or rise up to play.

Consecrated men feel it no sacrifice to renounce any whim, passion, amusement, occupation, habit, or friendship which He condemns. Of course they relinquish it. Unless His smile is on it, they learn to abhor it. Their true self revolves round a new axis. The veritable centre of their thought and life is Christ.

Some of our fellow subjects are consecrated, set apart to the defence of our country, and if need be, are ready to fight its battles on any field or duty or conflict. We know them by their accoutrement and dress, their walk and manner of life. The man consecrated to the kingdom of God and to the King of kings needs no uniform. His whole manner of life is proof that he is separated unto the gospel of God. He has the royal commission and is the King's messenger. His body, spirit, and time, his tastes, his pleasures, his passions, are the Lord's. Personal preferences do not weigh for an instant with the end on which he is sent. We know him in life, not so much by the character of his handicraft or the color of his profession or the particular choice he makes even among theological studies, but by the manner in which he does everything, whether it be to plane a plank or translate a Greek chorus, to prepare the outline of a sermon or grapple with a theological problem. He is one who hears the voice of the Lord, and is set upon every duty which will enable him to deliver it when his hour has come. He is not his own, and he knows it.

My brethren, do not suppose in this description that I think it an easy and commonplace thing to acquire or preserve this characteristic. I am disposed to say that consecration is at once a divine work upon and within us, which is conditioned by certain definite mental states and activities. We can no more consecrate ourselves than we can recreate ourselves from the inward root and centre of our being. We never do this thing except God do it in us, infusing by the lines of His revealing Word the motive that is strong enough, the faith which is equal to it. Again, I ask, What faith, what creed, what state of mind, is the antecedent of consecration? If I go and put into the term "faith" all that I previously described as "consecration," nothing has been done towards solving the problem. I am exactly where I was. If you expand "faith" into "full moral surrender," "utter reconciliation with the divine will," "willing obedience," you do not help me, for if I could realize these things I should have "perfect peace" and full assurance, entire consecration. Heaven would have begun. Something deeper than Buddhist Nirvana, sublimer than Dante's Paradise, more wonderful than the visions of St. John, would have already intervened. I want for myself and you a preliminary step. Why should I be reconciled? Why should I surrender myself to God? Why should I obey? These are fine words, brave words; but what inducement is there, and what power have I to do the things thus suggested? Brethren, I think we can only obtain the motive, the moving energy, the consecrating yet revolutionary force, where St. Paul found it. The Son of God dying on the cross for the souls of men, loving me, giving Himself for me. The same Son of God on the throne of the universe, invested with all power in heaven and on earth. If I can persistently hold that to be true, dwell upon it to be true, keep the stupendous fact before my mind by resolute effort of will; if I can force myself to think that thought, to realize that fact, there seems to me to be the point of impact for the Holy Spirit to work. There is the divine recreative seed out of which all the fruits of the Spirit grow. This central reality, out of which all New Testament teaching springs, will undoubtedly slip out of sight, just as a

star of greatest magnitude will disappear from the field of view of the largest telescope, unless our instrument, our eye, our spiritual consciousness, follow it in its diurnal flight. No preaching which ignores it ever converts souls or stimulates the saints of God or promotes consecration. The focus, nay, the central idea of the Bible is this culminating fact of revelation. Ethics resting upon vague sentiments, motives dependent on noble ideals of character, or even embodiments in life of such ideals, are empty balloons and vanishing mirage, when put to the great task of saving men from sin, from despair, from spiritual listlessness, insensibility, and death. But if a man of this nineteenth century knows that the Son of God incarnate loved him and gave Himself for him, and cannot help the cry, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world," he is a consecrated man.

Light from the Orient on Bible Texts

Jerusalem's Buried Secrets.

Jerusalem contains many buried secrets. In some places, sixty, seventy, and even as as much as a hundred feet of rubbish has been accumulated over what was at a former period the surface of the ground. The first great beginning of this heaping up of the fragments of destruction may be dated at the time when Nebuchadnezzar took Jerusalem, and carried off the inhabitants to "the Rivers of Babylon." At that time Nebuzzaradan, who commanded the Chaldeans, "burned the House of the Lord," and it is also stated that "the Chaldeans burned the King's house and the houses of the people with fire, and brake down the walls of Jerusalem." This must have been a very complete demolition and the result necessarily produced a very large archæological deposit. The unfortunate city has undergone many similar operations since that time, and on each occasion a new stratum of remains has been laid down. Let any one, however little he may have read on the subject, throw his thought back on such a history, and he will easily conceive what may be hid under the streets of modern Jerusalem.

It is to Sir Charles Warren, the present First Commissioner of the Police, who, as Captain Warren, acted for the Palestine Exploration Fund, that we owe our first glimpse of "Underground Jerusalem." He told us in exact figures of the great depth of rubbish which gathered in the valleys, and which, despite of the filling up, are still visible in the ancient city. The work of Sir Charles Warren cleared up some points that were formerly doubtful, but much still remains obscure. There are many problems regarding the old topography which cannot be solved till excavations are made. Prominent among the points requiring light to be thrown on them are the exact positions of the Temple and the Holy Sepulchre. The questions have not only a historical and archæological interest, but the whole Christian world has naturally a deep anxiety to know the exact truth regarding them. At present no excavations can be carried on; the Porte refuses all applications for permission to explore where digging might at present be done, and it is only when the foundations of a house require the clearing away of the ground that chance brings something to light. Such a chance has just lately taken place.

A new hotel had to be built near to the Jaffa Gate—this was the Mediterranean Hotel, which, as visitors to Jerusalem will remember, formerly stood not far within the Damascus Gate. The spot where this took place may be described in the words of the account which has come home—it is "at the head of David street," not named directly from the Royal Psalmist, but from the Tower of David, which stands at the end of it. Here, on clearing out the foundations, old walls, canals, and

cisterns were laid bare; but the most important discovery was come to at a depth of fifteen feet. Here was formed the remains of an old wall, which is supposed to have been one of the ancient city walls, and almost all the authorities are agreed that it is the "second wall" of Josephus, which has been so long sought for. About thirty yards of this wall have been uncovered. Two courses, and in places three courses, of the stones remain in position. These stones are large and similar to those in the Tower of David.

The line of the wall begins exactly opposite the tower, and runs to the north, trending slightly to the west. So far it follows a line parallel to the present wall running from the Jaffa Gate to the northwest corner of the city. The interest attaching to this wall is peculiar. A great many people believe that the Holy Sepulchre does not stand on Golgotha, nor over the new sepulchre, "wherein was never man laid," which had been excavated in the garden of Joseph of Arimathea. Dr. Robinson was not the first to express doubts on this subject, but he has dealt largely on it in his work on Jerusalem. Captain Conder prefers for Golgotha, or Calvary, the round mound "formed like a skull" outside the Damascus Gate. General Gordon, who lived some months in Jerusalem immediately before going to Khartoum, and devoted his time exclusively to the study of this subject, also accepted the knob of rock at the Damascus Gate as the most probable position.

The connection existing between the Holy Sepulchre and the second wall comes about in this way: The crucifixion took place "without the gate." Now the second wall is supposed to be as old as the time of Hezekiah, and its existence at the time of the Saviour's sojourn on earth is not doubted. The Holy Sepulchre is at present in the very middle of the city. The city may have grown around it in eighteen centuries; but if this second wall could be traced, so as to enclose the spot within its circuit, its specially exalted sanctity would be at once destroyed. The most sacred shrine of the Christian Church would cease to exist; the Crusades would be looked back upon as a delusion, as only a fight for an empty nut-shell. This will show the interest which attaches to the few feet of ancient masonary which has been discovered at the head of "David street" in Jerusalem. The thirty yards of wall is not enough to decide the point; it would require to be traced one hundred yards further to know whether it went off to the west, and included the Holy Sepulchre, or turned to the east, so as to leave the shrine "without the gate." A continued exploration is impossible, as the space is all built over to the north. Under these houses lies the secret which has such interest and importance. There for the present it must remain, and we must wait till the time comes when some other house has to be rebuilt, and the digging of the foundations may give us another glimpse of this significant wall.—*Ex.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

November 6, Confessing Christ.—Matt. x., 32–42. **1887.**

I. Confessing Christ. Vs. 32, 33. To confess Christ we must: (1) acknowledge Him to be, what the Scriptures declare: *the divine Saviour—the God-Man.* There can be no avowing of the Lord Jesus, accompanied by a rejection of His true personality. (2) Then, too, He must be received by faith as a personal Saviour; with Paul, we must be able say, "Christ lives in me." A correct theological view of the historic Jesus cannot save. (3) Moreover, we must manifest His virtues in ourselves and (4) commend or *preach* Him to others. Christ's confession, on our part, involves these four things: *knowledge, faith, life, service.* We deny Christ by a false belief of Him; want of confidence, trust, reliance in Him; by an impure life and by

doing nothing to promote His kingdom. Our eternal future is wholly dependent upon the four things here mentioned. Upon them Christ will either confess or deny us before the Father.

II. What confessing Christ involves. Vs. 34–39. "Think not that I came to send peace on the earth: I came not to send peace, but a sword" (v. 34). Observe: (1) Our Lord came as the Prince of Peace to secure reconciliation for all men. When accepted as a personal Saviour, His peace is established in the heart. Then it is that believers can say: "He is our peace" (Eph. ii., 14). (2) In the process leading up to reconciliation there is a *conflict* going on in the heart, between faith and unbelief; decision and indecision; the natural man and the Holy Spirit—the soul has become a battle-field into which Christ has "sent a sword." (3) Then, too, after conversion, this "sword" is not withdrawn. Still there remains "a law in the members warring against the law in the mind, bringing the Christian, if possible, into captivity to the law of sin. Romans vii., 23). (4) To the Church, there is a living conflict with Satan's kingdom. There is no discharge in the war waged between righteousness and unrighteousness. In order to subdue God and man's great Enemy, Jesus Christ came not with any offers of peace to make Satan, but with a "sword." "Victory through conflict" is Christianity's battle cry! To be a valiant soldier in this holy warfare of the heart and the Church, we must be able to say; "I have fought a good fight": —"peace," *never;* a "sword," *ever!* This is what confessing Christ involves. (5) In verse 34, we have the great principle underlying Christianity by which she is yet to triumph. In the following verses, the Great Teacher states a few instances in which this "sword" shall be unsheathed, leaving us to cast our eye over the wider field of conflict. Convicted of his sins and beholding Jesus as his only hope, a son shall take up this battle for free-grace and righteousness against his unbelieving father and so a daughter against her godless mother. The tie of blood must be severed and the peace of the family broken in the interest of the soul's salvation and the glory of God. For Christ's sake, "a man's foes shall be they of his own household." (6) In verse 37, we have the absolute necessity of sacrificing our dearest and tenderest earthly relationships, when they stand in the way of our confessing Christ. "He that loveth father or mother more than Me is not worthy of Me." (7) Going yet farther, He tells us we must be ready and willing to suffer the very worst this world can lay upon us—ridicule, persecution, death: "And he that doth not take his cross and follow after Me, is not worthy of Me" (v. 38). We must, to confess Him, do what He does. Mark the words: "Follow after Me"! (8) Now is added, in verse 39, a word of explanation, by which our Lord seeks to encourage and fire us with a zeal for His holy warfare. "He that findeth his life shall lose it:"—that is to have peace in this world at all cost; to sacrifice the divine claim upon us at the altar of unbelief, though this altar be in the home; to have persons and things of earth shut Christ out from our supreme love; to be cowardly in the face of difficulty—foregoing trial for Christ's sake—this is to lose our life; utterly to fail in the great purpose for which God has placed us on earth. To confess the Lord Jesus in the face of every hindrance is to find life—make the most of all that our Father in Heaven intended us to be.

III. The rewards of confessing Christ. Vs. 40–42. (1) The believer is identified with the Saviour. The former becomes the latter's representative. What an honor to have an affiliation with the King of kings! (2) He is the means of untold blessings to others. Those receiving the testimony and spirit of Christ which the Christian manifests, obtains a like blessing with Him: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward," etc (v. 41). The smallest token of love on the part of others to those who preach Christ shall be blessed to them. What a consolation to feel that we, Christ's people, are means of benediction to the world. The lightest consideration, on the part of sinners toward the Christian because of what he is, opens up a channel of grace to his own heart. What an encouragement for us to be bold and strong for Christ!

November 13, Christ's Witness to John.—MATT. xi., 2–15. **1887.**

Golden text: "He was a burning and a shining light" (John v., 35). The Baptist was this because out of a pure heart and a fully consecrated life, he preached the great doctrines of the Gospel: repentance; eternal punishment;

morality; the supreme greatness of Christ and the baptism of the Holy Ghost.

I. John sending messengers to Christ. Vs. 2–6. (1) He was in prison. We must not wonder that John was discouraged. Having had a brilliant period of preaching and popularity, he is now, seemingly, forgotten in the dungeon. At best the strongest man is not very strong. He needs the free air and the bright sunshine to keep up his spirits. (2) What he heard of "the works of Christ" served to add to the gloom of his prison-life and depress his faith. "The works of Christ" seemed inconstant with his own condition. He said: "If Jesus be the true Christ, whom I have so faithfully served, why does He permit me to lie in this captive state." It is like men, even the best, to get into a quarrel with providence, when the clouds are over them and others are moving in the light. We are always trying to reconcile our prison-life with "the works of Christ." Feeling ourselves injured, we doubt—wondering if there is not another to come who shall do better by us. (3) In his distress, John acted wisely in sending directly to Jesus Himself. In this he sets us a fine example—bring all our doubts, sorrows, difficulties and sins right to the blessed Saviour. (4) Jesus made no verbal defence of Himself, but simply told John's disciples to behold facts and report them to their master in prison: "And Jesus answered and said unto them, Go your way and tell John the things you do hear and see," etc. (vs) 4, 5). Let us here learn that ocular demonstration of the truth has greater power than argument. We must show Christ by the facts of our being and doing, if we would keep close to His own method of convincing men. The Gospel in life and in act is greater than in creed or religious forms. One leprous soul cleansed of sin has a greater power in turning others to the cross than volumes of evidences of Christianity. (5) The Master wisely sent a word of exhortation to his faith-eclipsed servant in prison: "And blessed is he whosoever shall find no occasion of stumbling in Me" (v. 6). Affliction is often such an occasion—the inconsistency of church-members is another—false teaching, love of the world, etc. It is easy for men to become offended and turn from Jesus Christ. "He that endureth to the end shall be saved."

II. Jesus' eulogy on John. Vs. 7–15. (1) "What went ye out into the wilderness to behold? a reed shaken with the wind?" That is, a person, weak, insignificant, making a little flurry in the land but soon lost out of sight—only "a reed shaken with the wind," not a tall, majestic oak of Bashan or a lordly cedar of Lebanon. (2) But what went ye out to see? a man clothed in soft raiment? That is, a man of selfish purpose, working for popularity, trying to better his own condition and get up in the world: "Behold they that wear soft raiment are in king's houses."—lordly folks, caring little for the poor, needy, lost. Was John a weakling with nothing in him? Was he an impostor, ambitious for ease or glory—seeking personal ends? (3) "But wherefore went ye out? to see a prophet?" Yes, many thought he was a prophet, but "I say unto you he was much more than a prophet." He was greater than all who had gone before him, for he preached the doctrines of, baptized and pointed out, the Christ of glory (vs. 9, 10, 11). (4) With all his greatness he was little when compared with that which in point of privilege was above him. The Baptist belonged to the old dispensation and hence did not have the full light of the Christian dispensation. (5) The work had grandly progressed since John closed his ministry. The kingdom of Heaven had been taken by force.

November 20. Judgment and Memory.—MATT. xi., 20–30. **1887.**

Golden text: "Come unto Me, all ye that labor and are heavy laden and I will give you rest" (Matt. xi., 28). (1) The glorious Gospel invitation: "Come"—a word not found in any other Bible but our own. (2) The invitation is to a personal Saviour: "Me." (3) It is to all mankind for all—rich and poor, high and low, good and bad—"labor and are heavy laden"—they all toil in sin and bear sin's heavy load. (4) The blessing promised: "Rest." This is all-absorbing. Every stream of divine goodness flows into the ocean of rest! When we have this we have all.

I. Christ denouncing. V. 20. (1) The great Teacher was not so easy-going and tender in his nature, that He would say a word of condemnation to no man. On the contrary, there burned in Him the fires of indignation against hardened sinners who wilfully rejected every influence

for good. These fires, at times, flamed out in awful rebuke. So must all who would preach the gospel, "upbraid" at times, as well as persuade with tenderer terms (II. Tim. iv., 2). (2) The condemnation was because "they repented not." This at once shows the importance of repentance. No trifle would bring out the "woes" of Jesus. Repentance is not a trifle. It is the one thing needed. Souls are lost without it, beyond all hope. To bring men to it; we must "reprove, rebuke, exhort with all long suffering and doctrine." (3) The great sin of Chorazin and Bethsaida lay in the fact that they had received so much light and yet shut it all out. This is the guilt of our age. God is doing "mighty works" so as to persuade men to repent and yet all is treated as a joke. The greater the light the greater the responsibility. Capernaum, exalted to heaven by the presence, works and preaching of Jesus Christ, shall be thrust down to hell, lower in darkness than Sodom. Children brought up in a Christian home, and having the benefits of the Church, Sabbath-school and all religious influences shall, if they go unsaved, have a greater condemnation than the young of heathen lands (vs. 21–24).

II. Jesus' great prayer of thanksgiving. Vs. 25, 26. (1) It is offered to the "Father" who is "Lord of heaven and earth." That is, God Almighty reigns; all things are under His infinite management; nothing can frustrate His purposes—whether men will repent or remain hardened, the King of Glory shall establish His everlasting kingdom. (2) Such is the nature of grace and of all things pertaining to redemption that the proud and high minded, however wealthy, cultured and great, cannot see them—they are hidden from "the wise and understanding." (3) They are revealed unto babes—men and women who are lowly in mind, obedient in heart, trustfu and loving. The child-spirit is that o the kingdom of God. (4) "Yea, Father, for so it was well pleasing in thy sight." There is nothing arbitrary about this state of things; as if God closed one man's eyes with an iron decree and opened another's by the same decree. All things are of God, all are good in His sight and all have their own peculiar nature which cannot be violated. It is simply natural that a carnal minded man cannot see spiritual things (I. Cor. ii., 14).

III. Christ's consciousness of His own official dignity. V. 27. (1) The whole work of redemption has by the Father been put into His hands. "All things have been delivered unto Me of my Father." All should hear and learn this great truth. Jesus only, having the "all things" pertaining to every man's salvation. Why go then to another? (2) In the fulness of His great person, life and work, man does not know Christ, the the Father alone knows Him. So also, we can know God only in Christ: "And no one knoweth the Son, save the Father; neither doth any know the Father, save the Son." In the Bible we read what they say about each other and what they say about themselves. This inspired Word is our only true source of divine knowledge. By faith we must read and understand; then only can we both see and know both the Father and the Son: "Neither doth any know the Father save he to whomsoever the Son willeth to reveal Him." But Christ "willeth" to reveal holy things to all who will trust, obey and love Him.

November 27, Jesus and the Sabbath.—MATT. xii., 1–14. **1887.**

I. The Sabbath not a yoke of bondage. Vs. 1–5. It does not prevent a man from eating or doing anything else which is a necessity. It proclaims liberty of conduct to every man, but license to none. The Pharisees of old hung the Sabbath around men's necks, as a heavy mill-stone. Parents and all Christians ought to be careful to avoid this old tyrannical spirit.

II. The Sabbath is an ordinance of love. Vs. 7–14. "But if ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless." (1) This being the case, whatever is done on the Sabbath day to show mercy, to help the needy, to demonstrate the great spirit of love, must not be condemned for it is not Sabbath desecration. (2) Whatever is done for mere pleasure, self-gratification or in a feeling of indifference to the day is wrong and sinful. It is a holy day and on it only should be performed acts in keeping with holiness, that is, acts of mercy, necessity and of mere innocent pastime. It is not a "mill-stone," but an ordinance of love: not a common day but a sacred day. (3) It is the only day of the week of which it is said—it was made for man. In one sense all days were made for him; but

the Sabbath, in a peculiar sense: viz.: as a day of rest and a day of worship. It was made for man in the sense that it might make him. To desecrate it, by business, pleasure or other sinful indulgences is to cause the Sabbath to be the most ruinous day to man of all the week. But when made a time of rest, loving deeds, worship and innocent enjoyment, . . . it is indeed a man-making day—adding to his physical strength and developing all the noblest qualities of his being. (4) Jesus said, "The Son of Man is lord of the Sabbath." He owns it—that is, the Sabbath He made. Hence it should be observed in conformity to His spirit and honor. (5) He did not change the original idea of the day, which was rest and worship—something necessary for both the physical and spiritual natures of man. (6) The day was changed from the seventh to the first, because in the world's redemption, the resurrection was greater than the creation. (7) The Christian Sabbath is more spiritual than the Jewish for the reason than Christianity is more spiritual than Judaism. (8) All Christians in their homes should seek to make the day one of good-feeling, happiness, loving-deeds, joy, innocent delights! In our churches we should have sunshine; beautiful flowers; sweet music; solemn, but not doleful, prayers; short, earnest, gospel sermons; fraternal greetings of peace and good-will toward one another!

Helpful Hints for Workers

Working Together With God.

If this be the aim, there may be found an almost endless variety of work, and work adapted to the capacity of each and all, and work always awaiting the worker's brain or hand. Besides, there has been recently inaugurated several plans for the training and guidance of the young, especially in the churches whose Sabbath services they are accustomed to attend. Some of these plans do not recognize denominational lines, and others are prepared expressly for the use of those who belong distinctively to a particular denomination. As the readers of THE PULPIT TREASURY belong to all evangelical denominations we give the leading features in each of the three plans we present, and in this manner aid the Churches in their endeavor to further biblical knowledge and practical Christian work. As the knowledge of the Bible is the most excellent of all knowledge we give first, the aim, plan, features and success of

THE BIBLE CORRESPONDENCE SCHOOL.

This school was organized for the purpose of enlisting larger numbers in the systematic and simultaneous reading of God's Word, by entering their names on the school register and pledging themselves to read a specified portion each day, and by papers supplied each member conducting examinations by correspondence, grading in this way the proficiency of the members, granting an annual certificate to all members entitled to a grade of 50 and a diploma to all completing the entire course. This Bible Correspondence School leads its members to a connected study of those periods of Bible history and those books of the Bible, portions of which are selected as the International Lessons. It supplements those lessons. It fits its members for the intelligent study of the International Series. It has a "Bible Teaching Section" for training its members in the principles and methods of teaching and practical work. It has the power of associated study. It stimulates and helps by gathering into one school the more faithful workers of all the States and Territories and of Canada. Its text-books are pamphlets prepared by Dr. Worden, Philadelphia, issued monthly to the members, November 1st, December 1st, January 1st, February 1st, March 1st, April 1st.

The methods of work are the following: The local president is the pastor, superintendent, or a competent teacher. He

carries on the school: 1. By holding weekly meetings. 2. Where meetings cannot be held, the members study at home, and write monthly answers to the test questions, which are corrected by the president; or 3. Members, without writing answers, study at home, many pursuing the school as a careful course of Bible reading. It thus adapts itself to all possible cases. The members are enrolled, their names forwarded to Dr. Worden, their standing is reported by the president to him and recorded. He aims to help in every way the presidents. The features of the school are: 1. The course of study is preparatory to the S. S. lessons. 2. Weekly or monthly meeting of the school may be called. 3. Members have the fellowship of the best Christian students and workers. 4. The school will do most for mental culture. 5. It will broaden and deepen Bible knowledge. 6. Its cost is only 50 cents a year, which covers all the expense. 7. Certificates will be given to all having grade of 50 per cent. 8. A diploma will be given to all completing the entire course.

The Success of the School.—Most remarkable has been the manner in which God has used this Bible school during the last four years. In 1883–84, it had 5,000 members; in 1884–85, 5,500; in 1885–86, 7,000; in 1886–87 (last year) the numbers ran up to 9,000. This vast number is not so extraordinary as the enthusiasm and perseverance of the members in their study of the Bible. The 600 presidents report that the meetings—most of them held weekly—the others, held monthly—are full, and the interest deep and constant.

The success of the Bible Correspondence School has demonstrated two things. One is, that God's Spirit is breathing on Christians of this age, this latter part of the nineteenth century, a new love for the study of the Bible. This blessed Spirit has used the Sabbath-school, the International Series of Lessons, the recent religious revivals, even the assaults of rationalistic critics and of infidels, and the publication of the Revised Version of the Holy Scriptures, to stir up this amazing interest in the study of God's Word. This interest culminates in the Bible Correspondence School. Where else in the history of the Church can be found 9,000 men and women, the most devoted and intelligent, giving themselves to such study of the Scriptures? For, be it remembered, the course of biblical research of this school is not shallow, nor is its work by any means child's-play. It is real Bible work. Thousands are laboring at it with an enthusiasm for biblical study equal that of students in our best colleges and seminaries for science and philosophy.

Another thing this success proves is the longing of our faithful Sabbath-school teachers for more teaching power, for more thorough knowledge of the divine Book which they teach, and of the science and art of teaching this Book. This has been shown by the 9,000 members in their home studies, devoting their leisure hours to this Bible work.

Then there has been experienced the power of associated study. The consciousness that thousands in all parts of the world, New Zealand, Japan, India, Africa, Europe, South America, Mexico, England, Canada, and in all the Territories and States of this Union, are bound by the "gold chain" of Bible study and of prayer in the same Bible school, arouses and maintains a delightful enthusiasm.

The Study for 1887–88.—The course embraces Old Testament history in Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Judges; the Life of Christ contained in Matthew xiii.–xxviii.; running parallel to the International Lessons of 1888; Practical Lessons in Methods of Instruction.

TERMS:—To each member of the schools of five or more, 50 cents, *which includes all expense*, text-books, etc. To isolated members, 75 cents. All welcome to membership who desire to study the Scriptures. Organize at once in your church and school. Send names of president and members, with dues, to

The Rev. Dr. JAMES A. WORDEN.
1334 Chestnut St., Philadelphia.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

The Society of Christian Endeavor is not, and is not to be, an organization independent of the Church. It is the

Church at work for and with the young, and the young people at work for and with the Church. In all that it does and says it bears this in mind, and seeks for the fullest co-operation of pastors and church officers and members in carrying on its work.

These societies exist in every evangelical denomination, the basis of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection, rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

The purely religious features of the organization are always paramount. The Society of Christian Endeavor centres about the prayer-meeting. The strict "prayer-meeting pledge," honestly interpreted, as experience has proved, is essential to the continued success of a Society of Christian Endeavor.

The Society of Christian Endeavor sympathizes with temperance and all true moral reform, with wise philanthropic measures, and especially with missions at home and abroad, yet it is not to be used as a convenience by any organization to further ends other than its own.

The raising of funds to support a large number of paid agents or Christian Endeavor missionaries, either in connection with the United Society or the State Unions, is not contemplated. In winning its way, it depends upon the abundant dissemination of its literature, and on the voluntary and freely given labors of its friends, rather than upon the paid services of local agents.

But the United Society asks a free-will offering of ten cents per year, from each member, for the carrying on of its missionary work in all lands.

The Societies of Christian Endeavor are becoming more and more numerous in all denominations, now embracing nearly 200,000 young people and before the end of another year they will probably number half a million.

Specific directions for the formation of these societies in any church are given in THE PULPIT TREASURY, Vol. III., p. 253, and will be furnished by the President of the United Society of Christian Endeavor, Rev. F. E. Clark, 50 Bromfield St., Boston, Mass.

THE OXFORD LEAGUE.

We need an Oxford League in our church. How shall we go about starting one? What announcement shall be made to the congregation? Who shall be invited to come to the first meeting? And when they have come to answer to the call, what shall they do? And what shall the pastor do who has called them?

Let us answer these questions in so simple a way that every body who reads will be able to understand.

In calling the Oxford League meeting, let *Statement No.* 1 be read. It may be read in the pulpit to the whole congregation on Sabbath morning and evening. It may be read in the Sunday-school, especially to the adult, senior, normal, and older youths' classes. It may be read in the regular week-evening prayer-meeting, and by all means in the young people's prayer-meeting. It may be distributed widely on a slip of paper through the congregation and Sunday-school. *Statement No.* 1 is really a little tract. If the pulpit reads it to the pew, and the desk to the class, and then if people read it for themselves at home, nobody will be in any doubt as to the objects of the "Oxford League."

[STATEMENT NO. 1.

It is the design and aim of the "Oxford League," (1) To bring our young Methodist Episcopal people into closer relations with Christ, the Head of the Church; (2) To engage them more fully in the study and service of their Church; (3) To make them more familiar with the doctrines, usages, spirit, and life of Methodism as a branch of the Holy Catholic Church; (4) To show them that their Church is an organic part of the apostolic and original Church founded by Christ and His followers; (5) To promote a more fervent, intelligent, and practical piety, and thus (6) to revive in forms adapted to our own times the fourfold work of the original Oxford Club established at Oxford Uni-

versity, in England, in 1729: (1) The more devout study of the Holy Scriptures; (2) The promotion of personal piety; (3) The awakening and direction of the intellectual and literary activities of the Church; (4) The development of greater activity in practical philanthropy.

Let all bring Bibles with them.

When the young people who have been thus invited have come to the place of meeting, whether it be parlor, class-room, lecture-room, or church, let the following order of exercises be observed:

PROGRAMME—FIRST MEETING.

1. Singing:* "Epworth Hymnal," No. 241 (Church Hymnal, No. 770).

2. Scripture reading by pastor or leader. Acts i.

3. Prayer by pastor or leader, closing with Lord's Prayer.

4. Singing: "Epworth Hymnal," No. 167 ("Church Hymnal," No. 743).

5. Remarks by pastor or leader on the importance of the subjects set forth in *Statement No.* 1 above.

6. The reading of *Statement No.* 2.

7. Singing: "Epworth Hymnal," No.—

8. Conversation or Addresses suggested by *Statements Nos.* 1 and 2.

9. Scripture Text Quotation.†

10. Announcements, Prayer, and Benediction.

THE PULPIT TREASURY IN THE FAMILY.

A Woman's Inalienable Right.

By T. DeWitt Talmage, D.D. (Presbyterian).

There is one grand and all-absorbing right that every woman has, and that is *to make home happy.* That realm no one has ever disputed with her. Men may come home at noon or at night, and tarry a comparatively little while; but she, all day long, governs it, beautifies it, sanctifies it. It is in her power to make it the most attractive place on earth. It is the only calm harbor in this world. You know as well as I do, that this outside world and the business world is a long scene of jostle and contention. The man who has a dollar struggles to keep it; the man who has it not struggles to get it. Prices up. Prices down. Losses. Gains. Misrepresentations. Gougings. Underselling. Buyers depreciating; salesmen exaggerating. Tenants seeking less rent; landlords demanding more. Gold fidgety. Struggles about office. Men who are in trying to keep in; men out trying to get in. Slips, tumbles. Defalcations. Panics. Catastrophes. O woman! Thank God you have a home, and that you may be queen in it. Better be there than wear Victoria's coronet. Better be there than carry the purse of a princess. Your abode may be humble, but you can by your faith in God, and your cheerfulness of demeanor, gild it with splendors such as an upholsterer's hand never yet kindled. There are abodes in the city—humble, two stories, four plain unpapered rooms; undesirable neighborhood; and yet there is a man there this morning who would die on the threshold rather than surrender it. Why? It is home. Whenever he thinks of it, he sees angels of God hovering around it. The ladders of heaven are let down to this house. Over the child's rough crib there are the chantings of angels, as those that broke over Bethlehem. It is home. These children may come up after awhile, and they may win high position, and they may have an affluent residence; but they will not until their dying day forget that humble roof, under which their father rested, and their mother sang, and their sisters played. Oh,

*In reading and singing this and the following hymns give close attention to the thoughts in them, and try to make your own the desires and prayers expressed in them. Sing in worship, not for sound or artistic effect, but "with the spirit and with the understanding also."

†Spend a few minutes in quoting Scripture texts which bear upon personal religious life. Compel none to quote, but urge all to do so. Such quoting of texts will be a personal contribution to the religious value of the meeting, and will accustom young people to hear their own voices in a service of the Church.

If you would gather up all tender memories, all the lights and shades of the heart, all banquetings and reunions, all filial, fraternal, paternal, and conjugal affections, and you had only just four letters to spell out that height and depth and length and breadth and magnitude and eternity of meaning, you would, with streaming eyes, and trembling voice, and agitated hand, write it out in those four living capitals, H-O-M-E.

What right does woman want that is grander than to be queen in such a realm? Why, the eagles of heaven cannot fly across that dominion. Horses, panting and with lathered flanks, are not swift enough to run to the outpost of that realm. They say that the sun never sets upon the English empire; but I have to tell you that on this realm of woman's influence, eternity never marks any bound. Isabella fled from the Spanish throne, pursued by the nation's anathema; but she who is queen in a home will never lose her throne, and death itself will only be the annexation of heavenly principalities.

When you want to get your grandest idea of a queen, you do not think of Catharine of Russia, or of Anne of England, or Marie Theresa of Germany; but when you want to get your grandest idea of a queen, you think of the plain woman who sat opposite your father at the table, or walked with him arm-in-arm down life's pathway; sometimes to the thanksgiving banquet, sometimes to the grave, but always together—soothing your petty griefs, correcting your childish waywardness, joining in your infantile sports, listening to your evening prayers, toiling for you with needle, or at the spinning-wheel, and on cold nights wrapping you up snug and warm. And then at last on that day when she lay in the back room dying, and you saw her take those thin hands with which she toiled for you so long, and put them together in a dying prayer that commended you to God whom she had taught you to trust—O, she was the queen! The chariots of God came down to fetch her; and as she went in, all heaven rose up. You cannot think of her now without a rush of tenderness that stirs the deep foundations of your soul, and you feel as much a child again as when you cried on her lap; and if you could bring her back again to speak just once more your name as tenderly as she used to speak it, you would be willing to throw yourself on the ground and kiss the sod that covers her, crying: "Mother! mother!" Ah! she was the queen—*she was the queen.* Now can you tell me how many thousand miles a woman like that would have to travel down before she got to the ballot-box? Compared with this work of training kings and queens for God and eternity, how insignificant seems all this work of voting for aldermen and common councilmen, and sheriffs, and constables, and mayors, and presidents. To make one such grand woman as I have described, how many thousand would you want of those people who go in the round of godlessness and fashion and dissipation, distorting their body until in their monstrosities they seem to outdo the dromedary and hippopotamus! going as far toward disgraceful apparel as they dare go, so as not to be arrested of the police—their behavior a sorrow to the good and a caricature of the vicious, and an insult to that God who made them women and not gorgons; and tramping on, down through a frivolous and dissipated life, to temporal and eternal damnation. O woman, with the lightning of your soul, strike dead at your feet all these allurements to dissipation and to fashion. Your immortal soul cannot be fed upon such garbage.

God calls you up to empire and dominion. Will you have it? O, give to God your heart; give to God your best energies; give to God all your culture; give to God all your refinement; give yourself to Him, for this world and the next. Soon all these bright eyes will be quenched, and these voices will be hushed. For the last time you will look upon this fair earth, father's hand, mother's hand, sister's hand, child's hand, will be no more in yours. It will be night, and there will come up a cold wind from the Jordan, and you must start. *Will it be a lone woman on a trackless moor?* Ah! no, Jesus will come up in that hour and offer His hand, and He will say: "You stood by Me when you were well; now I will not desert

you when you are sick." One wave of His hand, and the storm will drop; and another wave of His hand, and midnight shall break into mid-noon; and another wave of His hand, and the chamberlains of God will come down from the treasure-houses of heaven, with robes lustrous, blood-washed, and heaven-glinted, in which you will array yourself for the marriage supper of the Lamb. And then with Miriam, who struck the timbrel by the Red Sea; and with Deborah, who led the Lord's host into the fight; and with Hannah, who gave her Samuel to the Lord; and with Mary, who rocked Jesus to sleep while there were angels singing in the air; and with Florence Nightingale, who bound up the battle wounds of the Crimea, you will, from the chalice of God, drink to the soul's eternal rescue.

HELPS IN PASTORAL WORK

Christ Disciplines the Ministry.

By Rev. Walter Hackney (Baptist).

The discipline of the Ministry is conducted by Christ Himself.

1. It is all under His control. Every breath of air, every spark of fire, every act of life, every thought of man—everything, both small and great, is ruled by Christ. Some ways of discipline are very hard and strange. We have heard of a deacon being a thorn in a minister's side. And who can tell the pain of a constant presence which is antagonistic, especially in the circle of chosen ones? A Judas at the table of the Lord! Who has not felt the tooth of slander, or of ingratitude, more keen than winter's wind? How terrible the fight with grim-faced poverty! How lonely the heart from which has slipped away into the unseen the light of a prophet's eyes! How cruel the anguish of constant pain; the slow torture of leaden-footed decay! But, whatever it is, Christ sends it. He brings us to the furnace as well as to the banqueting-house, and His banner over us, everywhere, is love. Let us not lose grip of that certainty. Christ sends it. If we s e only human agencies and earthly conditions, we shall grow discontented and despairing.

> "Ill that He blesses is our good,
> And unblest good is ill;
> And all is right that seems most wrong,
> If it be His sweet will."

2. It is all according to His purpose. He loves us with an eternal love, and that love directs our lives. The end of our discipline is partly to be reached in this world, but chiefly in the great hereafter. Christ has a place and a task for every one of us. The essence of nobility in every sphere is the perfection of obedience to the will of God; not wealth, nor fame, nor blood, nor great achievements. The cedars of Lebanon are glorious in their grandeur; but the moss clinging to the wall, and golden in the sunshine, is a glory too. Whether we are moss or cedar, Christ's will decides. For moss and cedar there is a perfect holiness of work and joy, there is loving discipline. Christ's design for us will always determine the discipline we receive.

3. It is all made possible by His grace. Not by the removal of the thorn, but by that heart-soothing promise, "My grace is sufficient for thee," was the apostle's anguish allayed. It was in that power of Christ that we may say, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." A great soul once said, "I give my patient heart unto my patient God." During a time of great trial, my walk each morning led me by the river's side; its dark waters gliding beneath the overshading trees, and past the quiet meadows. At last it spoke to me. "Sometimes,

above, the sky is blue and cloudless; upon my banks the trees and grass are bathed in warmest sunshine. My face flashes with brightness, and the lark's rapturous song, the thrush's clarion note, the merry children's voices, all unite to make me glad. But at other times a dense, black, clinging fog drips down upon my saddened wave; the grass, the trees, the world around, are desolate and chill. Or the angry storm-blast breaks across me, shattering the feebler branches, and scattering the dying leaves. Or the icy hand of winter chains me down with frost. Yet, whatever the outward circumstance, I still flow on, on, on, on, for ever on, seeking my home in the great wide sea." As I heard that voice I thought, "For me, too, there is a daily life of duty and devotion to God, for evermore to be fulfilled; whether skies above are bright with sunshine, or gloomy with threatening clouds; whether my portion is summer's gladness, or winter's cruel cold. And the promise of Christ is sure, 'My grace is sufficient for thee.'"

Life's Discipline is soon over.

"The One remains, the *many* change and pass,
Heaven's light forever shines, earth's shadows fly.
Life, like a dome of many-colored glass,
Stains the white radiance of eternity,
Until death tramples it to fragments."

The day is drawing on when we shall see the King in His beauty, and the land which is afar off. Loved friends are gone into the world of light. They are with Christ. The past discipline of earth made possible their present glory. We remember dear brethren who once walked with us here. The last interview I had with Mr. Anderson, of Reading, was full of significance to me. He lay upon his bed, so changed. His once large face sunk down, and hollow-cheeked. There was the same kind look in the eye, and grasp of the hand. No word was spoken. He lifted up his finger and pointed to heaven. I came away, to see him no more on earth. But that finger points me ever to the place where sorrow never comes, where life's discipline is over, where new work begins. For, brethren, they dwell not in eternal ease, but in perpetual service.

Matthew Arnold, in spite of his doubts and denials of many things, is compelled to speak thus of his father:—

"Oh strong soul, by what shore
Tarriest thou now? For that force,
Surely, hast not been left vain!
Somewhere, surely, afar
In the sounding labor-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!"

So can we speak of our friends in the greater confidence of Scripture statement. The King receives them with these words: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." "*Ruler over many things*," THAT is the point toward which our discipline tends. His servants serve Him *there*, and learn to do so in the discipline they pass through *here*. I had gone to a new house in Oxford, where from my study windows, I could see across the meadows to the Binsey Hills. Again and again, leaving my desk, I had looked upon the beauty of the scene. The trees and cattle marked upon the breadth of the wide green plain; the gleaming river, winding and bending yonder into larger reaches of light; the village beyond, with its white and red-walled buildings, nestling in the shelter of a wood, which crept up and clothed the hillside with dark shadow, leaving fields for cultivation here and there. And over all, the radiant sunshine and the gladdening breeze. Late at night, I went once more into my room, drew up the blind, and looked outside. Where is that scene of beauty? All gone! A great black oblivion rests on everything, on meadow, cattle, trees, river, village, wood, all swallowed up in night, and none distinguishable. But right above the hillside, in the lucid heavens, shone out the sparkling stars. Then I thought, the day will come when all my earthly life, its joys and heartbreaks, will be gone for ever, swallowed up in death's oblivion, and I shall be face to face with the lights of eternity. Afterwards came to me, as the voice of God within the soul, these words of Holy Writ: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Let us then be thankful for every stroke of Christ's dear hand, sent to fit us for ministering here, and for the greater ministry of God throughout eternity; enduring patiently whatever comes; fulfilling faithfully our present duty; bearing in mind those words of one who went before us in the way:—"We faint not . . . for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Mission Fields

The Waters of Life—Their Continuous Flow.

By R. T. Burns, D.D. (Presbyterian), Halifax, N. J.

Lord Lawrence declared when in the zenith of his fame, that "Missions have done more to benefit India than all other agencies combined." We are leading the waters of life into the wilderness and solitary place. They flow into the recesses of the forest and along the rolling prairies. They flow from ocean to ocean. Our Church's mission is to see to it that no check be put to the on-flowing of these waters; that they may permeate all parts of our large and great Dominion, and percolate through all the strata of our varied society—toward the former sea and toward the hinder sea. Who will venture to say of this river that makes glad the city of our God, "Thus far shalt thou go and no farther"? Rather let us shout:

> 'Waft, waft, ye winds His story,
> And you ye waters roll,
> Till like a sea of glory,
> It spreads from pole to pole.'

Consider the duration of this flow; "In summer and in winter shall it be." Summer's sun will not dry up, nor winter's frost bind these waters. They follow us like the desert stream God's Israel of old. Sometimes this stream has forsaken one channel but it has sought out another; and sometimes it has been like streams which sink underground and flow for a time in the subterranean course, but it again bursts forth like them and pursues its way with as much purity and strength as ever. The sun has risen with a burning heat—the scorching sun of persecution—as during the ten persecutions of the Roman Empire, but these waters still flowed on, and so when Papal Rome kindled her baleful fires, so, too, when the love of many has waxed cold, when a freezing moderatism has made the Church's heart like a stone, God has never left Himself without a witness. These waters have still flowed on, though with diminished volume and velocity. Nor could Paganism, nor Mohammedanism, nor infidelity, nor anything "let." Everything that letteth was gradually removed, and not bound in any way, they had "free course." These waters have been even filtered by the impurities they encountered in their passage, and made fuller by the very efforts made to diminish or destroy them. They can never be waters that part, for they have invisible communication with the exhaustless river of God's pleasures, and that "great deep," yonder, of which angelic plumb-lines can take no soundings. Nor can its influence evaporate or its effect be extinguished. It is the everlasting kingdom of our Lord Jesus Christ.

Much remains to be done ere this picture be fully realized. We are thankful for what has been done. We are fully alive to the contrast between what it is now from what it was at the beginning of the century. The nineteenth century has been emphatically a missionary one. There are now 2,700,000 subjects of the kingdom as the fruit of modern missions, and $10,000,000 a year raised; but what are these amongst so many? The heathen

population increases at a much faster ratio. There are many more heathen than when the work began: 300,000,000 heathen in China to 70,000 Christians; 200,000,000 heathen in Africa to 320,000 Christians; 250,000,000 heathen in India to 700,000 Christians, and so on. It's after all "but a drop in the bucket" at best. We have hitherto been but "playing at missions." Surely $1 a year per member from the most advanced of our Churches is a humbling picture, when we think of what is spent on the luxuries of life and its curses, especially on strong drink.

We can never prosper in the highest sense, and here I speak of the bulk of our congregations, till we do more outside ourselves. Is it not one of the marks of degeneracy in the latter days on which we have fallen? "Men shall be lovers of their own selves, covetous." May those of us who practically exemplify it get it wiped out by copying more closely the great Missionary of our profession, who pleased not Himself, but of His great liberality gave not corruptible things such as silver and gold, but His own blood. When He hesitated not to give blood—his own most precious blood for us, should we higgle about money? Is there no force in this appeal?

I gave My life for thee,
My precious blood I shed,
What hast thou done for Me?

Brethren, should we not make "a new departure?" Before our modern missionary era dawned, during the years that elapsed between the great Reformation and the beginning of this century, single individuals, or two or three here and there, shone as lights around the dense gloom of heathendom. Solitary pioneers, they paced their lonely rounds at distant outposts. Then came the society time, associated action; and certainly the missionary societies which came out on the dark sky within the past century, have shed a joyous light. But now are we not beginning to see "a new thing under the sun"? Single congregations like St. Paul's, Montreal, and St. Andrew's, Toronto, have or are about having their own missionaries in the field. Our colleges, like Knox, in Toronto, and Queen's, Kingston, are about sending young men from their own halls, whose hearts the Lord hath touched and inspired with missionary zeal. Hail the glad day when "the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it."

Blind Scripture Readers.

The training of blind Scripture readers for the five hundred thousand blind in China, is but another of the wonders being wrought for and by the Gospel in our day.

The story of Mr. Murray, the colporteur in China of the Scotch Bible Society, who has devoted years of self denying labor to perfecting a system of embossed dots representing four hundred and twenty sounds, and they also representing the more than four thousand characters of the Chinese language, has been pathetically told by Miss C. F. Gordon Cumming, and has found its way into many religious and secular papers. In the last report of the religious work in Dr. Kerr's Canton Hospital, special mention is made of the blind colporteur talking the Gospel through the wards and in the ears of patients from far and near. If now scores and hundreds of such men could be fitted to read the sacred Word in the crowded streets of the cities of China and among the multitudes of blind and wayside beggars, would not many hear of Jesus, to whom otherwise His name never will be known? Still more, if into the dreary homes where, as Miss Cumming tells us, there are sometimes found eighty or one hundred women, very few of whom can read at all, some blind Christian sister should go with her living Gospel in her hand, what results might follow! Already some have been trained; others are in course of training, and here seems another wonderful solution of the problem how to reach the mothers, the children, and the fountain of home life in that great empire. Who that thanks God for all that the blind of our own land have received, but would gladly aid in giving the light of the knowledge of Christ to these other untaught and unblest children of darkness?—*Selected.*

BEAUTIFUL THOUGHTS

Christ's blood washes our bad works out, and our good works clean.

The blue of Heaven is larger than the cloud.—*E. B. Browning.*

The Atheist says, "No God;" the Theist, "A God;" the Christian, "My God."

Great hearts alone understand how much glory there is in being good.—*Michelet.*

The dial of our faces does not infallibly show the time of day in our hearts.—*William Secker.*

There was never a truly original thought produced by any one but God.—*Rev. Peter S. Menzies.*

View the fortunes of your Divine Leader and endeavor to march on in His steps.—*Dodridge.*

There is small chance of truth at the goal where there is not a childlike simplicity at the starting-post.—*Coleridge.*

It is a great mercy to enjoy the Gospel of peace, but a greater to enjoy the peace of the Gospel.—*Hannah Lee.*

God hath made many flowers, but the fairest of them all is Heaven, and the flower of all flowers is Christ.—*Rutherford.*

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—*Hinton.*

Few mercies call for greater thankfulness than a friend safe in Heaven. It is not every one that overcometh.—*Dr. James Hamilton.*

Christ comes with a blessing in each hand —forgiveness in one and holiness in the other —and never gives either to any who will not take both.—*Thomas Adams.*

Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the King's,
Larger than this we leave, and lovelier.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, pharisaism; hate them as Christ hated them—with a deep, abiding, godlike hatred.—*F. W. Robertson.*

The rays of the sun may be so concentrated by an ice-lens as to kindle a fire without melting the lens; so God sometimes uses men to kindle the hearts of their fellows, while their own remain cold as marble!

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing *will* continue stealing.
—*James Russell Lowell.*

If tempted not to pray, pray the more. If tempted to postpone prayer, pray at that very time; most probably God has a blessing for you; Satan suspects He has, or he would not be so anxious to persuade you to put off prayer.

Lean on Jesus, and He will rest you. Labor for Jesus, and He will bless you. Live for Jesus, and your soul shall mount up as on an eagle's wing; you shall run and never weary, you shall walk arm in arm with Him and never faint.

God regards a saint in rags more than a sinner in robes. The whole of crumbling tabernacles now occupied by His people will soon be levelled with the dust; but it matters not, since "He hath prepared for them a city."—*Jackson.*

As the sun does not wait for prayers and incantations before he rises, but straightway shines forth, and is hailed of all, so do not wait to do good for applause, and noise and praise, but do it of your own desire; and, like the sun, you will be loved.—*Epictetus.*

It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving Him with complete submission that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.—*Phillips Brooks.*

There is a subtle power enshrined in a book. A book may melt a heart, mold a life, and save a soul. If a minister succeeds in placing a good book in a home, he may have planted seed which shall produce an immortal harvest; he may have left behind him a preacher which will preach when he is dead and gone; he may have done something which will be fruitful of more blessings than the ablest sermon he has ever delivered.—*Christian Union.*

The narrow path goes up. That makes it hard, but it leads at last to the broad tablelands where God is the light, and life the possession of the dwellers. The other road is "a primrose way," going merrily down—but to "the everlasting burning." Life and destruction are opposed. The nature of the one defines that of the other. Life is the blessed being of the spirit united to God, not mere existence. Destruction is the miserable being of the spirit separated from God—a living death.—*Dr. A. McLaren.*

32. Individual Responsibility.

—Ps. ciii., 22.

It is said that once when Sir Michael Costa was having a rehearsal with a vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ and roll of drums and ringing horns and cymbals clashing, some one man far away up in some corner, who played the piccolo, said within himself, "In all this din it matters not what I do," and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still. And then he cried aloud, "Where is the piccolo?" The quick ear missed it, and all was spoilt because it failed to take its part.

33. Honoring Humanity. I. Peter ii., 17.

A touching incident occurred in connection with the funeral of the victims of Whiteley's fire at Westbourne Grove. There were four coffins, three of them covered with wreaths and immortelles and one undecorated. A lady, touched by this sign of friendlessness or neglect, hastened to a neighboring florist's, and came with her hands full of tender flowers, which she was permitted to scatter upon the coffin. The custom of covering the receptacle of the dead with flowers, is sometimes painfully overdone nowadays, and becomes repulsive by its ostentation, but it is beautiful when kept within proper limits, and makes death look less hideous. We thank this unknown lady for doing honor to our common humanity, and proclaiming its sacredness to the London crowd.

34. The Rock Foundation. Matt. vii., 26.

The famous Eddystone lighthouse, off the coast of Cornwall, England, was first built, in a fanciful way, of wood, by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and, from its lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one night the sea swallowed up the tower and its builder. It was built a second time, of wood and stone, by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames. Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rock, as the oak is fastened to the earth by its roots. From the rocks of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put, "Except the Lord build the house they labour in vain that build it." And on its key-stone, above the lantern, the simple tribute, "Laus Deo!"

35. Fidelity. II. Sam. xv., 21.

During the American War of Independence, Lord Rawdon, when he was in South Carolina, had to send an express of great importance through a country filled with the enemy, which a corporal of known courage and intelligence was selected to escort. They had not proceeded far when they were fired upon, the express killed, and the corporal wounded in the side. Careless of his wounds, he thought but of his duty. He snatched the despatch from the dying man and rode on, till, from the loss of blood, he fell; when, fearing the despatch would be taken by the enemy, he thrust it into the wound. He was found next day by a British patrol, with a smile of conscious virtue on his countenance, with only life sufficiently remaining to point to the fatal depository of his secret. In searching the wound was found the cause of his death; for the surgeon declared that it was not itself mortal, but rendered so by the insertion of the paper.

36. Wasting the Fragments. John vi., 12.

"We never waste anything here," said the manager of a paper mill. Odds and ends of old paper, bits of string and rope, edges, cuttings, damaged bits of the very papers they made, ragged sacks, all went back to be boiled up, and pounded up, over again. And we felt ashamed to think of the waste that lies all about us in life. Work half done and left unfinished. Time idled away, and lost for ever. Brilliant ideas, that were never worked out. Splendid intentions, that never got beyond the intention. And then we began to be frightened, for in a half dream it seemed as if God took us by the hand, and led us out into the open yard, and there was a huge heap of waste, and we knew it was the waste of our life. Wasted minutes; wasted opportunities; wasted words; wasted intentions; wasted work. And there was such a reproachful look upon that divine face, that we were melted and humbled, and kneeling at His feet, we cried, "Forgive! Forgive! dear Lord! Henceforth everything—yes, Lord, everything shall be won for Thee!" If He will but help us, we will keep to our pledge; we will use up everything for Him, and there shall be no "waste" lying about our lives. Robert Tuck.

MONTHLY SURVEY

A majority of the members of the recently elected Parliament of New South Wales are pledged to vote for local option.

The Danish Mission Society is at work in Greenland, where about seven thousand Christians are under its missionaries.

Five thousand Protestants recently celebrated the edict of toleration of Louis XVI. upon a peak of the Ceyennes Mountains.

The sale of Bibles and Testaments among Roman Catholics, as well as Protestants, is said to be unprecedentedly great in India at present.

The Congregationalists of the United States report a membership of 436,379, a net gain of 17,815 during the year. The additions on profession were 27,166.

Welsh Presbyterians have increased in twenty years from 91,717 to 128,459, and during that time their contributions have amounted to nearly $15,000,000.

Kansas with 100,000 more population than Texas has one penitentiary with 996 prisoners, while Texas has two large prisons with 3,000 convicts. Kansas has prohibition. Texas has not.

Michigan is spoken of as the State most ready to receive Moravianism. The net increase in the membership of the church, including the foreign field, is 13,149. Of this 4,482 are in frontier and foreign work.

The Gospel Purity Association has sent letters on the subject of licensed sin in India and other British possessions to nearly forty thousand ministers of the Gospel in Great Britain and to about fifteen hundred missionaries in India.

A law has been passed and is vigorously enforced in Copenhagen by which every man leaving a wine-shop drunk is conducted back to the tavern in a vehicle at the expense of the wine merchant who allowed him to get drunk on his premises.

The Topeka *Capital* says: "*Kansas has saved not less than* $12,000,000 *since she turned her back to the whiskey traffic.*"

The last day only will reveal the suffering, misery and tears that have been saved. Figures cannot give this last sum.

The Norwegian Mission Society has made four hundred converts in its Zulu Mission since 1873, and in Madagascar, since 1867, about seven thousand heathen have been baptized and about thirty thousand children instructed in the mission schools.

The Methodist Episcopal Church in Germany reports: Members, 7,107; on trial, 2,163; travelling preachers, 59; on trial, 10; local preachers, 40; preaching places, 526; Sunday-schools, 244; officers and teachers, 819; scholars, 10,592; library volumes, 10,209.

During the year 1886, 3,640 adults were baptized in Japan, making a total membership of 14,815. There are now 193 organized churches, sixty-four of them self-supporting; ninety-three native ministers and 169 theological students; $26,886.01 were contributed by the native converts.

Baltimore has about 300 churches, chapels, and synagogues. As to communicants, the Roman Catholic Church stands first, the Methodist second, the Lutheran third, the Baptist fourth, the Presbyterian fifth, and the Jewish sixth. The population of the city is about 410,000. Of this 120,000 are Roman Catholic, 210,000 Protestants and 80,000 unevangelized.

Of the 17,743 Fijians inhabiting the Fiji islands, more than nine-tenths attend church with fair regularity; the Fiji children know less of cannibalism than the older missionaries can tell them; where fifty years since there was not a single Christian, to-day there is not a single avowed heathen; all the Fiji children are in the schools; the schools and churches have wholly displaced the heathen temples.

News comes from ice-bound Siberia, of a Gospel movement, essentially the same as that of Rabenowitz. The leader is Jacob Scheinman, a Polish Jew, who twenty years ago, through independent thought, came to the conclusion that the Messiah, the Son of David, was the true Saviour. The strict Talmudic Jews got him transported to Siberia, where for fifteen years, he labored almost unheeded, to awaken faith in his fellow exiles.

It is stated that thirty-three missionary societies now have workers in Africa. The dark continent is encompassed on every side, and like the divisions of an investing army these missionaries are moving towards the centre and closing in upon the last strongholds of heathenism and the slave trade. Hundreds of natives in the seminaries are preparing to labor as preachers or teachers, and thousands of children are receiving Christian instruction. It is said that the Scriptures have been translated in whole or in part into sixty-six of the dialects of Africa, while the whole Bible has been rendered into eleven languages, spoken by multitudes of natives.

BOOK DEPARTMENT, Etc.

CROSS CORNERS. By Anna B. Warner. New York: Robert Carter & Brothers, 530 Broadway. Price, $1.50.

The author's name is a guarantee for the sweetness and excellence of the story which is developed and so well told in this book. It is safe reading for the family or the Sunday-school and would be a valuable addition to the library of both.

LIGHTS AND SHADOWS OF HUMAN LIFE. By Rev. John Philip, M.A. Fordoun. New York: Robert Carter & Brothers, 500 Broadway, Price, $1,00.

Human life is here depicted as it is; in its varied phases as seen in daily life, in every land and among all classes of society. Its sorrows and joys as sweetened and sanctified by the Gospel of Jesus Christ are told with tender words and with the evident design of showing that no life but that of the Christian is worth living.

THE GOSPEL WORKER'S TREASURY OF HYMN AND REVIVAL ANECDOTES, TEXTS, SUBJECTS, OUTLINES AND SCRIPTURE READINGS. Compiled by Rev. E. S. Lorenz, A.M. Dayton, Ohio: W. J. Shuey, Publisher.

This book is true to its name and will be found a valuable aid to all who desire to interest their hearers, students or pupils in hymns or texts of Scripture by means of suitable illustrative historical facts or incidents. The compiler has supplied a good index for each department.

THE JOY OF THE MINISTRY. An Endeavor to Increase the Efficiency and Deepen the Happiness of Pastoral Work. By the Rev. Frederick R. Wynne, M.A., Canon of Christ's Church, Dublin. New York: James Pott, Son & Co., 12 Astor Place.

No minister of God's Word can fail to profit by the reading of this book. Its counsels are so judicious, its spirit is so Christlike and its scope is so comprehensive, that its reading will tend to thoroughly furnish for every good work. It should have a sale commensurate with its worth.

EMPTY PEWS AND SELECTIONS FROM OTHER SERMONS ON TIMELY TOPICS. By Madison C. Peters, Pastor First Presbyterian Church, N. L., Philadelphia. New York: Wilbur B. Ketcham, 71 Bible House. $1.00 postpaid.

The 167 pages of this book are filled with 35 short chapters on sensational topics and one chapter on "Random Shots" which consists of smart sayings on several things which usually form the staple of gossip. Whether the style of preaching of which these pages give specimens is justifiable, even for the purpose of filling empty pews, is to our way of thinking very questionable. But salvation sometimes comes through curiosity.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MONTHLY MAGAZINE. Literary and Social Recollections of W. D. Howells, *L. R. McCabe.* Social Life at Williams College, *James R. McDonald.* The Lesson of Practicality, *Junius H. Browne.*

THE COSMOPOLITAN, OCTOBER, 1887. The First Jenny Lind Ticket, *P. T. Barnum.* A Remedy for Poverty, *Richard A. Proctor.* The Second Wife of Napoleon, *J. H. Hager.* The Tours of the Presidents, *Frank G. Carpenter.*

THE ATLANTIC MONTHLY, OCTOBER, 1887. One Hundred Days in Europe, VIII. *Oliver Wendell Holmes.* The Soul of the Far East, II. Language, *Percival Lowell.* Anecdotes of Charles Reade, *C. H. House.* Schurz's Life of Henry Clay.

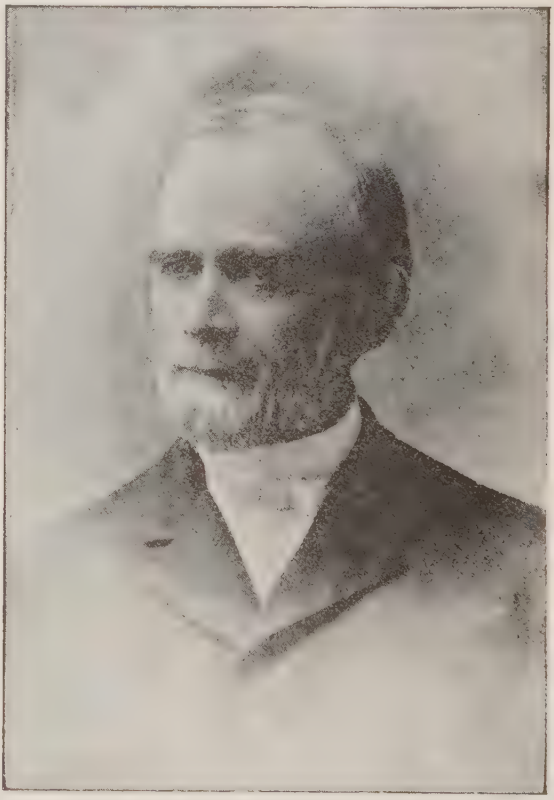
THE AMERICAN MAGAZINE, OCTOBER, 1887. Portrait W. W. Corcoran. American Experiences in China, *C. B. Adams.* The Washington National Monument, *Oscar Foote.* Some New Factors in Social Evolution, *Anna B. McMahan.*

THE FORUM, OCTOBER, 1887. Education and Lawlessness, *Bishop F. D. Huntingdon.* Aristocracy and Humanity, *Prof. Thomas Davidson.* The Anathema of the Roman Church, *Prof. E. J. V. Huiginn.* Queen Victoria's Reign, *General Viscount Wolseley.*

CHRISTIAN THOUGHT, OCTOBER, 1887. Paul's Psychology, *Isaac S. Hopkins, Ph.D., D.D.* Christian Evolutionism and its Influence on Religious Thought, *Prof. Daniel S. Martin, Ph.D.* A Symposium, *Abbey, Cones, Cope, Ward, Dawson, Lesley, Langley, Lewis.*

THE ECLECTIC MAGAZINE, OCTOBER, 1887. Ireland's Alternatives, *Lord Thring.* The English and the American Press, *Arnot Reid.* Jenny Geddes and the Devouter Sex, *James Hutton.* Wealth and the Working Classes, *W. H. Mallock.* Painting the Scapegoat, *W. Holman Hunt.*

THE CENTURY MONTHLY MAGAZINE, OCTOBER, 1887. Portrait, Harriet Beecher Stowe. Ely Cathedral, *Mrs. Schuyler Van Rensselaer.* Abraham Lincoln—The Secession Movement, *J. G. Nicolay, John Hay.* Mrs. Stowe's "Uncle Tom" at Home in Kentucky, *James Lane Allen.* Twelve Years of British Song, *E. C. Stedman.*



J. P. Henry Green

THE

PULPIT TREASURY.

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SERMONS

MIGHTY IN THE SCRIPTURES.*

BY PROFESSOR WILLIAM HENRY GREEN, D.D., LL.D., THEOLOGICAL SEMINARY, PRINCETON, N. J.

Mighty in the Scriptures.—ACTS xviii., 24.

THE Scriptures are for the weak as well as for the strong. They contain milk for babes as well as strong meat for them of maturer years. It would be difficult to say how small an amount of Scriptural knowledge might be effectual to the generation of a true religious life and a holy walk with God.

One word of saving truth may be blessed to the renewal of a soul. He who has learned but to say with the publican, God be merciful to me a sinner; or whose ears have heard that priceless declaration that God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life, has caught the kernel of the Gospel. And if he has faith to trust it, the promise is his, and it shall be fulfilled to him in all its gracious meaning. However narrow his conceptions however weak his understanding, he shall experience what the wise and the learned and the great of this world fail to attain.

But though a single spark of heavenly truth may thus shine with a divine light, which shall savingly illumine and guide him whose eyes have been opened to behold it, there is given us in this blessed volume not a spark

* Preached in the Chapel of the Theological Seminary Princeton, Sept. 18th, 1887, at the beginning of the present session.

merely, nor a series of sparks to glimmer in the midst of our darkness, but a blaze, or rather a flood of sunshine, which converts night into day. We have here afforded us not one radiant point, though this may indicate the direction in which we are to flee from the wrath to come, but a whole heaven of brightness, lighting up the entire earth with its splendor, and shedding its brilliancy on all the complex relations and manifold experiences of human life, imparting to every earthly object the glow of Heaven, and enfolding all that is human in the drapery of the divine.

The Bible is the record of God's great scheme of redemption; and this is as broad and as vast as all that He has purposed to accomplish in and through this world, and on behalf of the race of man made in His own image and redeemed by His own incarnate Son. It embraces all that He has done and all that He designs yet to do for the working out of His own divine ideal for man and for the world. It contemplates not merely the restoration of the primal innocence lost by the fall, which was but the undeveloped germ of what man was designed to be, but the full unfolding of every human capability and power in perfect harmony with the holy will of God, so that all individual life and social relations and national institutions, the entire sphere of human activity shall be pervaded and controlled, shaped, directed and quickened by the pure and blessed Spirit of God, which shall be breathed into all, and make all just what God would have it be. The Bible is God's one sole agent for bringing these divinely intended results to pass. His entire supernatural scheme of grace from first to last is bound up with His revealed Word. Men are sanctified only by His truth, His word of truth. The scattered rays of light reflected from God's works in nature and from His pencillings on the human heart serve a most important providential purpose in preserving the nations from absolute darkness and keeping alive those ideas of God and morals on which teachings of revelation may be grafted. But God's direct and positive agency in redeeming men is recorded in and accomplished by His inspired Word.

While the Scriptures are perspicuous in the matter and method of individual salvation, so that he who runs may read; and each individual person is authorized and warranted to come to the Scriptures for himself to learn the will of God, what he is to believe and what he is to do, and is not dependent upon the authoritative interpretation of any man or body of men, it is nevertheless obvious that the whole counsel of God contained in the Scriptures is not to be caught up at a glance. It is not to be reached and understood by any limited and partial examination of disconnected passages, any more than the whole magnificent plan of God in the material creation, and the possibilities wrapped up in the properties of nature and in the physical forces of the world can be scanned by the hasty observer. The most ignorant and untutored barbarian discovers enough to preserve life. All that is necessary to a bare existence is easily ascertained and procured. But what there is in the world to minister to utility, convenience and comfort man is only slowly learning from age to age, and he is improving the arts of life accordingly. So what there

is laid up for man in the Scriptures, what blessed results shall be unfolded from it in the experience of mankind, comes only gradually to be known. New questions are arising in every age, of which the Bible must furnish the only true solution. New applications are to be made of its principles, as these are wrought more and more into the texture of human society. As the ideas suggested by the Gospel and introduced amongst mankind come to be more widely diffused, and more fully comprehended, revolutions are wrought in the relations existing among men, and changes in institutions and usages. In the new aspect thus assumed by human affairs, new aspirations arise, fresh progress is made, and a further stage is reached in the unfolding of God's great plan. And with each step of advancement the latent meaning of that divine Word, by which this onward movement is conditioned and directed, comes more plainly out to view. The Bible is the most wonderful book ever written. There is no other volume to which such persistent and ardent study has been given by the ablest minds from every conceivable point of view, and these studies have borne rich and ample fruit. The realm of Biblical science has been widened by the labors of eager and keen investigators, just as the realm of physical science has been in the very same manner. And the field seems as boundless in the one case as in the other. In each alike the progress made, instead of exhausting the theme or approximating its final limit, only widens the field, suggests new possibilities and yet more accelerated advancement.

Thus there has been a steady progress toward a more exact comprehension of the system of truth taught in the Scriptures. A new body of ideas was given to the world by the introduction of the Gospel of Christ. These had to work their way into the minds and hearts of men. Much profound thought and study were given to them before those exact forms of statement were reached by which they were correctly defined and imperfect or erroneous conceptions were guarded against. This result was only attained after numerous periods of religious controversy, in which false or inadequate statements were sifted, inaccurate or perverted representations were set aside, and the great historic creeds were successively formulated, as the embodiments of one grand doctrine of the Word of God after another. These stand forth amid the centuries as so many way-marks set up to indicate the progress which the Church was making in its comprehension of the truths of Scripture. Discussions and controversies finally crystallized into these creeds and symbols, in which the doctrine of the Trinity was brought out, or the union of the divine and human natures in the person of Christ; or the doctrines of sin and grace; or that of justification by faith alone. Standing at the end of this protracted period of progressive advancement, we can avail ourselves of the results achieved by all who have gone before us, and can profit by their labors and their struggles. What is systematic theology, but the elaboration of those truths, which have become the inheritance of the Church through the studies and the conflicts of all past ages, which have drawn them forth from the treasury of the Word. In pursuing this study we gain an insight into the

teachings of the divine Word, which has been won for us by the learning, acuteness and piety of all who have preceded us in its investigation. It is not a mere system of philosophic truth elaborated by the human intellect. Its supreme value and importance consist in the rigorous exactness with which it is deduced from the Bible, and the completeness of its correspondence with its authoritative and inspired teachings. It is only then properly studied, when this correspondence is seen and traced at every point; when it is throughout compared with the utterances of Scripture, and inquiry is made at every step whether it is based on a "Thus saith the Lord": so that an acquaintance with theology becomes in fact and in form an acquaintance with the Scriptures.

And the study of the history of the Church is made tributary to the same end. The kernel of the whole matter consists in tracing the unfolding of the power of the Word of God amongst men, their increased comprehension of Scripture truth, and adoption of it and conformity to it. In following down the stream of history we see how the contents of the Bible were more and more opened up to the understanding of the people of God and more and more exemplified by them: and from this manifestation of the truth in its living power we gain ourselves an increased knowledge of its real meaning, its true character and its endlessly diversified applications. We obtain a broader view of what the Bible contains for man and what it is capable of accomplishing in man, by seeing it in actual operation on human hearts and lives, on social relations, on forms of government and legislation and the institutions which are established among men, and perceiving how its all-pervasive and reconstructive force infuses a new divine and heavenly spirit into the old forms, or else abolishes them to make way for that which is more consonant to its own nature.

But the system of truth deduced from the Bible and the operations of Bible truths upon men, whether as individuals or in masses, are not after all the Bible. These show us how men have understood the Bible, and what the Bible thus understood has accomplished, and what agencies it has set in operation. But the Bible is larger and deeper and broader than men's comprehension of it; and what it has already wrought is not the measure of what it is capable of effecting. These studies help us to understand the Bible, but they cannot be made a substitute for the Bible. The Scriptures themselves in their entire compass and extent must be made the direct object of study, if we would ascertain the fulness of their meaning and know the divine counsels as they are therein revealed. The Bible rests upon and presupposes a system of doctrinal truth, as the landscape rests upon the underlying rock, which it clothes with pleasing and endlessly varied forms of verdure and fertility. The Bible is no mere body of systematic divinity. It contains and is built upon such a system clearly and sharply defined. But the actual form of this divine revelation is not that of abstract logical statements, but of diversified embodiments of truth, whose lessons are most skilfully adapted to every capacity and every various taste. There are history and biography, and poetry

and prophecy, and law and proverb and epistle. There are types and antitypes; there are precepts and promises, and exhortations and examples to serve both as patterns for imitation and as beacons for warning.

As the Most High has condescended to employ human language as the medium of conveying His revelation to men, and has clothed His own divine thoughts in human forms, the meaning which He intends must be ascertained by the same laws of interpretation which are applied in the case of human productions. The great Hebrew legislator, the psalmists, prophets and Apostles, our Lord Jesus Christ Himself were men and spoke as men, and wished to be understood by men. Their speech must therefore be such as men employ and such as men can understand, and must be interpreted accordingly. As they lived in an age remote from our own, and in a distant land, with usages and surroundings very different from those to which we are accustomed, we must know something of the history and habits and circumstances of the time if we would have any intelligent comprehension of the frequent allusions made to these things or the language employed respecting them.

They spoke and wrote in languages foreign to us and which are no longer living tongues. Hence, if we would really stand face to face with inspired men, and hear their very words, and catch their thoughts in their full glow and their exact meaning direct from themselves, without the inevitable loss and possible error of getting at them at second hand through the medium of a fallible translation, we must master the original languages of Scripture. Master them, I say; not merely attain to such a smattering of them that we can drag our way painfully along through sentence after sentence by dint of grammar and lexicon and hard work; but so that the language becomes to us a transparent medium of thought, and we can think the thoughts of the inspired writers, and grasp their ideas in their full force, and feel the pulses of their life as it burns and glows in the words they utter, and thus put ourselves in the very attitude and state of mind of the original auditors or readers of these inspired discourses or these sacred books.

And as the volume of divine revelation has been transmitted to us through the hands of copyists for a long series of ages like all the works that have come down to us from antiquity, each fresh transcription involving not only in negligent but even in the most careful hands liability to mistakes, we must learn from sacred criticism how these errors of inadvertence or of design can be detected and removed, if we would not perchance be tying our faith to the blunders of transcribers, instead of feeding our souls upon the pure and unadulterated Word of God.

Furthermore, we have in this marvellous volume not merely one single inspired treatise, but a number of such treatises written through a long succession of ages and under a great variety of circumstances. They are written by peasants and by kings, by illiterate fishermen and by men trained in all the wisdom and learning of their age, by prisoners in their lonely cells and by prime ministers in the court of monarchs; by those who were surrounded by worldly glory and prosperity and by those who were suffering impoverishment and

exile. And yet the same Divine Spirit breathes through them all. They form intimately related and connected parts of one continuous and complete revelation. The most perfect harmony reigns throughout the whole. All is combined in one indissoluble unity. It is the one Word of God ministered through all these saintly men. It expresses perfectly the divine will. The mind of God is written on every page; but there is no monotony, no tiresome uniformity. It is the sweet melody of blended voices, each uttering its own notes and performing its own part, but all combining in one grand symphony. Here is the complete revelation of the will of God for man and respecting man. And yet each separate book of Scripture has a distinct character of its own, its own author, and theme, and occasion, and plan, and purpose, and peculiar fitness for the particular auditors or readers for whom it was immediately designed. All this must be sought out and carefully weighed, in order that its special character may be understood, and we may know why it is just as it is in materials and arrangement and execution and may perceive its adaptation to the circumstances and to the end in view. It is only when it is thus studied in its connection and its relation that its full force and meaning can be apprehended.

And we shall thus discover how the varied aspects and forms of truth are brought out by passing through the medium of various minds, each under the infallible guidance and inspiration of the Holy Spirit lifted above all error in the conception and the presentation, and yet each surveying it from his own special point of view and influenced by his habits of thought, by his past experience and training, and by the particular aim which he at the time had before him. Thus we have the one perfect life of Christ, mirrored forth as it impressed itself on four different evangelists. We have the doctrine of the Gospel set forth as it was conceived by Paul and by James and by Peter and John, as the pure white light direct from heaven is refracted into the various colors of the spectrum. We have the purpose of God respecting Israel set forth by the superb galaxy of the prophets; each fitting into his own place and fulfilling his own commission in the plan of God, and by their joint labors weaving a beautifully diversified pattern, which when viewed in its completeness is seen to be the execution of one all-controlling design, harmonious in its several parts, and in harmony too with the foreseen and foretold developments of God's providence.

And from Genesis to Revelation, from the earliest to the closing page of this Book of books we trace the gradual and consistent unfolding from age to age of God's great scheme of grace and redemption. The primal promise to the trembling pair whose sin had forfeited paradise contained the germ of hope, which was afterward developed by successive revelations in promises and types and prophecies with growing fulness and clearness until the Son of God, the promised Seed, the great Redeemer came, and by His death upon the cross vanquished the arch-enemy of man and rose triumphant from the grave, commissioning His disciples to publish the news of mercy and of salvation to all mankind. And thenceforward the work of grace goes on with ever in-

creasing power, widening and deepening as it advances from Pentecost to the final consummation, when the kingdoms of this world shall become the Kingdom of the Lord and of His Christ, and the counsel of God touching the world's redemption shall be complete.

It is not necessary to pursue this line of remark further. Enough has been said even in this cursory and hasty manner to indicate the breadth and amplitude of the contents of Scripture and how various are the points of view under which these may be surveyed. The fields of study opened before him who would acquaint himself with the Bible are wide and large, and they demand careful and earnest attention. The various departments of instruction provided in this institution concentrate upon the Scriptures. Their object is to train men in the knowledge of the Word of God, and then to show them how that knowledge may be most effectively employed for the purposes for which it was given. It is, in other words, to prepare men to be "mighty in the Scriptures"; and the first element of this power, or an indispensable requisite to its possession, is an intimate acquaintance with the contents of the Word of God. If no man can be a skilful physician who is ignorant of medicine and of the healing art; nor an efficient and trustworthy lawyer unless he has made himself familiar with the principles and the practice of law, it is equally absurd to imagine that any one can handle the Word of God with ability and power, who has not by diligent and careful study gained an intelligent comprehension of what is embraced in that Word and penetrated as far as in him lies the fulness of its meaning. How can he as a faithful steward bring forth from his treasure things new and old, and make the most available use of the mysteries with which he has been put in charge, if he actually does not know what these treasures are and has never even surveyed them except in the most superficial and desultory manner? A smatterer in physic may play the part of a quack and may deal successfully with simple cases where the remedies are obvious. But who would trust their lives in his hands in a serious disorder whose causes were obscure and in whose treatment profound knowledge and a high order of skill were demanded?

The feeblest Christian who is altogether "unskilful in the word of righteousness" and knows only the doctrine of faith and of repentance and the blessedness of forgiven sin, can tell others what a Saviour he has found, and his humble efforts to bring others to the saving knowledge of Christ may be crowned by the divine blessing. But because a child may scatter grains that shall grow, shall the whole work of sowing the field and cultivating it be entrusted to children? What sort of tillage would that be, and what kind of a harvest could be expected? And is the Lord's work to be done in this shiftless, ignorant manner? He has provided us with the instrument for doing His work in His inspired Word. This we are to use in the most effective manner possible for the promotion of the Lord's glory and for the accomplishment of His merciful and holy designs. And how can we use it except in the most bungling and haphazard manner, if we are ignorant of its construction and of its adaptations? A minister who is learned in everything except the

Scriptures, is deficient in that which is the prime necessity of his holy calling. And a theological student who knows every book but his Bible, has missed the very kernel and heart of his divinity course and has utterly failed to secure the end for which it was all designed.

The simplest and most elementary form of acquaintance with the Bible, and which is necessarily presupposed as the basis of more advanced and profound study, is familiarity with the letter of the English Version. This is the form of the Scriptures with which we come most constantly in contact: and this is the form which we must hereafter most frequently employ. It is impossible to overrate the importance of having ready command of the letter of the Bible; of having it so stored in the mind as to be able to make prompt and pertinent application of it on all occasions. As the practised jurist knows his Blackstone from end to end, and is ever ready to prove his point by an appeal to this unquestioned authority, so he who is commissioned to preach the Word, should have it in homely phrase "at his fingers' ends." If he is called upon to establish a doctrine or to guide an awakened sinner, or to comfort a sorrowing mourner, to cheer a desponding saint, to enforce a neglected duty, to direct the language of petition to the throne of grace, to enkindle or stimulate devout affections, he should be able to draw forth the appropriate message from the treasury of the Word, and to point his every utterance with its authoritative declarations. It is not philosophy, it is not eloquent speech, it is the word which has come directly from the mouth of God which tells on human hearts and constrains their homage and obedience. Nothing can make up for the lack of this free and ready familiarity with the very words of Scripture, a familiarity which is only to be acquired by the copious and constant perusal of the sacred volume. Not as though everything was accomplished that is important and essential toward a knowledge of the Scriptures, when this is gained. But it is in every way most desirable in itself, and it will be a valuable stepping-stone toward a higher and a more profound knowledge of the Scriptures in those various lines of study which have been already suggested.

Knowledge is power: and a very essential preparation for an effective use of the Scriptures is a thorough knowledge of them. And yet great learning may be wholly inoperative and unprofitable. An increased acquaintance with the Scriptures increases in direct proportion a man's capacity for employing them with effect. The more profound and thorough his knowledge of the Bible, the more clearly he can discern and the more readily he can lay hold of the power that is in it. He has a firmer grasp of the instrument and he can direct it more intelligently and give it a wider sweep. And yet the most eminent scholars are not always the men of greatest influence. A person may be very proficient in the theory of music and yet be a most indifferent musician. And so it is possible to have a great amount of Scriptural learning without being "mighty in the Scriptures." Power is shown by the effects which it produces. The Bible is God's great instrument for accomplishing the regeneration and salvation of mankind. He alone is mighty in

the Scripture who is capable of using it and does in fact use it with effect for doing the work for which it was designed.

And in order to this he must have a strong conviction of the world's need of the redemption announced and offered in the Bible. If this need does not exist, there is no sphere in which the Bible can operate and there is no occasion for employing it. If men do not require salvation, why should we be concerned to engage the power of the Bible to save them? The Scriptures explicitly teach and everywhere assume that men are by nature estranged from God and are under His wrath and curse; that they are lost and ruined in sin from which they are unable to deliver themselves, and that they are in imminent peril of everlasting perdition. But if no just sense is entertained of the alienation of the world from God and of His displeasure against sin, if this is but feebly credited or not at all, if sin is explained away as only imperfect development; if the fall was but a necessary transition from a state of unconscious innocence to one of intelligent moral action, if all that man needs is a higher culture, to which the race is steadfastly pushing its way, then a redemption, an atonement, a divine salvation are quite uncalled for, and the Bible is of no more use than as a book of excellent practical morals. It might exert salutary influence, but there is no occasion for its transforming power or its divine saving energy.

If, however, the Bible doctrine of the state of man by nature be true, then his most imperative need is salvation. No question is comparable in importance with that of reconciliation to God and restoration to His favor. And he who is thoroughly penetrated with a sense of this great necessity for himself and for his fellow-men, will feel that no slight remedy can meet the case, that nothing can avail but a divine remedy and an almighty Saviour.

A further requisite in him who would be "mighty in the Scriptures" is a strong conviction of the adaptation of the Bible to meet the needs of men; that the Saviour whom it reveals, is an omnipotent Deliverer from sin and woe, and that the salvation which He effects is precisely that which man requires. The great problem is how to bring the Gospel to bear upon lost men. Here on the one hand is the mighty task to be accomplished—sinners justly condemned are to be set free from the righteous sentence already passed upon them, a revolted world is to be brought back to God; and on the other hand there is the power capable of effecting it, the redemption wrought out by the Son of God as this is set forth in the Scriptures. He to whom these things are realities, cannot in thought sunder the Bible from its great end and aim. He cannot occupy himself merely with its literary charms, with the interest of its narrative, the beauty of its poetry, the fire and genius of its prophets. Nor can he content himself with the abstract deductions of theological science, speculating on these high themes as he might upon problems in astronomy that are of no immediate practical bearing. The doctrines of theology concern the great facts of Redemption on which is built his personal hope of salvation, and on which rests all the hope of the salvation of the world. The Bible and the Bible alone furnishes the true remedy for every human ill, the

corrective for all the woes and the evils that afflict mankind. This is not to be set aside or superseded by any of the man-devised methods for the elevation of men or the improvement of their condition. No mere palliatives can work a radical cure.

And the Bible is to do its work amongst men simply by being proclaimed through human instrumentality. It is by the foolishness of preaching that God has ordained that His purposes of grace shall be achieved. These rich treasures are conveyed in earthen vessels: men are sent to declare the Word of God ; and it is by this Word thus ministered that the work of the world's salvation is carried forward. They are made mighty in the pulling down of the strongholds of the great adversary, in destroying the works of the devil and defeating his machinations and subtle devices, and in upbuilding the cause and Kingdom of their Divine Lord. They are to win bloodless victories, not by carnal weapons, but by the sword of the Spirit, the word of truth, subduing stout-hearted opposers and bringing them as willing captives in the chains of love. They are to transform the world, establishing the reign of peace and holiness, banishing vice and crime, removing the evils and disorders which infest society, and so sweetening and purifying all human affairs and all the intercourse of men that the kingdom of Heaven shall be set up here on earth.

This is to be done not by the force of genius, not by human wisdom or power, but by men "mighty in the Scriptures;" who can so set forth the truth of God that it shall win its way to men's hearts—who can so develop and apply the principles contained in the sacred Word to all human things that the true divine ideal shall be made to appear and shall be actually brought to pass in every particular. The Word of the Most High must be brought into saving contact with individual hearts and lives, to reform, to relieve, to purify and bless ; to convict hardened transgressors, to lift the burden of guilt from trembling penitents by the power of the atonement, to succor the needy, to strengthen the weak, to encourage the timid, to guide the straying, to lead to holiness and to Heaven. From out of this Word must be brought the solution of all those problems hitherto insoluble which have vexed moralists, philanthropists, legislators and social philosophers from the beginning.

It is sometimes said that the pulpit is relatively at least, losing its power : that a large percentage of the population in cities, and even in the country, do not frequent the churches, that the wealthy stay at home on Sunday or pass the day in visiting, that the laboring classes are drifting away from Christian influences; the Sunday newspaper is taking the place of the sermon, and there is a clamor for Sunday so-called sacred concerts, and for opening reading-rooms, libraries and museums on Sunday because church services have ceased to interest the masses. It is further said that when leading pastorates become vacant in large and influential congregations, where commonplace discourses will not answer, it is very difficult to fill them. Also that ministers formerly possessed a unique position in society which they hold no longer. The clergy once ranked as the chief of the learned professions ; special weight and influence

was accorded to them, and their sermons were the most customary style of popular discourse and had great prominence among the sources of public instruction. With the diffusion of education, however, and the increase of intelligence, the minister is not now so far above the level of the mass of his congregation as formerly; and he finds formidable rivals in attractive lecturers and eloquent speakers who address the public on every variety of subjects, as well as in brilliant or learned writers, who in the columns of daily papers, as well as in magazines, reviews and that multitude of books with which the press is teeming, both frivolous and useful, discuss themes of interest to the public, and supply the material which makes up the current of their thoughts.

I do not assent to all that is said in this line; much less do I yield to the gloomy vaticinations in which some are disposed to indulge. But there is enough that is plausible or true in such representations to call for serious consideration on the part of those who are looking forward to the ministry. It certainly is no time to lower the qualifications for the sacred office. It is no time for candidates for the ministry to content themselves with slender and superficial preparation. If the general community is rising in intelligence, the ministry cannot maintain their relative position without rising too. If there are so many claimants for the popular ear and so much that obtrudes itself upon the public thought, the Gospel will be shut out and fail to get a hearing unless those who are charged with its proclamation take proper measures to secure attention for it. Dull and sleepy sermons, in which there is no life and freshness and no vigor of thought, uttered in humdrum tones will not fill the churches. What then is to be done? Some resort to tricks of advertising, sensational themes, fantastical manners in the pulpit, and perhaps may thus succeed in gathering a gaping crowd. But buffoonery which is sickening and disgusting everywhere, is most of all out of place in the house of God.

The only solid way of attracting an audience in church or anywhere else is to give the people something that is worth listening to, something that is food for thought, something that will reach their hearts and do them good. There is nothing that men everywhere need so much as the Gospel; nothing else that will be so comforting, helpful, stimulating, soul-satisfying. And now the problem for Christian wisdom is how to convince men of this need, and how to present the Gospel to them so that they shall experience in the largest measure its blessed effects. The immediate work of the ministry is to lead the unconverted to repentance and faith, and to promote the edification of believers. But individuals form communities, constitute society and make up the State. Individual life cannot be separated from these complex relations into which men jointly enter. The risen Saviour enjoined it upon His followers not only to "preach the Gospel to every creature," dealing thus with each individual man, but likewise to "teach all nations," extending thus their commission to men in the mass. Christianity should lead the thought of the world. It should lay its firm grasp upon every form of human activity and subject all to the law of Christ. All commerce and trade, all the business

and occupations and intercourse of men fall within the sphere of Christian duty and should be conducted in a Christian spirit. The various classes of men, and the relations which thence arise between the poor and the rich, employers and the employed, are not to be left to selfish greed and mutual defiance and distrust, but brought under the application of the golden rule. There are problems in sociology, problems in political economy, problems in statesmanship and international relations, problems in philanthropy and in the work of moral reform, problems in popular education, upon which the light of the Gospel should be thrown, to which the earnest, patient thought of the best Christian mind should be given, and the solution wisely worked out on the basis of Christian principles. The whole wide sphere of human life in all its forms and conditions is to be purified, regenerated and reconstructed under a power emanating from the Bible. The law is to go forth from Zion and the Word of the Lord from Jerusalem, and is to rule the world. The dominion under the whole Heaven shall be given to the people of the saints of the Most High. And what is needed to bring about this consummation, is the labor of men "mighty in the Scriptures," who shall apply the principles of the Word of God to all human affairs and bring the efficacy resident in that Word into due operation everywhere.

There is more implied, however, in this pregnant phrase "mighty in the Scriptures" than we have yet considered. They who are thus described are not merely armed with the power of the truth, and this truth applicable to all human affairs, alike to those of individual men, of communities and of nations, and enforced by the authority of God, from whom it has emanated, and in whose infallible Word it stands recorded. They have a potency beyond this, mighty as it is, inasmuch as they are attended by the immediate, almighty agency of God. The Word ministered by them is not left to work its way unaided through the world. The truth has its own aptitudes to convince the understanding and to arouse the conscience. But besides this innate power of the truth, it is accompanied by the demonstration of the Spirit and His omnipotent working on the hearts of men. The heralds of the Lord are bidden to blow the gospel trumpet, and at the blast the walls of the city of the enemy fall down flat. They are bidden to prophesy over the dry bones, and the dry bones live and stand upon their feet, an exceedingly great army. Christ sends His servants forth to preach the Word; but the results are not made dependent on their learning or eloquence. The promise is "Lo, I am with you alway, even to the end of the world." The ministers of Christ are His instruments, His organs. He speaks through them; He acts through them; He exerts His power through them. They are the channels through which He pours that mighty influence which shall bear down all opposition and which shall accomplish to the full His glorious purposes in the world. They are mighty in the Scriptures to achieve marvellous results, because the mighty God of the Scriptures works for them and works in them.

I remark finally, that this distinction of becoming "mighty in the Scriptures" demands the utmost personal consecration on the part of him who

would attain it. God does not honor sloth and negligence. It is the hand of the diligent that maketh rich. It has been wittily said that while God uses the foolishness of preaching to save men, He has no use for foolish preaching. The fact that the power is of God and not of us, does not make it a matter of indifference how we perform the task assigned us. God can work without means and above means, but His ordained method in grace as in nature is to work through the appropriate means. A man need not expect success in the ministry with a lower amount of devotion to his high calling than would be necessary to success in any inferior occupation. The Apostle Paul's instruction to Timothy was "Meditate upon these things; give thyself wholly to them." He who would attain the highest possible efficiency in preaching the Word, must think of nothing else, must give himself wholly to this alone. A man of divided purpose, or who has but little interest in his work, will accomplish little. It is the man who has but one single aim, and bends himself to it with all the energy of his nature, who has it ever on his mind and in his thoughts, who subordinates everything else to this one design, who seizes on every opportunity that offers for advancing it, and neglects no means within his power that can contribute to it, who will be successful, if success is at all attainable. It is so in temporal things; it is so in spiritual things. This is the uniform law of the divine administration. The promised aid of God's Spirit is no apology for indolence; it is the highest of all incentives for increased exertion. The argument of the Apostle is valid in the ministerial life as in the Christian life: Work, for it is God that worketh in you. If every effort you make is thus multiplied by an infinite factor—if every endeavor is invested with infinite potency—if God works with you in every labor you perform, then you may work with a will, knowing that your labor will not be in vain in the Lord.

Soul Rest (*Ye shall shall find rest for your souls.*—Jer. vi., 16).—Rest is the distinguishing mark of the good old way. Nothing gives rest but the Gospel. It gives this in proportion to the strength of our faith and the character of our service. I. In the good old way, rest is found in pardon by an atonement, in believing the Word of God as inspired and taking it as an authoritative guide, in trusting all our affairs with God, in obeying all God's commandments, and in holding close communion with Christ. II. This rest is *good* for the soul. It satisfies, produces a sense of safety, creates content, with a desire for progress, delivers from legal fears and supplies motives for holiness and service. III. This rest ought to be enjoyed now by every Christian. He ought to get beyond the sorrow of repentance to rejoicing. This would recommend religion. He ought to take an excursion to Heaven and brighten his countenance. This would tend to spread religion. Having drunk well of the waters he should invite other thirsty ones to come.—*Rev. C. H. Spurgeon.*

THE FAITH ONCE FOR ALL. *

By Bishop Cyrus D. Foss, D.D., LL.D. (Methodist Episcopal).

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 3.

Among the testimonies which the sons of genius, in their deep disappointment and bitter want, have given to the solitary superiority of the Christian faith I know none more impressive than that of Sir Humphrey Davy. His brilliant genius, his practical inventiveness, his great talents, his discovery of four metals, his fortunate surroundings and his pre-eminent distinction conspire to make the entry in his later diary very mournful—namely, the two words "Very miserable;" and to give profound emphasis to his estimate of the Christian faith. He says "I envy no quality of mind or intellect in others—not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; calling in the most delightful visions where the sensualist and the sceptic view only gloom, decay and annihilation." Over against this profound utterance of that great philosopher at the close of his singularly fortunate but unsatisfactory career, place the flippant and oft-quoted couplet of the sceptical Pope, steeped in infidelity to its core:

> "For modes of faith let graceless zealots fight,
> His can't be wrong whose life is in the right."

As though there were no well-ascertained ground and no infallible standard of religious belief; as though there were no things found out and made clear to Christian thought once and forever; as though the great mass of the evangelical Church in all ages had found no common substratum of essential doctrine; as though the roots of character had no vital relation to the fruits of character; as though figs might grow on thistles and sweet waters pour forth from bitter fountains. Which of these two estimates of the Christian faith commends itself to your sober judgment? That of the profound philosopher who finds in a firm religious belief the sheet anchor of human safety and hope, or that of the careless and sceptical poet who speaks of "modes of faith," as though they deserved no serious attention from thoughtful men?

Surely in this sceptical age, when creeds are so laughed to scorn, when theology is so often spoken of with contempt and ridicule as though it were synonymous with superstition, when catechisms are so largely trodden under foot, and when so much of the current literature carelessly assumes that the old dogmas are exploded, and quotes the Scriptures not to explain them, but (if that were possible) to explain them away, it cannot be amiss for us earnestly

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to inquire once more after "the faith once delivered to the saints," and in response to this martial summons to gird ourselves anew and contend earnestly for it with the courage, fidelity and zeal of good soldiers of Jesus Christ. Especially does such a train of thought befit an occasion like this, which places before our very eyes the demonstration that a large branch of the Christian Church —the largest branch of the one Church of Christ on this continent—thinks it worth while to summon many of the young cadets about to be commissioned for this holy war, to gather here for years of thorough biblical and theological training.

I am of course not unaware that some biblical critics have called in question the canonicity of the epistle from which I have read my text, and also of the Second Epistle of St. Peter, which it strongly resembles, and from which it no doubt largely quotes; but this circumstance need cause us no hesitation in choosing this text since the same lesson is taught us in many places in epistles unquestionably canonical. Take as a specimen this in the Second Epistle of St. Paul to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." (II Tim. i., 13, 14.) And again, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (II Tim. ii. 1, 2.) I have chosen the text because, better than any other single verse, it sets forth "the faith once delivered to the saints," and sounds out a martial summons earnestly to contend for that faith.

I. Our first endeavor must be to *ascertain and verify* "THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS."

We have occasion here, as the text leads us, to consider (1) *the treasure* committed to us; (2) *the casket* which contains it; and (3) *the custodian* of the treasure.

I say first, the treasure. What is it? "The faith," that is the phrase. And if you take your New Testament and mark it, especially the epistles, you will be surprised to find how many times you come to the term "the faith." The word faith is used in the New Testament in two very distinct senses, namely, as the saving act of the soul, and as the truth on which that act is exercised. By the Saviour it is always used in the former sense; by the apostles, often in the latter. There is very manifest reason for this marked difference. Jesus was here visible to men, was moving around among them; and salvation lay simply in the acceptance of His visible person as that of the Saviour. Just that and nothing else. So long as He was visibly present faith had that sense, and that only. He sent forth His seventy disciples, but nowhere save to cities and places to which He Himself was about to come; and so His summons was "Come unto Me all ye that labor and are heavy laden and I will give you rest." *To* Nicodemus and *for* all men He uttered the sublimest declaration ever committed to the music of mortals; "God so loved

the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But He disappeared from the scene, He was lost to the view of men ; and His apostles went forth to preach Him. And how should they preach Him ? Peter gives us a specimen : "Whom having not seen ye love ; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory ; receiving the end of your faith, even the salvation of your souls." John the Apostle, sixty years after he had leaned his head on Jesus' breast, and who knew that great heart, which had broken on the cross, better than any other man that ever lived, could not point men to the visible Saviour as John the Baptist had done, and say to them, "Behold the Lamb of God," and so he wrote about Him thus : "That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with His Son Jesus Christ." "This then is the message." Thus you perceive that when the Saviour had disappeared from the eyes of men salvation lay in accepting a message concerning Him in order that men might thus come into living union with His ever-blessed and saving person.

So "the faith" is a system of truth. It is a record of certain specific facts about the Lord Jesus Christ—if you please, *a creed*. Much as that word is despised and laughed to scorn I thoughtfully use it and say that "the faith" is necessarily a creed ; and I observe that, while within the limits of the Church many persons have poured the severest sarcasm on this word, every Church on earth worthy of the name has a creed, and to a greater or less extent holds to its creed and loves its creed. To be sure there are creeds and creeds. Men have built around the great citadel of revelation certain out-works of theology which may be mere rubbish and worse than rubbish ; and it is well for the citadel itself that the enemies of Christianity should destroy these. A great deal of superserviceable zeal has been exercised in trying to defend that citadel. It needs no defence except the godly lives of men who illustrate the power and the essential truth of the Christianity which Jesus taught and which He died to found.

To show exactly what we mean by theological rubbish we need not go to the Mother of Abominations, and point to the shackles which she has bound upon the minds of millions of men. You can find ample illustration a great deal nearer home than that. The Athanasian Creed, worthy of all praise in many regards, to be held in everlasting respect for its profound teaching of the incarnation of Jesus Christ and concerning the Holy Trinity, yet illustrates what I now say. After setting forth these fathomless mysteries in most elaborate and metaphysical statements, which very few people, not more than one man in a hundred of the philosophers and divines of the world can possibly understand, it says "This is the Catholic faith ; which faith, except every one doth keep whole and undefiled without doubt he shall perish everlastingly." Now, I never read that but what I think of the old lady who sat on the front seat at the funeral of Jabez Bunting ; and when Dr. Dixon, with the too cus-

tomary extravagance of lamentation on such occasions, mournfully said "Alas, alas, there are no more such men left," the old lady looked up with a smile and said, "Thank God, that's a lie." I would not use the same words; but yet as I read the Athanasian Creed, and consider its terrific comminations, I have in my heart the same feeling. And I do not wonder that the Protestant Episcopal Church in this country at its organization definitely and permanently refused to adopt the Athanasian Creed; nor that the Church of England *Quarterly* says concerning it, "Every time that creed is read the officiating minister is solemnly enunciating that which neither he nor any of his hearers believes."

And yet the faith is ascertainable and verifiable. God has put it into the world, and there is somewhat to be found somewhere to which no thoughtful Christian man can take exception as being the faith, the very truth of God. Before I pass on let me remind you of the two other terms I used besides the treasure—the casket and the custodian. The casket, what is it? It is that which contains the treasure. The treasure, what is it? It is the essential truth on which a man must rest in order to his salvation. Imagine a diamond, the largest and most brilliant ever created, and imagine also that it is a miraculous diamond in this respect, that it is a fountain of light, not merely reflecting the light of the sun, but itself a fountain of quenchless radiance. Imagine it in a vase of alabaster, and so pouring forth its blazing lustre as to make the whole vase pulsate and palpitate with light. Such is "the faith" within "the Word." The custodian is the Church, the everlasting succession of Christ's true, living, human witnesses, who first received this truth from God. The truth was delivered, not invented by man, not reasoned out by man's intellect; delivered, handed by God to man; delivered once for all. That is what *hapax* means, *once for all.* Read your new version and you will find it is "once for all delivered." Delivered in its completeness. The same word is used in another text that will help us to understand this. "It is appointed unto man once to die;" (*hapax*) "once, and only once." Such is the divine intent of this word.

Now, I beg you to fasten your thoughts on these three statements I have just now made; and let us see whether they do not justify the declaration that the faith is ascertainable and verifiable—nay, is ascertained and verified. And first, I say, *this faith is delivered, that is, given by God to men;* in part, in large part, by God the Son; and then the remainder, in its absolute completeness, by God the Holy Ghost. Both these statements I get from the words of God the Son. When He was among men He taught them; He taught them largely, richly and abundantly; and yet long after He had uttered the Sermon on the Mount, long after He had uttered most of His parables—nay, all His parables—long after He had wrought all His miracles and had uttered those great discourses of which John gives the record, and John alone—He came to His valedictory address, and in that He said—I beg you to mark the words—"I have yet many things to say unto you, but ye cannot bear them now." "To whom also He showed Himself alive after His passion by many in-

fallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." Still the revelation was incomplete ; for He had explicitly told them, "Howbeit when He, the Spirit of Truth is come, He will guide you into all truth : for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak : and He will show you things to come. He shall glorify Me : for He shall receive of Mine, and shall show it unto you."

This explains the saying of one of the evangelists who had written one of the richest of the Gospels, when he comes to write another book ; namely, the Book of the Acts of the Apostles ; in opening which he uses these words, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." The Gospel of St. Luke is only the beginning of the biography of Jesus Christ, and so it is with all the four Gospels. Christ had only begun His career on earth when He disappeared from the eyes of men. There might be more accurate titles to several of the books of the New Testament. It would be more correct to call the fifth book of the New Testament, "The Acts of the Lord Jesus Christ by His Apostles," and the sixth, "The Epistle of the Lord Jesus Christ to the Romans by the Pen of Paul ;" and the last, "The Revelation of the Lord Jesus Christ to the World through the Soul of John." I predicate this upon His own statement: "I have many other things to tell you, but ye cannot bear them now. The Holy Ghost will teach them to you." And through Evangelists, Apostles, by the Holy Ghost, He put them into the world ; and we have them now in their completeness.

I say *in their completeness*, and here comes my second thought. Ye ought earnestly to contend for the faith once for all delivered unto the saints. Not once alone, once for all. Take in that sense. Any Greek professor will tell you that is the only sense in which *hapax* is used. The eighteen hundred years since the record was complete have been very busy in the history of the human mind—the busiest years it has ever had. The world has had a magnificent out-march and development in matters social, political, scientific and philosophical ; years which in some aspects of them could never be repeated if it should stand ten thousand years longer. Every generation has climbed up on the shoulders of all the generations that have gone before, and has peered out restlessly with the whole power of the human intellect and the full determination of the human will into the regions of matter and of force and of mind. Wonderful discoveries and sublime advances have been made. But I want you to mark this statement : Since John laid down his pen the whole thinking of the whole world has not added the dot of an *i* nor the cross of a *t* to the moral and religious teaching found in the New Testament. Men talk about the Pauline theology and the Johannean theology. Why, if one of those old apostles could stand forth before the world to-day, and hear such adjectives framed upon his name, he would indignantly disclaim being anything but just a receiver and transmitter of the faith delivered by God to man. Simply that ; no more. Did not Paul say to the Galatians, "I marvel that ye are so soon removed from Him that called you into the

grace of Christ unto another gospel, which is not another"? And did He not charge them to curse any apostle or any angel who should preach to them any other gospel than that which they had heard? Did he not say to them "I certify you, brethren, that the Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ?" John began the last book of the Bible with these expressive words, "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." And at its close He uttered a terrific commination against any man who shall add to or take away from "the words of the book of this prophecy."

This treasure in its casket was "delivered to the saints." That is the third thing on which I wish to now fasten your attention. It was *delivered to the saints*, to the holy ones, to Christian believers, as history clearly shows. It was delivered to an organized body of Christian believers; and the Church then at the outset was declared by Jesus Christ's apostle to be "the pillar and ground of the truth." Jesus said, before He left this world, "Upon this rock I will build My Church; and the gates of hell shall not prevail against it." A scheme so comprehensive, so vast and so expensive as that which the great God made for the salvation of this fallen world was not to be left to any mischance nor to possible failure by any opposition of men or demons; and so just before He ascended the blessed Saviour said, "Go ye into all the world," His irrepealable marching order, "Go ye into all the world"— Blessed command! For it carries with it the potency of a divine prophecy sure to be fulfilled. "Go, teach all nations"— There will always be somebody to go, else Christ would never have uttered that command. And did He not flank the great commission by a declaration of His own almightiness and of His own perpetual presence? "Go, teach all nations." Before it, "All power is given unto Me in Heaven and in earth." Wherefore, "Go ye." After it, "Lo, I am with you alway, even unto the end of the world." It will be done, beloved.

We are ready now to verify the faith. We may do it very much as you would find the source of a river. Keep the central current and go up until you reach the fountain. On either hand you will leave tributary streams pouring in on either side, which are no essential part of the river. And so as you trace back this stream of Christian belief to the earliest times you will leave the inventions of men which have been surplusage. You have to go back only seventeen years to find the first of these side streams, which you may quickly pass. The Infallibility of the Pope was decided in 1870. That is no part of the faith once delivered to the saints, of course. We know that is one of the muddy streams that pour in from the swamp of men's thinking. The dogma of the Immaculate Conception of the Virgin Mary dates back only to 1854; Purgatory, to the Council of Trent in 1563; the denial of the communion cup to the laity, to the Council of Constance in 1414. These are facts of history, just as verifiable as the death of Julius Cæsar or the birth of

George Washington. Transubstantiation, to the Lateran Council in 1216. In the twelfth century five of the seven sacraments of the Church of Rome disappear, and only the two ordained by Christ Himself remain. The supremacy of the Pope is left behind in the sixth century.

In the first five centuries no formal additions were made to the common faith. That faith was then, in the great essentials of it, exactly what the consenting faith of the great mass of the Christian Church is to-day. It was handed down to us in a creed which has maintained its present perfected form, without the variation of a word, since the year 500; and which in its Greek and Latin forms with but very slight variations dates 150 years further back; and in its every separate declaration it was on the lips of the Christian Church from the very time of the apostles. It is therefore fitly termed "The Apostles' Creed." Through the first five centuries that holy stream was flowing. It is flowing to-day. What intelligent Methodist, Presbyterian, Episcopalian, Baptist, or member of the Roman Catholic Church, or of the Greek Church, cannot sincerely join in swelling that sublime chorus of faith, which in unbroken cadence and ever-augmenting volume, has been ascending to the ear of the Eternal from so many lands, through so many centuries, "I believe in God the Father Almighty, maker of Heaven and earth; and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting." Where did that symbol come from, and where did that faith come from? We have traced the stream, dropping off the side tributaries, throughout all the Christian centuries.

I submit that we may expect, in view of the history I have thus rapidly outlined, to find a consensus of Christian belief and Christian Scriptures and a Christian Church somewhere appearing in the world all together. In the year 750 of Rome there were neither. In the year 850 of Rome there were all. In that century the Church emerged, the faith was given, was enshrined in the Word, and the Christian Church was raised around it, and the three have come down together from then till now. A few weeks ago I sat beside the famous Silver Spring in Florida. It is the head of a large branch of the Oklawaha River. Twenty steam-boats might float on it at once. No rill runs into it on any side. As you lean over the prow of your boat you see the gleaming limestone of a vast crystal bowl seventy-four feet below, and immense subterranean torrents bursting forth. In the years between 750 and 850 of Rome the Silver Spring of Christianity burst forth. It is flowing to-day.

"Flow, wondrous stream, with glory crowned;
Flow on to earth's remotest bound,
And bear us on thy shining wave
To Him who all thy virtues gave."

II. It remains in my plan of discourse briefly to state and unfold THE DUTY OF CONTENDING FOR THE FAITH once for all delivered to the saints; and that for three reasons which occur to me.

1. The first is this: *It is sure to be contended against.* Christ is the "Prince of Peace," but He is also a "man of war." He "came not to bring peace on earth but a sword." I know the advent angels sang "Peace on earth," but that means peace through conquest; peace in the hearts of conquered rebels when they become loyal subjects. Christ's own track to His throne lay through thorns and blood. The truth is sure to be contended against. But if any young minister here before me gathers from this a sense of discomfort, rather let it confirm his faith. Heretics were divinely predicted; therefore they are credentials of the faith. If there were no heretics we should know that we were wrong, and would be alarmed. They have existed in all ages of the Christian Church, and the apostles tell you how to treat them. Let me remind you of the words in connection with the text: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Therefore, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints." So Paul also notified us beforehand of this state of things to which I have just now referred. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." Therefore, what? This most logical of the apostles tells you, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

The very form in which we find some great doctrines stated in the Bible was determined by the heresies in the early Church. I will give you two examples which show God's method in dealing with heresy. In the Church at Corinth there sprang up a heresy concerning the resurrection of the dead. Many denied that there would be any resurrection of the dead at all. Whereupon God turned loose upon the Church and upon the world the greatest man He had ever made, one of the mightiest logicians, and also one of the grandest poets. Do not tell me about St. Paul being simply a man of logic. He had a heart of flame, as well as a clear, cold engine of logic in his head; and even his brain took fire now and then, as it did in this record which he has given to the Church for all time on this question of the resurrection. He gives it in the fifteenth of First Corinthians in a glowing strain of logic grander than the most magnificent poem; and millions of Christian people have bent over their precious dead in meek submission or with feelings of holy triumph because the risen Christ inspired Paul to write that pæan of

victory. Then again, there arose in the Church at Galatia controversy concerning the relations of law and grace—a very profound subject, I know. It involved a heresy touching the necessity of circumcision. Again this mighty man of logic leaped into the arena, "withstood Peter to the face because he was to be blamed," accused Peter and Barnabas of dissembling about this matter of circumcision, and ended the controversy with that lofty pæan, which was not only the termination of a mighty logical battle but also a shout of triumph for you and me and millions more—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

2. We should contend for the faith for yet another reason. *It is worth contending for.* It destroyed the old polytheistic civilization. It changed the face of the world. It brought in a new and better era for the race of man. It emancipated the mind. You may say these are vast claims. Indeed they are. Look back eighteen hundred years to what the world was. Read "The Decline and Fall of the Roman Empire." Gibbon writes of "a sinking world." I use his phrase. There was no promise of a noble future for the race. The home, as we conceive it, was not. The marriage tie had no sacredness. Man as man had no rights, and the individual was sunk in the State. The emperor, though he might be a very monster, was deified when he died. Power, power was the one idea of ancient Rome. A modern French painter has caught the idea and represented it with wonderful fidelity. I mean Gerome; whose canvas shows us the Coliseum with its eighty thousand spectators hungering for the sight of cruelty. There are the emperor, the patrician, the plebeian and the vestal virgins. The gladiatorial combat has proceeded, until the wretched victim has fallen at the feet of his more brawny or fortunate conqueror, who has placed his foot upon the victim's neck with his sword half raised to give him the stroke of death; but as in duty bound, he turns his eyes to the vestal virgins to see whether the turning of their thumbs shall say "Let him live," or "Let him die." They turn their thumbs to say "Let him die," and the stroke is just ready to fall. He is weak, let him die. He has no power. He is contemptible, let him die. So said the vestal virgins, and so said ancient Rome.

It was not far from that very time that a plain, homely man, "in bodily presence weak, and in speech contemptible" (so his enemies said), wrote a letter to some people in Rome and said "I am ready so much as in me lies to preach the Gospel to you which are at Rome also; for it is power." Here is power against power. It is the power of God against the power of man. It is "the power of God unto salvation" as against man's power of destruction. It is the power of God unto salvation "unto everyone that believeth." Here is hope for the individual man. How this levels humanity not down but up. In the old civilization there was no redeeming power. It was rotten to the core, it must sink and perish. But thank God for "the faith once for all delivered to the saints." Jesus Christ brought in redeeming elements.

What were they? The truths of man's accountability, salvability, immortality, resurrection, and eternal union with the Great God through Jesus Christ. New elements these, of everlasting and transforming power. There was not a single one of them in the old civilization. Jesus Christ brought into the world inspirations and superhuman forces which turned the world on its hinges and gave mankind a new start in the possibilities of life eternal. So I say "the faith" is worth contending for.

3. For yet another reason let us contend for the faith. *It is worth our while to contend for it.* God's great way of making His truth mighty is by putting that truth into living men. God's great way of getting acceptance for His Gospel is by incarnating that Gospel. His way of making Himself known to the world was by incarnating Himself, in the person of Jesus Christ. His way of getting for His truth currency in the world is by putting it into the mouths and lives of men with hot hearts, making their hot hearts hotter by means of it, and so thrusting it before the unbelieving multitude. It is wonderful how any truth once lodged in a human soul will enlarge and ennoble that soul. Many a scientific thought without any moral aspect has lifted up a man into nobler thinking, and more earnest working and a higher grade of living. Thoughts essentially moral and religious, have still higher developing power.

Take the truth of salvation by faith, witnessed by the Holy Ghost. It would seem as though there ought never to have been any serious doubts about that. Enoch "had this testimony, that he pleased God." David sang songs of triumph as a forgiven sinner; and Paul shouted his victory all the way along. John got so full of the glory of the great salvation, leaning on the breast of the Blessed Redeemer and following His footsteps, that you forgot long ago that John ever was a Son of Thunder. You think of him as the sweetest, meekest and loveliest of men, but such he was not at first. Christ transformed John and filled him with a clear knowledge of the great salvation of which he speaks with such emphatic reiteration in his first epistle. That epistle is only four pages long: you can read it through in fifteen minutes. In that brief space he says nineteen times, "we know God," and as though that did not satisfy him he once says, "We do know that we know Him." And then in thirty-two other places in the same epistle he says the same thing in other words, making fifty-one substantive declarations in one short letter that we are consciously saved through Jesus Christ.

One hundred and eighty years ago you could not have found a thousand men in all England who would have said that they knew their sins forgiven. God wanted to get currency for this truth in the world. This part of the faith once delivered to the saints must have a new out-march; and how? Into a quiet town, with shades more beautiful than these on this charming lake-shore, to the venerable University of Oxford comes a son of a stern old English rector. He gets through his collegiate course with high credit, but has a burning desire to know more about God and about personal religion. He is a highly educated and brilliant scholar, with a large mind; and is a consecrated

and even slavish servant of God. All the years from the age of twenty to thirty-five was this truth burning in his bosom: that there is something better in Christian experience than he has ever learned; that a man must be justified and sanctified also, but justified first; that there is to be found out some way of conscious and rejoicing access to the eternal God, to the feet and heart of the King, and that King the Saviour. For many years he walked up and down those shades studying the Bible and abounding in good works; and then hastened across the ocean to convert the Indians. He came back confused and puzzled. What, with the Bible open before him, and with the history of the Church at his back? Yes. After all this long and painstaking search he wrote: "I went to America to convert Indians, but who shall convert me?" But the fulness of time came and the power of God fell upon him. His heart was "strangely warmed." Methodism was then born; and therefore we are here to-day. But for those fifteen years of struggle until this truth possessed that one man, Methodism would never have been. So I say it is worth our while to contend for the faith once delivered to the saints.

The theme is too large and my time is too short. But I must say a few words of *practical application.*

1. I plead for a *new devotion to the study of theology.* I saw in the paper a few days ago a statement that Dr. Fairbairn, the able nonconformist professor of theology in Oxford University, has recently published an article in the *Contemporary Review* pleading for "The Study of Theology as an Academic Discipline;" I have not seen the article, but I say amen to the title of it. I would like to know by what process of reason the man who gets a little chemistry, a very little botany, more Latin and less German, a little French and some Greek, with a smattering of philosophy, is considered a liberally educated man when he does not know anything about the grandest of all sciences, theology. I hope for the time, I plead to-day for the time when, in every college and in every university the science of theology shall be taught and no one man shall be permitted to graduate if he is ignorant of that noblest science.

I plead also for better opportunities for the study of theology by theological scholars—I mean by these hard-working, noble men, who are our professors of theology. We must provide such endowments for this and similar institutions and such increase of the teaching force that our ablest and best-taught men shall have leisure for yet profounder and more fruitful study of theology and for brilliant and able authorship. Methodism owes a debt to America and to the world which she has not fully paid, a debt of high authorship in Arminian theology. It must be paid in pure gold. The payment is well begun. We have the bullion and the mints; oh, for more coin!

I plead for the study of theology by pastors. Some young pastors, after they have gone over the rudiments which are taught in the theological schools, think themselves fairly equipped for making sermons if they dabble a little in philosophy, a little in science, and a little in theology. Young men, study theology, steep your minds in the great themes of the great theologians, in

the treatises and sermons which are packed full of the teaching of God concerning "the faith;" and be able to give a reason for the hope that is within you.

I plead for the study of theology in the Sunday-schools. You may laugh at catechisms as much as you please. But let me tell you that one of the most brilliant, learned, versatile and eloquent men that American Methodism has produced, John McClintock, used to plead often and earnestly for the teaching of the catechism to all children in the home and in the Sunday-school. If you do not like the catechism, go to work and make a better one, but let the children learn the catechism. For some years it was quite my habit on Sunday afternoons to get my wife and children together, and have them recite with me the catechism of the Methodist Church; and I believe that such a practice furnishes one of the strong foundations of faith for our Christian children.

2. May one of the youngest of the general superintendents of our beloved Zion, who within the past thirteen months has felt the pulse and studied the creed of the Church in five of its conferences in Europe and in nine in this country, venture to speak a word more personal to these venerable men, at whose feet I would be glad to sit, the professors in this theological school? I beg you, brethren, teach these young men thoroughly to understand and "earnestly contend for the faith once for all delivered to the saints." Disabuse them of the specious but silly fallacy couched in the current phrase so glibly spoken by every callow and shallow heretic about every man "doing his own thinking." Of course they will need for some years to do the hardest thinking they are capable of, in order to get a tolerable comprehension of the great central truths of the Bible as formulated in all orthodox creeds. Bid them listen to Mr. Gladstone, and read his two very striking essays on the proper "Influence of Authority in Matters of Religion." As in the law the young practitioner is perpetually looking for precedents, and as the young physician busies himself in finding out the record of actual cases and of the treatment of them by the masters of the healing art, so Mr. Gladstone says that the young clergyman owes it not only to the Church, but to his own good sense and sober reason, to receive the faith once delivered to the saints, to cling to it and not to depart from it unless protracted and prayerful study compels reluctant dissent.

Remember always that "it is the heart that makes the theologian;" that the truth taught here must go through the brain into the hearts of these young men. I wish that we might have in Boston, in Evanston, in Madison and in every one of our theological schools a revival of religion every year; a genuine revival in which the young men who are in training to be teachers of the Church might go very low in humble prayer and confession before God, and get a mighty baptism which shall cause the deepest truths of personal experience to go into their very souls and bring them close to the Saviour's feet.

Give us also Methodist preachers. We are not bigots; we will gladly extend the shelter of these lovely shades over all who come to us, provided

their hearts are right. But we desire to send out true and earnest soldiers of the Cross, sanctified by the power of the Holy Ghost, washed in the Blood that cleanseth from all sin, that they may go out into the world and contend in blood earnest for "the faith once for all delivered to the saints."

I will say but one other word, though I would be glad to say many. Avoid the half-deserved criticism laid at the door of some theological institutions, that of destroying individuality, and training all students after one pattern. If a lion comes here, do not shear his mane, pare his claws, draw his teeth nor still his roar; but cultivate him, develop him. By all means develop him, but let it be on leonine principles; and when you turn him out, turn him loose upon the world a lion still. See to it of course that his roar be true, and that the fire in his eye be holy, and that he shall go out in the fear of God to use his voice and teeth and claws. See to it also above all else that his heart shall beat responsive to the heart of the Lion of the Tribe of Judah. The Church of God needs in her pulpits no more of that class of which there are too many already—of which one is too many—nice little clipped, perfumed, attitudinizing, platitudinizing, ecclesiastical dudes—but oh, she wants from Maine to California, in every State and in every hamlet and in all lands an ever-multiplying race of brawny, brainy, developed, individualized, consecrated, manly, godly men in her pulpits. Let my last word be this; above all things God help you to teach your students "earnestly to contend for the faith once for all delivered to the saints."

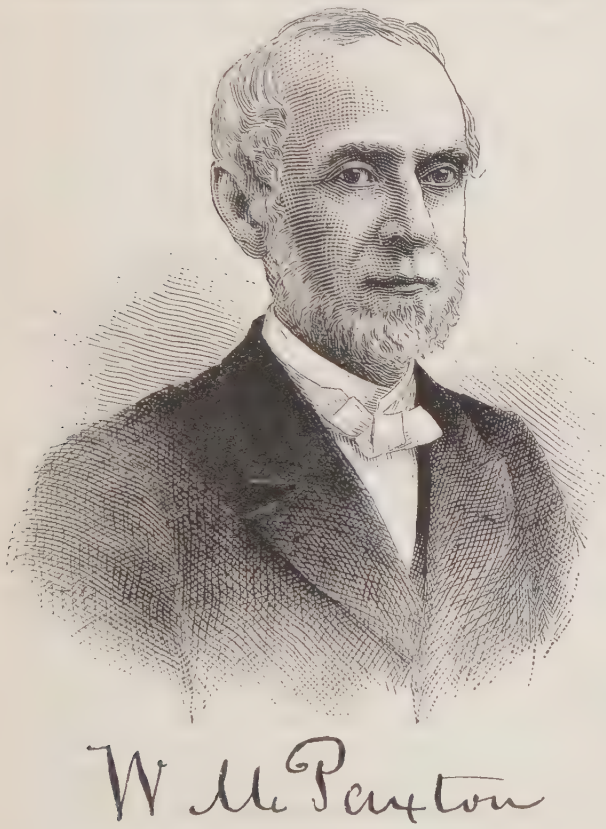
Heroism of Faith.—Scripture summons men to believe, and calls for the exercise of heroism. The *citadel of faith* is environed by lines of assault. Bitter, inveterate, splendidly equipped, formidably arrayed, the hosts of unbelief have pushed their files within the very shadow of her battlements. Their arrow flights darken the sky. Their Philistine-like shouts of defiance, their Goliath-like vauntings of victory, rend the air. The blows of their mighty rams are battering upon all the bases of spiritual confidence, upon the supreme and infallible authority of Holy Scripture, upon the supernatural character and sacrificial work of Jesus the Christ, upon the very idea of the divine existence. The beleaguered soul often trembles at the fierceness of the onset. The timid spirit debates surrender. To obtain and to maintain unquailing faith demands vigor and valor. Belief is soul bravery. It is the sure symptom of robust and sturdy character. To face with fearless and unflinching eye the grim forces of doubt requires spiritual nerve. To resist with phalanx-front the surging shock of sceptic assault betokens trained and toughened spiritual fibre. To pierce the ranks and rout the legions of unbelief, attests daring and spiritual generalship. A lofty summit of spiritual heroism has been reached, when, defiant of all the myriad foes of faith, the soul stands for Christ, avouching as its stern and firm and invincible resolve:

> "This day I Christ my Saviour and Commander take,
> And as His faithful soldier will I live,
> And as His faithful soldier will I die." —*G. W. Duffield, D.D.*

INAUGURAL DISCOURSE.

By the Rev. William M. Paxton, D.D., LL.D.,* as Professor of Ecclesiastical, Homiletical and Pastoral Theology, in the Theological Seminary, Princeton, New Jersey.

When Horace was writing his "Art of Poetry," he felt embarrassed with the apprehension that he who professed to teach the art would be regarded as assuming for himself a position of pre-eminence among poets. To repel this inference he reminds the reader that "a whetstone, though in itself incapable of cutting, is of excellent use in the sharpening of steel." Upon this same principle, one who accepts the position of an instructor may, without assuming any proficiency for himself, aim at the humble office of a whetstone — sharpening others while he wastes himself—content to be nothing if by his own hardness and dulness he may sharpen other intellects to the keenness of a Damascus blade, or point a spear to pierce the hearts of the King's enemies. It is not, however, the humble instrument you have chosen, but the great department in which he is called to labor, that now claims your attention.



W. M. Paxton

Paul Richter said, "Christ has lifted empires off their hinges, turned the stream of centuries out of its channel, and He still governs the ages."

But by what agencies has He achieved these wonderful results?

By His Church, in which He dwells with His all-conquering power;

* Dr. Paxton was pastor of the First Presbyterian Church, New York City, from 1866 t 1883. See illustration.

By His Truth, which His Spirit makes "mighty to the pulling down of strongholds;"

By His Ministry, which goes into all the world and wins the hearts of men by His messages of love;

By His Pastors, who care for the flock, who lead the young by the tenderest sympathies, and "who go their way forth by the footsteps of the flock and feed the kids beside the shepherd's tents."

In other words the three great agencies included in this department of instruction, The Church, the Preacher, and the Pastor, are the very instrumentalities by which Christ has conquered in the past, and by which He still rules the ages.

These agencies are also the points to which the awakened interest and keenest thought of the present time are directed. The great life questions of the future gather around them.

By some it is said that the Church is growing feeble, it no longer goes forth with the might of conquest; that the ministry is shorn of its strength and utters no more the word of power; that the pastors are not now in sympathetic contact with the people; that the masses are falling off from the Church, and the common people no longer "hear the Word of God gladly." The anxieties awakened by such statements have so stimulated public thought, that there is perhaps now no subject which engages more general attention than the question how to bring the Gospel to bear upon the masses, and how to maintain the Church in its position of power and blessing in the world.

But a little thought will convince any one that the statements upon which these anxious questions are based are exaggerated. They originate usually with enemies, whose chief desire is that the Church may prove a failure, and are watching with a lynx-eyed jealousy to interpret every mistake as a disaster, and a single faltering step as senile weakness. Sometimes also these complaints come from revolutionists who wish to run the Church upon worldly principles. They are eager for change, and would retire the old scriptural methods and instrumentalities in favor of the novel expedients of the world's prosperity. Such statements once uttered are eagerly caught up and intensified by the alarms of timid Christians, who mistake every distant sound for a tornado; or by specious worldlings, who are willing to compromise to suit all tastes and preferences, and adjust both the principles and methods of the Church to the dominant tendencies of the times.

No, no; such alarms are needless. The Church gives no evidence of decay. It has been frequently shown by statistics that her progress for the last ten years compares most favorably with the former decades in her history. Her preparation and equipment for her work in the world, is more complete than in any former period. At this very moment "the name of Jesus is above every name," and His Church is the grandest, mightiest power this world has ever seen. It is true indeed that the Church in all its history has had its times of diminished as well as accelerated progress. It has had struggles as well as victories, its days of cloud and sunshine, its times of action and re-

action. But this cloud and struggle and reaction may not arise from inherent feebleness or ineffective instrumentalities, but from a combination of adverse influences without. Just here we think lies the solution of this problem: Allowing for such a measure of truth as may exist in these adverse statements, we may fully account for every diminution of growth in the present period by a single glance at the state of the world, in the midst of which the mission of the Church is now cast.

We live in an age in which a sudden accumulation of adverse influences has come in on the Church like a flood. The progress of science has opened up the whole world to the sphere of trade, and brought its most distant points into intimate connection. The limit of a man's business is no more the circuit of the village or the city, but the circumference of the earth. This has induced an intense spirit of competition, and stimulated an unnatural excitement. Speculation has grown to gigantic proportions. Christian principle, and even the sentiment of common honor, is disappearing as the struggle becomes desperate. The news, coming every hour from the ends of the earth, absorbs public thought, and cultivates a morbid craving for novelty. The increased facilities for rapid communication create a taste for travel, throw the populations of the earth together, disseminate vice, communicate the moral contagions of one people to another, transport the habits and customs of luxurious civilization to Christian countries, and bring the vices and abominations of heathenism to the doors of our own homes.

In our own country, a multitude of causes combine to increase and intensify these adverse influences. The recent war created a tide of vice and immorality which has swept through every city and village, and penetrated to the remotest borders of the land. The crowding together of vast masses of human beings almost in one common herd has made our great cities prolific centres of corruption, into parts of which it is scarcely possible for a gospel influence to penetrate.

The adoption of such various foreign elements into our civilization, has in many places displaced the old-fashioned, Christian home, with the happy family circle gathered around its warm hearth-stone, and the pastor a beloved guest; and has substituted in its stead the tenement house and the flat, or at best the brown-stone palace, with no warm hearth-stone, no Bible or catechism, but with parlors filled with gayety and fashion, with the card-table and the dance—a home in which the pastor has no welcome, and religion no altar.

To all this we must add the influence of the evil virus of religious doubt and sceptical opinion coming to us from foreign sources under the specious names of advanced thought, liberal opinion, and higher culture. The effect is to unsettle opinion, to break down the barriers of moral and religious constraint, to produce a contempt for law and government, to puff up the young with the idea that they are wiser than their parents, to encourage the expectation of change: that all that is old will pass away, that the age of reconstruction has come, and that all things in religion as well as in science will become new.

Now, grouping together all these adverse influences, we are able to see in a single view that the Church is opposed and hedged in by an environment of difficulties and obstacles, greater perhaps in their combination than ever before in her past history. She is doubtless able to meet and surmount them all. She is divinely organized for this purpose. Christ, her living Head, dwells in the midst of her. Her past history is the guarantee of her future success. But the agencies by which she works are human. It is, therefore, very unreasonable to expect that her success shall be instantaneous, or that her existence and work in the world should have prevented the rise and development of these evils. As well might we hold the officers of the Signal Service responsible for the occurrence of a tornado. Nor can we expect that when these hostile influences have arisen, she can strike down every enemy at a blow, or remove all obstacles with a single struggle. As her instrumentalities are human, she must have time and opportunity. It will require patience and conflict. But in the meantime it is most unreasonable to raise the cry of complaint, or to make charges of inefficiency. Surely it cannot be expected that the Church will make a uniform advance under all circumstances. An ocean steamer, no matter how effective the machinery, or skilful the management, does not make the same speed every day. Suppose a timid passenger, observing a diminution of speed, should say, "The ship is a failure, the machinery is giving out, we must have new adjustments and a different management or we shall never cross the stormy ocean." It would be easy to spread the alarm among the ship's company, and to raise vociferous murmurings. But to all this the captain readily answers: "Why this alarm? The ship is sound and strong, the machinery is in perfect condition, she has carried us safely through many perils. True, our speed is not so great to-day as yesterday, but do you not see that we are breasting a storm? Our diminished speed is not the result of internal weakness, but of great waves piled up by adverse winds; and even now do you not see how she rides every billow?" It is just so with the Church. The old ship is sound and strong, built by a divine architect, its machinery is planned by unerring wisdom and needs no change. Its administration is watched over by its ever-living Head, and requires no new adjustments. For eighteen hundred years she has ridden stormy seas, and risen above mountain billows. Just now she is breasting a storm. The sea of human thought and life is driven by contrary winds. But alarms are needless. She has surmounted every wave. The Master is at the helm, and it only requires the ear of faith to hear His voice, saying, "It is I; be not afraid." "Lo, I am with you always."

Such then being the inevitable conclusion to which a wide observation of the state of the Church and the world must bring us, the problem of the future is cleared of much of its difficulty, and the scope of our inquiry reduced to a narrower range. The factors for all our work for the good of the world must be the Church, the preacher and the pastor, and the question is how to organize and direct these agencies, so potent in the past, so as to realize their utmost efficiency in breasting this storm of opposition from without.

To this question there are some who reply: Adjust the Church in all its aspects and agencies to the circumstances of the times. This is an age, say they, of philosophic thought, scientific activity, and æsthetic culture. These are the great formative influences which are now working everywhere in our national, political and social life, shaping our literature and moulding our civilization. Let the Church, say they, place itself under these same formative influences. Let its architectural structures, its music and methods of worship be determined by the most approved principles of æsthetic taste. Educate pastors to develop the social spirit of the Church in harmony with the manners and customs of the most refined worldly society. Imbue the ministry with the highest spirit of philosophic criticism, and with a literary culture in sympathy with the most advanced progress. Train the preacher to cast the expression of moral and religious truth in the most scientific moulds, and to adapt the utterances of the Gospel to the choicest ideals of beauty, and to the most recent developments of refined taste. This, they say, will show that the Church is not a mediæval relic, floundering in the wake of an advancing age, but a living institution, abreast of the age, and in harmony with its ideal of progress.

The simple answer to all this is that which was given by the Apostles to the Sanhedrin of the Jews. "Whether it be right in the sight of God to hearken unto men more than unto God, judge ye." Who that has heard the command, "Preach the preaching which I bid thee," can take his text from philosophy, and his spirit from the dominant excitement of the times? Is not this reversing God's method? He placed His Church on the earth to be the great formative influence that is to mould and transform the world; but this is a proposal that the world shall mould and transform the Church. Is it science or is it the Gospel that is appointed to be the power of God unto salvation? Is this world to be drawn to God by æsthetic taste, or by the attractions of the Cross? Is the Church a social institution in which fashion is baptized with the name of religion, or is it the temple of the living God, to be adorned with the beauties of holiness? Is the boasted progress of an age which leaves the Church of God in its wake, progress toward Heaven, or is it progress in the broad road that leadeth to destruction?

Setting aside, then, this and kindred proposals, the question returns, How are we most effectively to meet and resist the combination of adverse influences by which we are now surrounded? We answer, By accepting and employing God's own institutions, ordinances and agencies, just as He has appointed them, and so far as these instrumentalities are human to put them in a condition of complete equipment, and give them all the power and efficiency which training, qualification and skill can impart to human instruments.

In order to do this we are

First, To emphasize the Church as God's own ordained and organized institution, for the regeneration, education, culture and sanctification of the world. He laid its foundation-stone in Zion; its walls composed of living stones are growing to an holy temple in the Lord; He hath chosen it as His

abode, saying, "Here will I dwell forever." He has ordained its officers, commissioned its ministers, appointed its government, designated its functions. "He has set His King on the hill of Zion," and promised the "uttermost parts of the earth as His possession." He has "built His Church upon a rock," and His word of truth is pledged that the "gates of hell shall never prevail against it." Hence the efficacy of the Church as God's instrument for the salvation of the world is certain, no matter what influences may combine against it. To doubt is simply to disbelieve either God's power or His promise. To trust to any other means is simply dishonesty to God. Shall God's appointed agency fail of its destined results?

Hence we are to maintain the divine efficacy of the Church as against those who are prone to conceive of it as a human device—a society for religious purposes—rather than a divine institution; its organization as an arrangement of human expediency rather than a divine appointment; its government and administration as a matter of prudent policy; and its forms and methods of worship as details which are to be conformed to the prevalent taste and fashion of the times.

To all such human perversions of the Church, we conceive that God's language is just that which He addressed to the Jews when they perverted the institutions of worship, "When ye come to appear before Me, who hath required this at your hands to tread My courts."

In the same manner also we must maintain the divine institution of the Church against those who are disposed to look upon it as an ancient family home for comfort and enjoyment, but who imagine that to work for the world's good they must go outside and form voluntary organizations to convert souls, to care for the young men of our cities and towns, and win the masses to give attention to the Gospel.

This is saying very broadly to the world, but perhaps thoughtlessly, that they prefer their own wisdom to God's wisdom, and choose to work by a human voluntary agency rather than through the Church which God has appointed to save the world. Perhaps it would be well to remember in these days that to men in old times who presumed to do divine work upon their own motion, God said, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied."

But whilst we bear our testimony to the Church in its divine authority and sanction as the one ordained instrumentality for the salvation of the world, we are also to see to it that all its agencies, appliances and methods of work are kept in a state of effective operation.

Hence we are

Secondly, To emphasize the ministry as God's chosen instrument for the utterance of His truth, for the enlightenment of the world, for the education of the family, and the salvation of souls.

There is a disposition in the present age to depreciate the preacher. Philosophy and science both claim to be the world's instructors, and they turn away from the preacher as an ancient, enfeebled champion whom they have

bound with withes, and shorn of his strength. But they have forgotten that the power of God is in him, and that no Philistine withes can bind his hands, and no gates of Gaza can withstand his strength when he rises in his might. No, no; it is the old story. Men may account the preaching foolishness, but "it is by the foolishness of preaching that God saves them that believe." It is "to them that perish" that "the preaching of the Cross is foolishness," but to them that are saved it is the "power of God."

The press also assumes to be the great teacher, but it has utterly failed to cast out the evil spirits from the world. They recognize the press as their companion and fellow-laborer, but not as master. Hence when the press attempts to exorcise the evil spirits, they turn as in times of old and say, "Jesus I know, and Paul I know, but who are you?"

We need not stay to argue. The proof is summed up in one divine witness, "The preaching of the Cross is the power of God."

The facts of history endorse this testimony. All the great victories in behalf of truth, civilization and salvation have been achieved by the preacher's power. It was he who carried the light of life into the deep darkness of the heathen world. It was the preacher who by God's authority and with God's word on his lips, stood and cried, "Let there be light, and there was light." It was he who smote the pagan altars, and they fell. It was when he spoke the heathen oracles grew dumb. It was at his advance that the popular shout, "Great is Diana of the Ephesians," died away from the ears of men. It was the preacher who carried the tidings of the resurrection to the Areopagus at Athens. It was the preacher who planted the banner of the Cross upon the palace of the Cæsars. It was he who converted the dark ages into the Reformation. He spoke, and the light of life came out of darkness, as the light of day came out of chaos. It was his word that rocked thrones, and broke the fetters of tyrants. It was he who laid the foundations of civil liberty, disenthralled and elevated woman, sanctified the family, reared our institutions of learning, and disseminated the principles of Christian civilization to the ends of the earth. A power that has accomplished such results is immortal. It has the perpetual youth of the living Word, and the quenchless energy of truth. Its power is as elastic to-day as when Paul preached on Mars Hill, or Luther thundered the resurrection note to a sleeping Church, or when the hills of Scotland echoed to the voice of John Knox, proclaiming "the crown rights of Jesus Christ."

But if the preacher is God's ordained instrument of power, we must not forget that the instrument is human, and may become feeble and ineffectual from a want of vital piety, or from deficient learning and culture, or from a worldly spirit, or from a lack of adaptation to the wants of the age; but upon the other hand it may be preserved in power by such training and education as will invest it with the attributes of efficiency requisite for the exigencies of the present conflict. Just here lies the responsibility of our theological seminaries. They are to train men to meet every exigency.

For this age we must have a learned ministry. The enemy meets us upon

the field of philosophy and science, and we must prepare men fully armed to accept the issue. We assume this as a matter of course.

But there are elements of practical qualification to which I wish specially to point.

First, we must train a believing ministry, a ministry that believes the Bible upon the authority of God, a ministry that goes forth in the confidence that this Word of truth is the Word of life, that it is the appointed instrument by which God works in the world, that through this Word of truth as a medium the Holy Ghost communicates His saving power to the heart, that it is the one single implement which God has put into our hands for the conversion of the world, that it is the one agency to which the power of God is bound by promise and therefore cannot fail. In this confidence the preacher will speak with power, and his message will carry with it a resistless energy.

We must have a ministry also that believes in the Son of God, that He became incarnate, that He suffered and died as the only expiation of human guilt. This is to be received not as a theological statement, but realized in a living experience in the preacher's own soul. He must have in his own heart a thrilling conviction that he himself was a sinner, that he was perishing, that he deserved to perish, and would have perished if Christ had not rescued him, and washed him in His atoning blood. This alone will enable him to go to thoughtless and sinful men and testify of Jesus with such urgency as will fasten upon their souls the conviction that there is nothing between them and eternal death but the blood of Jesus Christ.

If the truth is simply received into the intellect as a matter of dogmatic belief, it is laid away upon the shelf as a dead, inoperative thing. The preacher cannot seize and weigh it with effect, for he is ignorant of its value. He has never felt its kindling power himself, and therefore he cannot shoot it as a flaming arrow into the hearts of others. But if in his first study of the truth he is made to feel its quickening efficacy, it will abide with him as one of the forces of his life. The measure of every minister's power is just the number of these truths which he has received as living forces into his own soul.

Again we must train men for the times. Here we must distinguish. There are men who are made by the times, products of the times. Their character and opinions are the mere efflorescence of the times in which they live. Their voice is simply the world's echo, their principles are caught from the current sentiment of the hour. They compromise with the times, court the smiles of the age, and barter the truth of God for popular favor.

But as distinguished from these, there are men who are made for the times, to resist the times, to reform the times, to mould the age in which they live, courageous men who are not afraid to maintain the truth of God in the face of the world's opposition, men of settled convictions who cannot compromise with popular errors. These are the men the necessities of the Church demand. These are the men the world respects. The recreant who surrenders the truth of God at the challenge of a boasting scepticism should be

beaten with a scourge of small cords from the sanctuary. The dilettante who truckles for the world's favor receives the world's scorn. He alone has power to resist and control the age who can stand and say like John Knox, "The truth I speak, impugn it whoso list."

Again, we must train men to save souls. Whatever other ends the ministry may accomplish, if it fails in this it fails in the very purpose for which it was instituted. A military company which is trained simply for the purposes of holiday exhibition is of little account in the actual battle. So a ministry trained for learned display or pulpit exhibition is of little value in the real work of the world's conversion. The single purpose for which the ministry is commissioned is to save souls. The soul, the undying soul was the keynote of our Lord's ministry. "What shall it profit a man if he gain the whole world and lose his own soul?" This is the point to which all must concentrate. All else in the education of the ministry is of little avail if they are not taught that the one great aim of all their preparation and work is to save souls.

We must also emphasize the pastorate. The pastor is Christ's mediatorial gift. The shepherd is not more necessary to the flock than the pastor is to the Church. The pastorate is a divinely appointed function of the ministry for special purposes: to win souls by the attraction of personal sympathy, to sanctify the family by bringing the sacred influences of religion into every household, to educate the young by stimulating and guiding their instruction, and to gather men to the Cross one by one, through the attractive power of man on man, and by the mystic charm of individual influence. One of the complaints of this age is the disposition of the masses to stand aloof from the Church. If this be so, the pastor has lost his cunning. Just here the fault should be searched and the remedy applied. If in the churches the sacredness of the pastoral relation is ignored, and the minister regarded as a hireling instead of a mediatorial gift, if in our theological seminaries pastoral instruction and training is overshadowed and depreciated by the aggressions of the more learned departments, if ministers are sent forth without any thrilling realizations of the important issues and solemn responsibilities of the pastoral office, then it is no marvel that this potent arm of the Church's work is paralyzed, and that the masses stand aloof from a ministry that has no sympathy to attract and no charm to bind them to the Church of God. To meet this peril we must enthuse the ministry with the pastoral spirit. We must raise up and send forth men who are in intense sympathy with the poor, and who can carry the affection of warm Christian hearts into every struggling family and into every home darkened by sorrow. Then again will the blessing of the poor come upon the Church, and she "shall arise and shine and put on her beautiful garments, the glory of the Lord having arisen upon her."

But time would fail to pursue the subject further. These few thoughts we present towards the solution of the problem of the hour. The Church, the preacher, and the pastor are the factors with which we must work. They have been the power of God in the past, and we believe they are still the instruments of might by which Christ rules the ages.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Pampering Discontent.—There are many things—some imaginary and others real, which tend to cause uneasiness and dissatisfaction of spirit. These things may be in the family circle, in the Church or in the State, but wherever they are, they may be exaggerated, fomented and intensified by bestowing upon them more attention than their importance demands. If they are only imaginary grievances they should not be harbored an instant. If they are real they may not be near so grievous as they seem to a spirit habitually inclined it may be to look, not at the silver lining in a cloud, but only at the cloud itself, nay, they may be so coddled that they shall grow in size, and fill the whole horizon of the individual being with gloom; or they may be fondled by some wily politician, until, if we may be allowed to change the figure, that which is really only a trifling indisposition shall be made to appear as a raging fever; and for purposes of gain, whether in the pocket or in the estimation of deluded votaries, or for both, shall be fanned into a fearful epidemic. And thus, while the remedy for the real grievance, if there were any, could have been easily found and applied at first, now the family, Church, or State has become so disordered by the coddling of discontent that only the most heroic treatment can be of any avail. While, therefore, every real grievance should be treated in the spirit of the Gospel and removed; every persistent pamperer of discontent and every dishonest fomenter of grievances should be subjected to such medications as Paul advises in his Epistle to the Romans chapter xvi., 17, 18.

Church Hospitality.—There cannot be many more effective ways in which the members of any church or congregation can add to the numbers attending its services than by giving a cordial welcome to everyone whether poor or rich, young or old, who may enter the door of their church edifice and manifest a desire to stay through the services. We fear some church-members are very deficient in their display of this hospitality, and therefore chill the new-comer and perhaps deter him from repeating his visit to that sanctuary.

The Saloon Day.—This is to what the "Personal Liberty" men desire to pervert the Christian Sabbath. To permit the sale of intoxicating drink on any portion of the day would be opening the door for the influx of a tide of iniquity which would soon swell into a deluge that would not only overwhelm every sacred thing but destroy the very name of Sabbath. This precious day which is only one day younger than man himself, and which was made to meet his physical, mental and moral necessities, is thus assailed by these so-called friends of humanity who would obliterate its very name from the vocabulary of man, al-

though it has been one of his best blessings through all the ages. The "Personal Liberty" men would make of the day one of his greatest curses, by opening upon that day the flood-gates of every kind of vice and crime. This perversion of the Sabbath must be stoutly resisted by every legitimate means, and especially by the pulpit giving warning of this foe that is arraying itself in our midst, mustering its forces, and issuing its declarations of war. Never must God's Holy Day be permitted to be used as the Saloon Day.

Bible Reading.—This, in the language of a sneer, is said to be the new "fad" in cultured society. It were well if all society, whether cultured or not, would introduce such "fads" into their methods of employing time. This would, indeed, be a token for good, that better times were in store for the people, and that society was beginning to feel its responsibilities and entering upon the march to real and permanent improvement. Those who are conversant with God's Word will be ready to throw off every yoke of bondage that is silly, unelevating and beneath the observance of reasonable, intelligent people. A Bible reading community will be ready for every good work, for battling against every species of vice and crime, for the introduction of whatever will ameliorate suffering, relieve distress and win to a higher standard of living. If Bible reading circles would only become a "fad" in every community—a fad that would not grow old, but be clung to as the most culturing of all exercises, then would the time speedily come when "the knowledge of the Lord would cover the earth as the waters cover the sea."

The Annual Summing Up.—With this number of THE PULPIT TREASURY another calendar year closes. Although the fifth volume of this monthly will not be completed until the close of April, 1888, it may be well to take now both a retrospect and a prospect. On the last page of the cover of the October and November numbers will be found a remarkable summary exhibit of the contents of the first four volumes of THE PULPIT TREASURY. The numbers of the current volume—12 in all—will show a similar compend of varied, apposite, instructive and suggestive sermons and articles of the highest excellence by some of the best preachers and writers of the present day. Every sentence is of permanent value and of practical use to clergymen, Sabbath-school teachers or Christian workers —making THE PULPIT TREASURY an indispensable magazine to all these laborers for God. Its outlook is over the whole field of Christian work, and its aim is to furnish the best specimens of work actually performed, and to supply the wisest counsels and most suggestive aids to the furtherance of the work in every department. While it represents the most intelligent, scholarly and successful preachers in the world, it never forgets the class of equally faithful workers whose advantages in the past have not been of the best, who still labor under many disadvantages, and who need just the aid which THE PULPIT TREASURY affords. Both these classes of preachers and workers will be kept steadily in view in the future, as the magazine will still further advance its standard and broaden its field. During the coming year the names of many eminent writers will be added to its present list of distinguished contributors.

Our readers will not forget that *The Southern Pulpit* was consolidated with THE PULPIT TREASURY in July, 1884, and that *The Homiletic Magazine of London*, the favorite periodical of clergymen in England, is issued each month, simultaneously with its publication in England, from the office of THE PULPIT TREASURY.

Although the annual subscription of the London *Homiletic Magazine* is $3 and that of THE PULPIT TREASURY $2.50, both magazines will be sent to one address one year for $4.00, postage paid in the United States and Canada.

FIRST PRESBYTERIAN CHURCH, NEW YORK CITY.

Fifth Avenue, 11th to 12th Streets.

Church organized 1717. First church edifice erected in Wall Street 1718. Church edifice enlarged 1748. A debt on the church of over $15,000 extinguished 1772. Used as a Barrack during the war for Independence. Repaired afterwards at an expense of $10,000. Church incorporated 1784. New church edifice erected 1810. Church edifice burned September 13th, 1834, and immediately rebuilt. Present church site purchased 1840, and church soon after erected. Material, New Jersey red sand stone. The building a copy of a church in Bath, England. The tower a copy of that of the Magdalen Chapel at Oxford. The church freed from debt 1850. Seating capacity 1,100. Three pastorates in this church lasted respectively 27, 46, 40 years a total of 113 out of 170 years of the church's history.

RICHARD D. HARLAN, Pastor.

NOTED PREACHERS

Prof. William Henry Green, D.D., LL.D.

By Editor.

We place with unusual pleasure the portrait of Dr. Green as our frontispiece in this number of The Pulpit Treasury. His ancestry and record are those of which any one might justifiably be proud. His ancestral name has long been noted and honored in his native State, his uncle Henry Woodhull Green being for many years Chief Justice and Chancellor of New Jersey, and universally esteemed as one of the ablest and most upright judges and accomplished jurists which that State has produced.

Professor Green claims Groveville, Burlington Co., N. J., as the place of his nativity, where he was born January 27th, 1825. His studious habits and mental ability were early developed, and his progress in both English and classical learning was not only rapid but almost phenomenal, having entered Lafayette College, Easton, Pa., taking a full course and graduating there in 1840 when only fifteen years of age. After spending two years as tutor in his *Alma Mater* he entered the Theological Seminary at Princeton, and having completed his four years' course in 1846 was made assistant teacher of Hebrew. This seems to have been then, as it has all through his life, a favorite study, although he discharged the duties of professor of mathematics for one year in Lafayette College, during his theological course at Princeton. He continued to occupy the position of assistant Hebrew teacher in Princeton for three years, during which time he successively supplied the pulpits of the First and Second Presbyterian Churches in Princeton. He was called, however, from this work to the pastorate of the Central Presbyterian Church, Philadelphia, and having accepted the invitation was installed in 1849. But his erudition and aptness to teach eminently qualified him for a professor's chair, and he was consequently elected in 1851 to the chair of Oriental and Biblical Literature in the Theological Seminary at Princeton as successor to Dr. J. Addison Alexander, who was transferred to the chair of Ecclesiastical History. His inauguration took place September 30th, 1851. In this chair he has remained for twenty-six years, filling it as few similar chairs are filled in any theological seminary in the world. The title of his professorship was changed in 1859 to that of Oriental and Old Testament Literature. During more than a quarter of century Professor Green has been one of the busiest of men both in the class-room and in the author's library. While amid the many and diversified critically theological questions that have come to the front, and the many rationalistic speculations that have clamored for a hearing and a status Dr. Green has remained conservative, grappling with every difficulty as it presented itself, always keeping ahead with the most advanced biblical literature, exposing every sophistry and defending every truth.

Having no superior as a Hebraist, with a mind eminently judicious and discriminating, with a profound reverence for God's Word, and with a quenchless love of truth he has been a tower of strength in this school of the prophets and a renowned champion for the indefectibility of the faith once delivered to the saints. Professor Green has too keen a sense of his responsibility and of the duty he owes to the truth, to wage a warfare with any errorist for the mere sake of crossing swords or gaining the eclat of victory, but he who rushes to the conflict with him or attacks his position will most likely have good cause to regret his temerity. The esteem in which he is held by those who know him best and the estimate they place upon his worth was manifested in 1868 when he was elected to the Presidency of the College of New Jersey, which on being declined by Dr. Green was offered to and accepted by Dr. McCosh; also by his election to the chair-

manship of the American Old Testament Company of the Anglo-American Bible-Revision Committee; also by the College of New Jersey conferring upon him the honorary title of D.D. in 1857, and by Rutgers College, New Brunswick, conferring that of LL.D. in 1873.

He was a valued and frequent contributor to the *Princeton Repertory and Review* and although many of the topics upon which he wrote were those which claimed special attention at the time, they retain an interest still and several are of permanent value. Of these articles we may note the principal ones in the order of the years in which they were published. In 1850, "Keil on Joshua." In 1851, "Delitzsch on Habakkuk;" and "Kurtz on the Old Testament." In 1852, "The Prophet Obadiah Expounded;" and "The Jews at K'aefung-foo." In 1853, "Theology of the Old Testament;" and "The Religious Significance of Numbers." In 1854, "Recent Commentaries on the Song of Solomon;" "Ebrard on the Apocalypse;" and "The Origin of Writing." In 1855, "Nahum's Prophecy Concerning Nineveh;" "Jewish Exposition of Malachi;" "Monuments of the Umbrian Language;" "Demotic Grammar;" "Lepsius and Brugsch's Travels in Egypt;" "Comparative Accentual System of Sanscrit and Greek." In 1856, "Kurtz History of the Old Testament;" "The Money of the Bible;" "The Sacred Writings of the Parsis." In 1857, "Tischendorf's Travels in the East;" "Spiegel's Pehlvi Grammar;" "The Book of Job;" "New Edition of Horne's Introduction to the Scriptures;" "The Scope and Plan of the Book of Ecclesiastes;" "Albania and its People." In 1858, "Hofmann's Prophecy and Fulfilment." In 1859, "The Book of Hosea;" "Christology;" "The Old Testament Idea of a Prophet." In 1860, "The Text of Jeremiah." In 1861, "The Fulfilment of Prophecy;" "The Alexandrine and Sinaitic Manuscripts." In 1862, "The Matter of Prophecy." In 1863, "Date of the Book of Chronicles." In 1864, "Davidson's Introduction to the Old Testament;" "Modern Philology." In 1865, "The Structure of the Old Testament." In 1866, "Relations of India with Greece and Rome;" "Dr. Williams' New Translation of the Hebrew Prophets." In 1867, "The Position of the Book of Psalms in the Plan of the Old Testament;" "The Hebrew Word, Yashabh." In 1878, "Kuenen on the Prophets and Prophecy in Israel." *The Presbyterian Review*, in 1882, "Prof. W. Robertson Smith on the Pentateuch." In 1886, "The Critics of the Revised Version of the Old Testament;" "Hosea viii., 12, and its Testimony to the Pentateuch."

Although Professor Green's publications in book form have not been so numerous as his articles contributed to the *Princeton Review* they have been amply sufficient to attest his industry and erudition.

In 1861, he published a "Grammar of the Hebrew Language." In 1863, "A Hebrew Chrestomathy," and "The Pentateuch Vindicated from the Aspersions of Bishop Colenso." In 1866, "An Elementary Hebrew Grammar." In 1870, "A Translation of Zöckler's Commentary on the Song of Solomon for the American Edition of Lange's Commentary;" "The Argument of the Book of Job Unfolded." In 1883, "Moses and the Prophets." In 1885, "The Hebrew Feasts in Relation to Recent Critical Hypotheses Concerning the Pentateuch."

Dr. Green has always been in great demand as a preacher when vacant pulpits needed a temporary supply and when great religious organizations required an expounder of their cause, and an enforcer of the claims which each represented, and on such occasions he has always met the expectations of his audience.

In manner, Professor Green is exceedingly modest and unassuming, with pleasant words always ready and discreet counsel and instruction freely tendered when need demands. As a professor he teaches his students with affability and kindness and at the same time is strict in his discipline and requirements; and never fails to win their esteem, by his manly, candid, biblical instructions and his deep and abiding interest in their welfare.

In a word it would be difficult to find one so thoroughly equipped for the posi-

CHAPEL AND THEOLOGICAL SEMINARY, PRINCETON, N. J.

tion he occupies, or more faithful to the interests of true biblical scholarship and to the upholding of God's Word in its integrity, as the only infallible standard of doctrine and duty, than he who has for so many years occupied the chair of Oriental and Biblical Literature in the Princeton Theological Seminary.

PRINCETON THEOLOGICAL SEMINARY.

The Theological Seminary at Princeton owes its origin to three causes: To a demand by the Presbyterian Church for a high grade of literary and theological culture in her ministers, to the accompaniments of the spiritual prosperity with which the Church near the close of the last century and the beginning of the present was blessed, requiring an increase of ministers, and to a generous emulation of the example of sister denominations in providing facilities for theological instruction. By whom the suggestion of establishing a theological school was first made is not known, but in 1805 Dr. Ashbell Green, in reporting in the Assembly from the Committee on Bills, emphasized the alarming need of ministers, and the overture was adopted by the succeeding Assembly in 1806. The first direct mention of a seminary was made in a sermon by Dr. Archibald Alexander, preached before the Assembly in 1808, and the Assembly at a meeting held in Philadelphia on May 23d, appointed a committee to consider the subject of establishing a seminary in some central or convenient place within their bounds; which committee reported on the 30th of May the plan of the proposed seminary which should be, under the blessing of God, a nursery of vital piety as well as of sound theological learning and a training school of persons for the ministry, who should be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion and a blessing to the Church of God. This report was adopted. A committee on the plan of the seminary was accordingly appointed, which met in Princeton on the day of the college commencement of that year 1810, and adopted the report submitted; which report the Assembly of 1811 adopted after some amendments. The Assembly of 1812 selected Princeton as the site and decided that the seminary should be always under the supervision of the General Assembly and its officers responsible to that body directly and alone. The election of directors of the seminary was held on the 30th of May, 1812, and its first professor, Dr. Archibald Alexander, elected on the 2d of June. The seminary was formally opened on the 12th of August by the inauguration of Dr. Alexander and the matriculation of three students. The progress of the seminary for several years was slow, caused principally by the lack of funds. In 1815, September 25th, the corner stone of the first seminary building (see illustration) was laid and in the autumn of 1817 was occupied, and the seminary was incorporated in 1823. The chapel (see illustration) was completed in 1834. One professorial chair after another was filled with the best men the Presbyterian Church could supply, and one building after another was erected through the succeeding years, until both in professorships and edifices it has become one of the very best equipped theological seminaries in the world. The first class of three students in 1812 has increased to about 170 in yearly attendance and for their encouragement there are over 90 scholarships; and the degree of B.D. conferred by Princeton College for those who pass a satisfactory examination in a prescribed course in the various departments, a library of about 48,000 volumes, special lectures by eminent scholars on the Stone Foundation, besides the instruction imparted by 10 eminently qualified professors in their several chairs. About 3,700 students have been educated within its walls, these have been graduates of more than 150 colleges, and about 215 have become foreign missionaries. There seems

nothing left undone to make this oldest of Presbyterian seminaries thoroughly furnished for the work for which it was established. Its friends have endowed it with admirable grounds, dormitories, chapel, library buildings and library, lecture-rooms, professors' houses, scholarship and other funds, and with an annual income of about $65,000.

Leading Thoughts of Sermons

Faith in Christ.

By Bishop E. G. Andrews, D.D. (Methodist Episcopal).

Believe in the Lord Jesus Christ and thou shalt be saved.—Acts xvi., 31.

This was the first sermon ever preached on European soil. The hour, place, preacher and audience were all singular. Paul was on his second tour through Asia Minor, and while at Troas had that vision of "A man from Macedonia crying, 'Come over and help us,'" when he immediately set sail for Philippi and opened a ministry which soon was to revolutionize the world.

The circumstances which led to his imprisonment, the effect of the song at midnight and the conversion of the jailer are worthy of attention.

Faith is a simple and natural and exceedingly proper habit of soul, founded on two facts, one human and the other divine. The human side is the fact of depravity and incapacity of the soul to recover from irremediable and certain ruin. The divine fact is found in the declaration, God so loved the world that he gave His Son to be a Saviour, in whom every need is answered.

We have no adequate terms to employ in setting forth the character, life, death and everlasting energy of this Christ to carry on the work of salvation. Eighteen centuries are filled with the proofs of His ability to save to the uttermost—to save here and now.

To Him is committed the work of lifting up men out of guilt and danger, and this power is exercised for every son and daughter of Adam. To all alike He is made wisdom, righteousness, sanctification and redemption.

What is faith in Christ?

If it has been defined aright, it recognized Him as the embodiment of help and hope, and none other. Believing, we renounce all self-trust, gather up all the resources and powers we possess, and put self on Jesus, the mighty to save, with entire trust.

And what then? This act of faith is illustrated by the case of Cincinnatus, who saved Rome, and by the patient putting himself unreservedly in the hands of a physician. Entire dependence in extremity is faith in Christ.

The faith that justifies is a human act. God gives the faculties, we must exercise them, and the Saviour helps in every step toward God, breaking loose from all old practices and habits, and yielding to the divine Spirit. Do this now.

This faith is a very simple and intelligible thing. There are mysteries, I grant. Many things which theologians do not know. How God lays His hand on us and puts energy into our will I do not know, but falling from a precipice I catch a rope and am rescued. God is nigh at hand to save. Trust Him and it is done. It cannot be done by halves. There may be degrees in faith, but it requires this entire recumbency of the whole being on Christ to secure the result.

Faith is something which must be distinguished from those experiences often connected with it, such as conviction, penitence or deep emotion. There may be a good deal of conviction, and yet no faith, and there may be saving faith without very marked emotion. "Just as I am" is the principle on which to act. Do not hesitate. Be sure to come to Christ.

The case of Dr. Willam Nast, the German student, illustrates this, also that of the soldier, whose business it was to wait for orders and then obey them. Your orders are imperative and clear, will you now obey?

God's Provision for Man's Thirst.

By Rev. T. Griffith, Ph.D. (Methodist Episcopal).

Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, etc.—John iv., 13-15.

The life and words of Christ were magnetic. It was impossible to come within the range of their influence without being stirred with new impulses. His meeting this daughter of Samaria at Jacob's well, apparently an insignificant matter, was to Him an opportunity to reach and to save a whole city. We cannot touch another life without blighting or blessing it. His theme was inviting. It was mid-day. All nature was athirst. Therefore, how appropriate was His discourse on living water! How interesting to all. Man is pre-eminently a thirsty being. He was created with capacities only God can satisfy, therefore, God calls to him, saying: "Ho every one that thirsteth, come ye to the waters."

I. View human expedients to quench thirst. Things good in themselves yet not meant to meet the thirst of the soul. Such is wealth. The treasures of the mine, the gems of the sea, and the fruits of the field alike proclaim God's bounty; but when men barter God for gain they wrong their own souls. Ambition for glory has had many devotees, and it too has been found wanting. Social life mid the pleasures of the club, the ball-room and the bowl, has but intensified man's thirst and consumed its votaries.

II. God's provision:

1. The blessings of the Gospel. They are within the man. They bring the soul into fellowship with God, and through an inborn purity secure peace. This peace is the parent of a joy unspeakable and is full of glory.

These blessings are not transient but abiding. Their sources are deep and far-reaching as the love and benevolence of God. They are ever fresh and varied, springing ever from celestial sources. They further satisfy by being not only living but life-giving. They spring up into everlasting life.

2. The guarantee of our immortality:

This is not gathered from the philosopher or scientist, but from God Himself, who, because all nature is changeful, has sworn by Himself that because He lives we shall live also.

III. A timely prayer—"Sir, give me this water." Man is personal in his sorrows and joys and in his hopes and fears.

Pardon, peace and Heaven are gifts and therefore they are within the reach of all.

This should be our present plea—*Give me to-day.*

The Rejected Stone Honored.

By Horatius Bonar, D.D. (Presbyterian).

The stone which was set at nought of you builders is become the head of the corner.—Acts iv., 11.

The builders were the Scribes and Pharisees, and they rejected the stone. But the stone, not the foundation, was to be conspicuous, beautiful, glorious. Prepared by the quarrymen, set aside by the builders, not suiting their taste, it might have been finally rejected; but after consulting the plan of the Divine Architect it had to be used.

I. The Stone.—Christ Jesus, eternal Son of God. Stone, figure peculiar in the Father's eyes as something enduring and manifest; from eternity to eternity in its duration; no change since placed in God's temple, no earthly dross about it; not gold, silver nor ruby, but a common stone of the country, bone of our bone, flesh of our flesh.

II. The Stone Rejected.—Nothing in the history of earth so strange or melancholy as this rejection of the stone; one of the lawful pangs of the lost, and the very essence of torment. The whole life may be without stain, every good quality may be possessed, but the stone is rejected. Unbelief makes light of the stone; God counts

it the most excellent in the universe. No light matter to differ from God in this estimate; our eternity turns on this.

III. The Stone Accepted.—Made head of the corner, in spite of the builders, set on high by Him who can give it the proper value; communicating its preciousness to every one that takes it. One need not be an infidel or scoffer, but only undervalue the stone and that will cause your sinking into hell. What think ye of the Stone? Is it to you what it is to the Father, to the Church, to millions of saints in ages past? the Stone on which the Father, the angels, the Church have gazed with delight.

PRAYER MEETING SERVICE

Helping the Prayer Meeting.

By Rev. C. D. Crane, Newcastle, Me.

1. *Be constant in your attendance.* Be so constant that you will be known in the community as a prayer-meeting Christian, and, if you are wanted on prayer-meeting night, your friends will look for you first of all in the prayer-room. Set apart that night, and consecrate it to God. Allow no excuse to serve to keep you at home that would not serve on the night of the sociable or the concert. And remember that it is easier to be a constant than to be a periodic worshipper. The law of habit operates here as elsewhere.

2. *Be punctual.* I exhort earnestly to this old-fashioned virtue. Better late than not at all; but for the sake of your pastor and the brethren and sisters who are always on time, never be a moment late, if you can possibly avoid it. Yes, and for your own sake as well. Read carefully verses 24–28 of John xx., and you will find that, in all probability, Thomas came into the meeting of the disciples just after Jesus went out. He was late, and missed the best part of the service. So may you. The hymn may have been sung, the prayer may have been offered, the word may have been spoken that would have done you the most good.

3. *Be forward.* Forward people, as a general thing, we do not admire; but in the prayer-meeting, behold how good and how pleasant they are! I have come to believe that when a Christian is willing to occupy a front seat in the prayer-room, he is well on toward complete sanctification. Perhaps you say that you do not enjoy yourself as well in a front seat. And is it for this that you come to the prayer meeting? Is it for you a place simply of spiritual entertainment and luxury? Then certainly you need more of the spirit of Him who "pleased not Himself." As one of His followers, your place in the prayer-meeting is not where you can enjoy yourself the most, but where you can be the most helpful to others.

4. *Be prompt.* Take part early. Be not over-careful to observe any precise and chronological order of service. Do not wait always, before taking part, until the deacons have done their duty. Crowd in before them sometimes, if you can. They will enjoy it. Do not wait until you think you feel just like it. How dearly Satan loves to pull that string. In the very attempt to do your duty, the feeling that you desire will come.

5. *Be brief.* Consult Eccles. v., 2, 3. If you have a good deal to say, break it in two, and pray twice, or make two exhortations. We have all heard by this time, I suppose, of the brother who, in a meeting one night, at the close of a prayer that occupied fifteen or twenty minutes, was unconsciously inspired to strike up the hymn, "Hallelujah, 'tis Done." (This actually occurred.) Sin no more, lest a worse thing come unto thee. Stop when you are done, and sit down when you are through.

6. *Be social.* The prayer-meeting, it has been well said, is the fireside, not the school-house of the Church. It is a conversation room, not a lecture room.

The fireside is the place for freedom and sociability. So get rid, as far as possible, of all stiffness and formality. Let part, at least, of the sociability come before the benediction.

7. *Be prayerful.* Come from prayer. Come in the spirit of prayer. Come to pray. Let it be understood that the "pauses," if any there be, shall be filled with silent prayers ascending to the throne of God. Why should not a *prayer*-meeting be full of prayer?—*Congregationalist.*

The Annual Week of Prayer.

The Evangelical Alliance has issued from the London office the invitation for the Week of United and Universal Prayer, for 1888. The following are the topics suggested: Sunday, January 1st, Sermon, Luke xxi., 28; I. Peter iv., 7; Monday, 2d, Thanksgiving; Tuesday, 3d, Confession; Wednesday, 4th, Prayer for Families; Thursday, 5th, Prayer for the Church of God; Friday, 6th, Intercession for Missions; Saturday, 7th, Intercessions for Nations; Sunday, 8th, Sermons, I. Cor. xv., 58

PREACHERS AND THEIR SUBJECT.

By John Hall, D.D., LL.D. (Presbyterian).

Before speaking particularly of the matter to be preached, let us inquire who are, or who may be, the preachers? Answering for myself I will say they are to be all men and women who have a positive standing in the Church. The active and practical aid of laymen is indispensable to the aggressive propagation of the Gospel. It was so in the apostolic age, and has been ever since, and in their own way women have been equally in the service of the Master. It was a woman who first preached Christ to the Samaritans, and a woman who first made proclamation of the resurrection of Christ. Stephen, a layman, expounded the word and preached Christ with such ability and powers as to secure to himself a martyr's crown. But to a regularly authorized ministry I now particularly address my remarks. The preacher should be a man, not only a noble, manly man, but he should be a very human man, as only in meekness, humility, in trials and temptations can he come near the people and be one of them. To be dignified, and at the same time accessible is a matter of prime importance.

But what shall the preacher preach? I answer: What is given him to preach? To the disobedient Jonah it was reprovingly said "Go preach the preaching I command you." Suppose the Viceroy of India should receive a royal message to be delivered to the people; a message written by the empress herself. He being an educated man and given to fine writing, decides to reconstruct this official document, giving to it all the graces of rhetoric, and delivering it in that way. What would you think of him and his performance? and how much more acceptable to the people would the language of the sovereign be than any the viceroy could substitute. So the Gospel as we have it contains such elements of power that our ingenuity, our own eloquence and our science can make no sensible additions.

Natural religion is recognized by St. Paul as revealing the external power and Godhead of the Almighty so clearly that for their idolatries and abominable crimes the heathen are without excuse, and truths wisely drawn from nature may be used now as then. Christ the great Teacher was frequent in His reference to nature for both principles and illustrations of spiritual truth. But in general the preacher may take all these truths as understood by the people and feel himself free to lay out all his strength in unfolding and proclaiming revealed religion.

The unity and symmetry of truth are matters of prime importance. Errors and destructive heresies result from the pushing of some truth entirely beyond its province, for then it becomes distorted in meaning and all the more injurious because it is truth. St. Paul as a master of

Greek history and Greek literature found there much truth and to some extent he made use of it; but in the main it was so mixed with error and was so out of place that often it proved to be a damage to the people rather than a blessing. The Jew was placed in about the same position through false interpretations of his own scriptures. The great Apostle I have referred to understood well both parties, but conformed to the wishes of neither, nor respected their methods. His work was to bring all to the knowledge of the truth as it is in Christ—not as it is in science or philosophy.

Social and labor problems are elements of Christian life, and at present as much as ever they call for fresh solution.

The feeling is abroad and the charge is sometimes made that the Church and science are enemies. Well, if that is so it may be replied that the Church fulfils the command: "Love your enemies," for nearly all the literary and scientific institutions of the country are of Christian origin.

But the great object of ministerial toil and care is the salvation of souls. In the presence of this work science and all collateral interests must take a secondary place.

But in preaching the truth why make the preaching of Christ a specialty? Why not make equally emphatic all the persons of the Trinity? By some means not easily explained we feel that creation is a revelation of the first distinction in the Godhead—the Father—and any further revelation that may be needed may be found in Christ, the God incarnate. To find the Father in Christ, Christ must be preached. The power of natural religion reaches more or less all men and all men associate with it the name of the Father of all. Paul was not sent to preach the Father to either Jew or Greek, but Christ and Him crucified. For the same reason we do not lay the greatest stress upon the preaching of the Holy Ghost. By fully preaching Christ, we preach the Trinity—the entire Godhead.

But why harp upon one theme all the time and on all occasions? Christ is the central idea of a vast system of truth, taking in a wide range of interests bearing upon both time and eternity. What a world of sin is this and Christ is its only Saviour; how terribly deserving of punishment is the disobedience and ingratitude of men, and pardon and deliverance can be found only in Christ. These wide realms of truth can be traversed intelligently and effectually only as the stem from the root of Jesus is carried before us as an ensign. We may preach ethics, but ethics without a present Christ as our strength and inspiration will be unavailing and powerless to save from sin.

How shall Christ be proclaimed?

1. As the Son of Man—as the seed of Abraham, capable of sympathizing with the feeling of our infirmities.

2. The legal, moral and spiritual elements embraced in His incarnation and death are to be fully set forth to the people.

How am I to become good? is a question which every one sometimes asks. The only practical answer that can be given is: In Christ. In Him is power. He as the ideal of all goodness can reach us. We are exposed to temptation—He can shield us. Fear and love are mighty motives to action. The tendency of the one is to enslavement, to narrowness, to degradation; of the other to freedom, expansion, and elevation.

But some will say: I am not a preacher, and these thing are not spoken to me. Yet you stand by the preacher's side, you are near to him, he lives in your sympathies and prayers, and your strength is the help he needs. Had it not been for you he might have ere this yielded in the conflict. But is he not sure to grow weary in preaching this one theme? Are you weary of your daily bread, of the sun's light, and of the air you breathe? St. Paul, after thirty years of preaching Christ counted not himself perfect, but counted all things less that he might know Christ and the power of His resurrection. The little he knew of Christ was a mighty inspiration to know more of Him, and the largest lessons he expected to learn when he should see Him as He is. All great truths —such truths as move the world—are connected with Christ. You have all seen electric light. Should at any time the wire

snap which connects the generator of the electric force with the burners, on the instant the lights would go out. They could be restored only by uniting the parts of the severed wire. So every agency for moral and spiritual good in this world must be connected with Christ, who has all power in Heaven and earth.

PLAN GREAT THINGS.

By George R. Leavitt, D.D., Cleveland, Ohio.

It is a postulate in the evangelistic work of the churches that the tendency of all true spiritual movements is toward culminations, spiritual crises. It is so in a man; it is so in a community. The kingdom of Heaven, it is true, comes without observation. This is a constructive principle of which none of us is sufficiently convicted, or we should be less anxious to get into the newspapers, and startle the town with social and religious novelties. But after the hidden process has wrought, the ground breaks, the hidden work appears. The kingdom of God is revealed; coming up as a field of grain that shakes like Lebanon, coming down like the New Jerusalem, descending out of Heaven from God.

It is often said after a series of special meetings: "We have failed of the blessing we sought. There have been few conversions, or none at all. The best we can say is that the church has been quickened, or, more truly, some members in it. We may have been mistaken in attempting something out of the usual order. We may have set our expectation too high when we looked forward to a general awakening." No! Not so! Surely never so! We were right. The process of the Spirit is to produce, through well-defined spiritual methods, culminations, the state of spiritual white heat, the visible coming of the kingdom of God out of obscurity into light and power; when men who have said, "Where is your God?" are startled into the confession of His mighty presence, and the mouth of the Church is filled with laughter, and her tongue with singing. Of this great principle of periodic culminations in the development of Christianity there can be no question. We have a right to count upon them. To be successful we must do so.

But there is another principle in spiritual processes, especially in *large* movements. This principle is that great crises are apt to be delayed. The awakening comes, but it stays. What then? If it tarry, wait for it. How long? Until it comes. The wise pastor, the wise church, understands this principle of delay, and works by it. There is a time when all things at length are ready. Until this is reached, the blessing is delayed. We plan for an awakening this season. Are all things ready? How long will one continue an evangelistic work, on a special line? A month? Three months? A year? This is a momentous series of questions. A month is a considerable time. A year is a long time. But suppose the culmination requires more than a month, and more than a year, while, as a result, at the *end* of a movement initiated, it is certain! There are obstructive conditions in many communities which require time to adjust. The breaking up cannot come until these adjustments are made.

In many communities the conditions are so favorable that awakenings of power will result from well directed efforts during the Week of Prayer, or the month of January, or the season upon which we have entered. But in other fields patience is of critical importance, for in these fields, with labor just as devoted, the reaping may not come for a twelvemonth, or even for years. Why did the Pentecost come so late, instead of when Mary of Nazareth seems to have looked for a great spiritual manifestation, at the opening of our Saviour's ministry? We are able to answer: That crisis was the culmination

of over three years of special preparation of individuals and of the Roman world. What was then seen has been repeatedly observed in the history of Christianity. The inference for us is of the plainest. We may have preparations to make which require long periods to complete. But, if we foster expectation, pray for great things, plan for great things, wait for great things, we shall see great things. It is God's way. Into our church, or city, or region, the New Jerusalem will descend, with the glory of God and open gates.

This is a question to be faithfully put in all our churches: How many of us are pressing *the main question* in our work; always the main question? How many have only wrought on the main evangelistic line spasmodically and infrequently, limiting their plans to a particular winter, or even a part of a winter, when what was needed in our field was a protracted effort—the long patience of the husbandman, whose fruitful year may delay, as on the western plains, one, two, three seasons?

If I may express a conviction which for years has been growing upon me, we need above most things in our churches, in the increasing complications of work in great cities, to plan for culminations which may require years to mature.

A gifted preacher over an important eastern church commenced a series of revival meetings. He saw convictions produced, a true spiritual movement. He saw also, after several weeks, influential parishioners disturbed with preaching to the conscience, and aimed at immediate conversions; and a considerable diminution in his congregations. There were those who said, "Change your course." There were those who said, "Go on." He hearkened to the former, and discontinued the special effort. And the awakened interest subsided, and the exiles for conscience's sake returned. How many times, as in this instance, has the fairest promise of revival been defeated by want of a confident persistency.

A young man followed, in a prominent church, a brilliant but liberal minister. He had a hard time for he was true. He was full of the best and soundest of the Oberlin ideas. He fully believed in great spiritual crises. He planned for one. He preached for one. It seemed as if he preached to dead walls. He could get at no vulnerable spot in the community, or he thought so. Thus he labored for two years. But he was true to his aim, and the blessing came. It may delay two years in some churches now addressed, and in some twice two, and even more. But persevere. Foster a profound conviction in revivals, in *great* movements. Work for them. Never give up working and waiting, and you will have your reward.

And let it also be observed, as a most necessary qualification of the ideas presented in this discussion, that it is not intended that we shall be obliged to wait for years, or for a year, or a season, for some degree of awakening. If we plan for a great blessing which *may* lie three or even four, years away, the planning by the church will secure spiritual returns this year, and the next, and the next, though only in the final year will come the opening of the windows of heaven. Wherefore, plan great things. Inaugurate plans for great things. And if the vision tarry, wait for it. What experiences of fruitful churches confirm this assumed principle of the conditioning of blessings upon a patient and hard-working and hopeful delay! Wonderful blessings await our churches in the country, and especially in the great cities, if we only press, patiently and faithfully, the main gospel question, actively waiting and working for a crisis.—*Congregationalist.*

The Old Year.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

—*Whittier.*

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

December 4, Parable of the Sower.—Matt. xiii., 1-9. **1887.**

Golden text: "The seed is the Word of God" (Luke viii., 11). Observe: (1) The seed has in it a germ of life: so the Gospel contains in itself the principle of eternal life. (2) The seed must be placed in the ground to be of any service; so must the doctrines of the Gospel find lodgment in the heart before they can be effective. (3) The seed sown sprouts and produces a harvest through the fructifying agency of the sun, rain, dew, wind, etc. The Gospel in the soul must be developed into life, holiness and ripened manhood through the agency of the Holy Spirit and by a proper use of the means of grace. (4) In sowing the seed, the husbandman has faith in its vitality and in good results being produced when the proper conditions have been complied with. All who preach the Gospel must *believe* it to be the seed-wheat of eternal life and must insist upon the conditions of its development being observed. (5) There is a great disproportion between the quantity of seed sown and the harvest reaped. A gospel truth is a small thing; but mighty results are produced when it is fully worked out in human life. (6) The work of the farmer is most *hopeful;* so also that of preaching the Word!

I. The truth involved in this lesson is that the effect of the Gospel depends on the condition of the heart. Hence the responsibility of being saved is wholly placed on man himself. The seed being absolutely perfect, all failure springs from the human side. This is the fact which Jesus here enforces. Observe: (1) The seed falling by the wayside or upon the hard, beaten ground and picked up by the birds (v. 4), represents the man whose heart is hard; whose mind is dull of comprehension; whose attention is diverted to other things while the Gospel is being preached, and who has no desire for the truth, no disposition to be influenced by it. Evil thoughts, habits and associates, as so many birds, at once free such a man from every grain of truth (v. 19). He is absolutely indifferent to his own salvation and to all the claims of God upon men. Wilfully is he "without understanding" and without feeling. Oh, how hopeless! (2) The seed falling upon the rocky places, where there is not much earth (v. 5), represents those who are moved in their feelings by the preaching of the Gospel, but who have no deep conviction of sin nor determination to bear the Cross for Christ—interested they are, for the time being, but the fallow ground of their hearts is not broken up; hence a little affliction or opposition from the world drives them back to their former state of indifference and unbelief (vs. 20, 21). (3) By the thorn-grown ground (v. 7), we behold men of deeper and stronger natures than the preceding class. They receive the Gospel more firmly—the seed take a deeper root; everything shows greater vitality and gives a brighter hope. The trouble is, they have not oneness of purpose, singleness of eye. The heart is divided. Other seed gets into the strong, productive ground, exhausting its strength and choking the good harvest. The "thorns" of verse seventh are explained in verse twenty-second to be "the cares of the world and the deceitfulness of riches." How easy it is for carnal things to destroy what is spiritual—the earth to shut out Heaven. What multitudes of souls are lost because of mere anxiety or a desire to make money. (4) The "good ground" shows us the faithful hearer of the Word; whose mind is full of understanding, whose heart is soft, whose life is consecrated to the Lord, every means of grace being used to give the seed deep root, to free the ground of the heart from thorns and to care for the harvest (v. 23). (5) The most faithful Christians are not all equally fruitful: some bring forth a hundredfold, some sixty, some thirty (v. 8); each according to his capacity—none can go beyond this. The one thing that is common to all is *fruitfulness*—always the same in *quality*, but not *quantity*. (6) It is the privilege and duty of all to bear fruit for the Lord. The cause of spiritual

barrenness is man's not God's. The Gospel is life of itself; but its effectiveness depends upon the condition of the heart (v. 13). (7) Behold the responsibility resting upon us, both as to *what* we hear and *how* we hear: "He that hath ears to hear let him hear" (v. 9). It is the Gospel we must hear, not the opinions of men. This Gospel we must hear, not in indifference, but with understanding, humility and faith. (8) The parable shows us the truthfulness of Christianity. In it are the great facts of nature, only in a higher sphere. The truth taught in this lesson is of widest application, having its supreme culmination in the kingdom of Heaven.

December 11, Parable of the Tares.—MATT. xiii., 24-30. **1887.**

Golden text: "The harvest is the end of the world; and the reapers are the angels" (Matt. xiii., 39). Observe: (1) A harvest implies a seeding-time: an ingathering of souls must be antedated by earnest work performed in faith and hope. (2) A harvest is conditioned on the kind of seed and the condition of the soil. Only the Gospel received into honest hearts can yield a harvest of righteousness. (2) There is to be a moral ingathering of all that is good and all that is evil. Both the wheat and the tares shall be reaped. The world will end with a general judgment. Let all lay the awful truth to heart.

I. The hindrances to the doing of good. The purpose of this parable is to show that the kingdom of God must have trials: that the preacher of the Gospel is closely followed by one doing mischief to his work. Observe: (1) "The Kingdom of Heaven is like unto a man that soweth good seed into his field" (v. 24). Such is the purport of the Gospel: it is to do good. Christ came for man's highest benefit. Why is it that He is rejected? Why are not all fields opened up to the great handfuls of His seed-corn? (2) Where He does sow an enemy is ever present to cast in bad seed, so as to destroy the heavenly harvest (v. 25). Erroneous interpretation of the Scriptures; false theology; human opinions on religious matters; spurious systems of reform; bad morals—such may be named as the tares of the narrative. In verse 38, Jesus says: "The tares are the sons of the evil one." He means, of course, those under the dominion of what is false, immoral and wicked; hence the spurious membership in the Church is the popular idea regarding the bad seed in question. (3) Tares, in the first stage, look like wheat; but when ripe they are black, not yellow. They are intoxicating to the mind and injurious to the health. Such are all false doctrines, and unrighteous motives and deeds: at first they may seem to be the same as the doctrines of the Bible—the end, however, is death. (4) This hindrance in the way of being good and doing good, is the work of an enemy. Satan is the chief actor and his agents are numerous. All who teach a false Gospel; write a false theology; hold up a false creed; advocate unrighteous measures; cherish godless motives and do wicked deeds, are the deputies of the Evil One, helping him to corrupt the Church, hinder the progress of Christianity, frustrate the purposes of Almighty God and ruin souls. (5) Behold the secret, insidious, mischievous way in which the tares are sowed among the wheat (v. 25). It is at night, while good men are not on the alert. Such is the way that the sons of the evil one get into the Church. Such is the way false theology; godless measures; ruinous opinions; damnable habits get hold of men: quietly, stealthily! (6) There is vitality in tares as in wheat. The principles of evil contain a germ of life as well as those of good. Both grow—both flourish (v. 26). For a time, it is difficult to see the difference between the true and false—the real Christian and the hypocrite—the sons of the kingdom and the sons of the Evil One. The harvest reveals the true character of each. In the Day of Judgment every life will be ripe and will of itself be a complete exhibit of its own nature (v. 30). (Read the wide contrast of destiny, as to the tares and the wheat, in the coming moral harvest, in verses 40-43.) (7) The truly good shall not be injured by the bad. "And the servants say unto him Wilt thou then that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them." In this life there is no hastening to destroy the bad or punish the wicked. God is patient. He is letting both harvests grow and fully ripen. One reason for His caution is that not a single stalk of wheat may be injured. He is more anxious to serve the good than to destroy the wicked. The former needs great care. The latter must come to grief as a natural consequence. (8) It is not

difficult for the enlightened soul to see the bad work of the Evil One: Long before the harvest all knew that tares had been sowed in the good man's wheat-field (vs. 27–28). A false doctrine, principle, measure, motive, life, is not difficult to detect. What pastor, as he visits among his people, cannot say: "Have I not sowed good seed in this field? whence then hath it tares?" But the time of knowledge and the time of excommunication are wide apart.

December 18, Other Parables.—MATT. xiii., 31–33; xlv., 44–52. **1887.**

Golden text: "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just" (Matt. xiii., 49). Observe: (1) However stable things may now seem and however eternal matter may appear to be, the end is coming. This was one of the strong points made in our Lord's preaching. (2) The end of the world is to bring forth the general judgment—another vital doctrine insisted on by the great Teacher. (3) The whole human race will then be, in a public manner, divided into two classes; "the wicked" and "the just." There shall be no third party or middle ground. (4) The great act of the general judgment will be "separating." "The angels shall come forth and *sever* the wicked from the just." Whatever the future state of the godless may be this is what Christ teaches: *They shall be separated from God and His people.* Oh, this doctrine of separation! How it permeates the whole Bible! How frequently it was on the loving but ever truthful lips of our blessed Saviour! (5) Angels shall play a great part in the coming judgment at the end of the world.

I. The grain of mustard seed. Vs. 31, 32. The purpose of this parable is to set forth the great *vitality* of Christianity. (1) The Babe in Bethlehem's manger was small enough; but behold the Christ of to-day. The first preaching of the Apostles was insignificant when compared with the purpose in mind, but see what preaching is now and what the Church has become. Paul carried the Gospel into Macedonia and in time all Europe was in possession of Christianity. Look at the progress of missions. Behold the world being slowly but surely won for the Lord Jesus. (2) Grace in the heart is at first only a little mustard seed. But germinating, the whole manhood becomes a tree of righteousness, rich with foliage, laden down with golden fruit. (3) It is because of the vital power of grace in the soul and in the world that no enemy can destroy the Christian or the Christian Church.

II. The parable of the leaven. V. 33. We learn from this symbol that the kingdom of Heaven works with a pervasive but imperceptible power. The leaven here means the Gospel of free grace. The meal means the human heart or the whole world. "The three measures leavened" teaches the truth, that grace in the soul will, in time, completely sanctify it, and grace in the world will change its whole aspect.

III. The parable of the treasure. V. 44. Here we have set forth the unspeakable value of redemption: what Christ is worth to the Christian and to the world. All that a man has not to be compared to the valuation of free grace. We learn also that if we would have Jesus Christ as a Saviour we must consider Him above all things else—we must consecrate all things to Him.

IV. The parable of the pearl of great price. Vs. 45, 46. Observe: (1) The priceless value of Christ is here set forth as in the last case. (2) The merchantman here gives a new idea. In the judgment of this earnest, practical man of the world salvation is better than all things else.

V. The parable of the net. Vs. 47–52. This illustration of our Lord is for the purpose of showing the external condition of the Church or kingdom of God. It is *mixed*—containing both good and bad—what is false and what is true: Like a net, it gathers in "of every kind." (1) Our Lord knew it would be impossible to keep the Church absolutely pure in this world. Those who keep out of the Church because it contains bad men ought to study this parable. (2) A time of discrimination is coming (v. 48). There are sifting times—occasions of purification. The work will be completely done at the end of the world, in the general judgment (v. 49). (3) Behold here again Christ's powerful doctrine of *separation:* "The angels shall come forth and *sever* the wicked from among the righteous." (4) Mark the end of the wicked: "Shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." Here is punishment, as well as separation—here is awful anguish of heart. Why make light of the future state of the wicked when our Lord, the great loving Christ, made so much of it? Why affirm that there is no force in the doctrine when Jesus put

into it all the force of His mighty soul? Oh, sinner, if you will reject the love of God, think of hell-fire! (5) Our Lord wants us to lay to heart all this plain teaching. "Have ye understood *all* these things" (v. 27). The purpose of such teaching and of the whole Gospel is two-fold: (*a*) To make us disciples; (*b*) being disciples, that we may teach others with interest and profit the things which we do understand and know. As children of God we are to be "like a householder which bringeth forth out of his treasure things new and old" (v. 52).

MISSION FIELDS

Labrador and Missions.

By Gideon Draper, D.D.

Amid the multitude of religious gatherings for the polyglot London world within and the remoter world without, that upon the Moravian missionary barque was of exceptional interest. The occasion was the annual sailing of the historic vessel to the bleak shores of Labrador, laden with supplies and articles of barter to the missionary colonies in that desolate land and with the more precious cargo of nine consecrated lives given to a perishing people. The place of gathering was unique. In a busiest centre of the busy metropolis, with the thunder of ceaseless traffic on every hand, among ships whose sails whiten every sea, there lies in London docks, snug and taut, with festive decorations, the *Harmony*, whose very name is suggestive of its mission of love and peace. Thought is busy running back to the origin of this Society, small in numbers but potent in influence on the churches and the world.

Herrnhut, their primal home and sacred Zion, sprang up out of the pine woods, the appellation expressive of the divine trust. Meadows and fertile fields were reclaimed from the ancient forest, houses and churches erected for the persecuted exiles. Great transformations have been wrought since the origin in 1772. A profane railroad disturbs the holy calm. Its station is beautified with flowers, and an avenue of gigantic trees leads to the village, a quarter of a mile away. Fields and roads are fenceless, and, as one vast park, are interspersed with neatly kept walks with rills and fountains of Scripture names, with here and there an inviting seat or shaded arbor. The town itself is a model of neatness. Sobriety and profound stillness abound. Every day seems Sabbatical. Each evening the population assembles for divine worship. Here, in early years, was born the missionary spirit, the glory and distinguishing characteristic of this devoted body. They pioneer the way. In 1732 the leaders of the modern foreign missionary army, two humble men, bundle in hand, at the early hour of three, before the rising of the sun, set out from this Herrnhut, four dollars each in pocket, for a journey of six hundred miles on foot, and four thousand miles beyond. This substantially was the beginning; and the heroic record has been continued unto this day.

In 1732, but ten years after the original settlement, the missionary spirit became incarnate, and St. Thomas was reached, ready "to become slaves to the slaves," if so be that souls be won to the common Master. "Greenland's icy mountains" had been scaled, nothing taken for the journey, "neither slaves nor scrip, neither money, neither having two coats apiece," feeding on seal's flesh mixed with oatmeal and train oil, and willing "to dig a hole in the earth for lodgment." Now the fierce and rugged shores of Labrador are sought. In 1750 the first attempt was made, but the leaders were slain. In 1771 the effort was repeated, and success crowned the self-denying, Christly labor. From that year to the present, a missionary ship has made an annual voyage from London to Labrador. A document in the archives of the Society of historic value is a proclamation from Commodore Byron, grandfather

of Lord Byron of poetic fame, guaranteeing royal protection to the missionary undertaking. It was in harmony with the order in council, granted by King George III. in 1769, sanctioning and protecting the mission to Labrador.

An interesting paper, dated 1779, bears the name of Benjamin Franklin, an order to commanders of American vessels, given in France, not to molest the ship of the "religious society, commonly called the Moravian Brethren" on its voyage to the coast of Labrador, "for the conversion of the savages there to the Christian religion."

Eleven different ships have been employed in this noble service, from a little sloop of seventy tons to a barque of two hundred and forty tons. The vessel now in use, specially constructed for Arctic service, was built in 1861, and is the fourth bearing the well known name, the *Harmony*. God's signal favor has been vouchsafed in that during a century of voyages no serious harm has come to the ship or to its inmates.

The bard, James Montgomery, a brother, wrote a centenary hymn in 1841, from which a single stanza is herewith given:

Thither, while to and fro she steers,
Still guide our annual bark,
By night and day, through hopes and fears,
While lonely as the ark,
Along her single track, she braves
Gulfs, whirlpools, ice-fields, winds and waves
To waft glad tidings to the shore
Of longing Labrador.

The divine favor has also been manifested in the Spirit-gift. Labrador has had its Pentecost. In the year 1805, after thirty-three years of patient waiting, the promises of God were fulfilled, according to the Scripture word which cheered them when they first set foot upon this coast, "Thou shalt bring them in and plant them in the mountain of thy inheritance" (Exodus xv, 17.) The entire population seemed to be affected. "In every hut the sound of singing and praying was heard." Churches could not contain the people. Missionaries were employed all the hours of the day. Every class, the young and the old, shared in the refreshing from on high, while the most dissolute and depraved were transformed. In a short time the number of converts was doubled, and missionary expansion was the legitimate result. A hundred brethren, with nearly as many sisters, have given their lives to this mission since its origin, and thirty-two men and women are in the field to day.

The *Harmony*, with the needed protection against ice, is a ship of fine outline and good construction. The figure-head is an angel with a trumpet, with the words "Glory to God, Peace on Earth." On the stern are representations of various arctic animals, and the monogram of the Society. The captain and crew of twelve are godly men. Upon the deck of the vessel, in the cool evening hour of a summer day, was the characteristic social gathering. A large company partook of the festive tea. Subsequently appropriate addresses were delivered by the missionary secretary of the Society, Rev. Mr. La Trobe, whose father is senior bishop of the Church, by the writer and others, including outgoing missionaries. The German was freely interspersed with English. Most of the missionaries were of German origin. One represented Denmark. A bride was among the number, and two young women who expected to become such on their arrival at their destination. The prospect would doubtless relieve the asperities of the voyage, and color the frozen region with a warmth to which naturally it is a stranger. It was an occasion of gratulation and gratitude to witness a link of a chain of more than a century of missionary effort. Heathen writers could utter fine sentiments. Seneca could exclaim: "I was not born for a corner, this whole world is my country." And Lucan: "Not born for myself alone, but for all mankind." The brethren have incarnated the sentiment. Greenland and Labrador, West Indies and South Africa, Central America and Demerara, Himalaya and Alaska, leper homes and lazarettos, prison pens and forlorn posts, the frozen Arctic and burning tropic, have characterized a Church lifted above denominational ambition, seeking to promote peace and harmony among sister bodies, infusing new, spiritual life, and like the dear Master in self-crucifixion for the lost. Souls are their stars of rejoicing. "As the eider-fowl to the rock,

so cleaveth my soul to Thee," were the dying words of the Eskimo girl.

More than two thousand Moravian brethren and sisters "have hazarded their lives for the name of our Lord Jesus Christ," many of them filling martyrs' graves. And still the list is multiplied. At the present writing the *Harmony* is battling waves and winds with new recruits. The ancient form of "bills of lading," which a godless commercial age has permitted to fall into disuse, may prayerfully close this paper. "And so God send the good ship to her desired port in safety."—*N. Y. Observer.*

THE PULPIT TREASURY IN THE FAMILY.

Honor Thy Father and Thy Mother.

By Theodore L. Culyer, D.D.

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hardtoiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain, beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him: "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy: "Love me and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother" mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wish of his parents and turned out well. God never blessed a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his

mother. This decision led him to become a surveyor and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."

QUESTIONS OF THE DAY

The Liquor Traffic—The Remedy and the Outlook.

By R. D. Harper, D.D. (Presbyterian), Philadelphia.

What can be done or what should be done to arrest the progress of this moral epidemic? This is the great "unsolved problem" which has been on the blackboard of this nation for more than half a century, to my certain knowledge; and about the solution of which (I am sorry to say) even the friends of temperance themselves are not of one mind. And this want of harmony among themselves, has been the greatest of all misfortune to the cause. Divided among themselves they come to the front in broken ranks—each fighting in his own way and with his own weapons; while the enemy, always in solid column, whips them in detail.

Within the past quarter of a century (to go no farther back) various expedients have been tried: all of them, I am free to say good in themselves, and well meant by their advocates and friends; every one of them too I believe, has done good. All honor to the heroes (both men and women) who have fought so bravely in the past with such weapons as they had—old flintlock muskets and wooden swords which have long since been discarded as useless! Victory may not have perched upon their banners, yet the flag has never trailed in the dust. It still floats aloft and higher to-day than ever before for the brave and willing hands which held it up as best they could. All honor we say to the pioneers and martyrs in this cause! Heroes they were.

All past expedients, however, have failed to accomplish the desired result. Some few limbs indeed, have been lopped off here and there—but still this great "Upas Tree" has been rooting itself deeper and more deeply in the soil. The problem is unsolved—the "epidemic is unchecked." And so the question comes back intensified in its importance, What shall be done? *Two remedies* are now prominently before the public mind, competing for popular favor. Let me ask you to consider them with me:

I. *License.*—One is the policy of License or Regulation, as it is sometimes called.

Regulate the traffic it is said by law. Fix the license high. Place the business in the hands of reputable men. Limit it with wise restrictions. Make the penalties severe, and see that they are rigidly enforced. This is in substance the remedy of license, or "high license," as it is now called. And the advocates of this policy claim for it three things:

First — That it will diminish the manufacture, sale and consumption of intoxicating liquor.

Second—That it will promote law and order.

Third—That it will furnish a revenue to the state—compelling those who manufacture paupers, and criminals, widows, orphans, and imbeciles, to aid in their support. This is, in substance, the policy of "license" or "high license" advocated by not a few who are really friendly to the cause, and who believe, honestly enough, that this is the very best remedy which can be provided for the removal of this evil. This policy therefore, merits a fair and candid hearing.

HIGH LICENSE LAW.

Law.—Just here let me advert for one moment to the "High License Law" recently enacted in our commonwealth and which goes into effect on the first day of July. The provisions of this new law are as follows:

1. That license for the manufacture and sale of alcoholic liquors shall be vested hereafter in the courts.

2. That such license shall be issued only to men of good moral character, accompanied by two bondsmen and the certificate of twelve reputable citizens.

3. That license shall be granted only when the court shall deem it "necessary" for the accommodation of the public.

4. That the license fee shall range from $100 to $500 according to the ratio of population.

5. That the revenue thus derived shall be divided between the City, County and State.

6. That no liquor shall be sold on credit to inebriates, or minors, on Sundays or election days.

7. That no saloon shall be located beside a Church, School, Hospital, Asylum, or College.

8. That the penalties for the violation of this law shall be a fine not exceeding $5,000; or imprisonment not exceeding twelve months.

Such in substance, is the law. And looking at it simply as a "legal document" I am prepared to give it my hearty approval. Its provisions are clear, full and strong. It is, in my judgment, the best "license law" that has ever been enacted. Looking at it, however, as a remedy for the liquor traffic I fail to see in it any thing to commend.

First—It does not aim to accomplish the very thing desired, namely, the extinction of the liquor traffic. On the other hand it does deliberately propose to continue it under the sanction of law and make it as respectable as any other line of business.

Second—It presupposes an impossible thing; an absurdity indeed—namely, to place the traffic in the hands of moral and reputable men. Think of it—the thing itself so bad—such a moral pest—that it shall not be located near a church, school, hospital, or college and yet placed in the hands of moral and reputable men—forsooth. What an absurdity!

Third—It grants the right to make drunkards, criminals, widows, orphans and imbeciles; and then with the revenues of the traffic proposes to build jails and almshouses and pay the police expenses. What astonishing political economy that is! What superlative idiocy! Sell the right for so much money and than with the money pay the funeral expenses. I object to this law, therefore, and to every license law because, whatever its provisions or restrictions, it is in itself a fallacy. Facts show that license simply perpetuates the wrong and makes it if possible more injurious, for the "gilded saloon" in my judgment is a greater curse than the "dram shop." By as much as it is more attractive, by so much does it touch and ruin a higher grade of humanity.

My chief objection however is this, that license (high or low) is morally wrong in principle. If the traffic itself be wrong (about which there is no dispute) then I claim, that under no circumstances of policy, expediency, revenue or anything else, can it be right to give it the sanction of law. If it were proposed to "legalize" gambling or prostitution or any other form of vice and shame and make them respectable by law, the moral sense of the community would be indignant. Why in the one case rather than the other? I submit this "moral aspect" of the question of license, therefore, to your thoughtful consideration. For myself I shall co-operate with the friends of temperance just as far as I possibly can—whether I agree with them or not. But I never can consent by word or ballot of mine to sanction this wrong—cover it up with the ermine of justice and throw around these gateways to ruin, the sanction of law. Never!

II. *Prohibition.*—The other remedy before the public mind is prohibition. And prohibition means simply to prohibit by law, the manufacture and sale of alcoholic liquors, for drinking purposes. The right to enact such prohibitory law cannot be

questioned. We now prohibit a thousand other forms of wrong doing because they are injurious to the public morals. Even in the matter now under consideration, we prohibit the sale of liquors to minors and drunkards, on the Sabbath and on election days. Why not every day and to all classes of the community; and say by law that this nefarious traffic shall stop now and forever? Why not? For three reasons I commend this "remedy" to your thoughtful consideration and approval:

First—Because all other remedies however good in themselves or well meant by their friends, have failed to accomplish the desired end. They have been at best but opiates. Like a boy with a barlow knife, we have been hacking at the bark, and lopping off a limb here and there. This remedy on the other hand proposes to girdle the tree and cut the root.

Second—Experience has demonstrated that it is an effective remedy wherever it has been tried, in whole or in part in fifteen States. Take the state of Maine for an example. I have put myself to some trouble to ascertain the facts in this case. "Since the enactment of the prohibitory law in this State," says the Governor of the State, "the law has been as faithfully enforced as any other criminal statute; the number of paupers and convicts has decreased one-fourth, with a marked change in the general prosperity of the State."

"Intemperance" says Hon. James G. Blaine "has steadily decreased in this State until now it can be said in truth, that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine." And what has been accomplished in Maine may be accomplished by the same means in Pennsylvania and in all the States of our beloved country.

Third—Time has come when something decisive and in earnest must be done. Too long already have we tampered with this evil. Patient endurance has but made it gigantic in proportion and defiant in spirit. Is it not time that the people of this land should say "Thou shall not"? Is not this the last resort of a forbearing people?

Objection:—I am reminded perchance that this would destroy one of the leading industries of the country, yielding last year a revenue of $86,000,000. My reply is that if this "industry" costs twice that amount to pay its funeral expenses, the sooner it is destroyed the better.

Objection.—I am reminded perchance that public sentiment is not prepared for such radical measures. Possibly this may be true, possibly not. Certainly however this is no argument against the law itself. What moral reform ever started with a majority on its side? How many were opposed to the Declaration of Independence at the outset and prophesied defeat? How long would God have delayed the Decalogue if He had waited for public sentiment? "Bring the men up to colors." Let us aim to do that which is right, and the right will eventually prevail and triumph.

Objection.—Am I told that you cannot make men temperate by legislation? No criminal law is enacted for that purpose. Intemperance has been the curse of our race from the beginning of time and there will be drunkards I doubt not when the trump of God shall sound. What I claim is that as other crimes are restrained and diminished by law and its penalties; so there will be fewer drunkards when men are restrained from the manufacture and sale of intoxicating liquors; and fewer still when the drunkard himself is punished for dethroning his reason and converting himself into a demon and a beast. Some day this high ground will be reached.

III. *Outlook.*—One word as to the outlook and I have done. Looking back over this conflict for a quarter of a century, I find much in retrospect that is encouraging and hopeful. Wonderful changes have taken place in that period in public sentiment and in the drinking customs of society. Progress is written upon all these years. Looking around me, I find more to cheer and inspire me for the future. The agitation of the sub-

ject through pulpit, press, platform. The alarming desperation of the liquor traffic itself. The enlistment of Christian women from forty States and Territories. The intensified interest awakened in the Christian Church. The marvellous increase of temperance literature. The new chapter on alcohol in our school books. The temperance "plank" in the platform of labor organizations. The White Ribbon Army among the children and youth. The Roman Catholic influence over 7,000,000 of people. The exclusion of intemperate men from all responsible positions. The introduction of the subject into legislative assemblies. The alarm in all political circles,—the ghost of prohibition that will not down. The submission of the question to the arbitrament of the ballot. And the royal names on the banner wherever it floats. All these inspire me with hope. Aye more—with the conviction that it has not only come to the front, but that it has come to stay. The temperance reform stands to day "on the heights of Christian heroism and answered prayer." It is the cause of God and humanity. The morning light is breaking. And of nothing am I surer than this, that sooner or later, in God's own good time and way victory will perch on this banner. Let us not then be discouraged. "Be not weary in well doing; for in due season ye shall reap if ye faint not." "The ploughman shall overtake the reaper;" the new emancipation is coming. Prohibition is the sublime fact of the future.

"'Tis weary watching wave on wave,
And yet the tide heaves onward;
We build like corals—grave on grave
But pave a pathway sunward.
We're beaten back in many a fray,
Yet ever strength we borrow;
And where the vanguard rests to-day,
The rear shall camp to-morrow."

HELPS IN PASTORAL WORK

Pulpit Reading.

By Prof. E. B. Warman.

The minister, in reading the Bible, stands as reporter and auditor, and he should read with a feeling of moral force and interpretation. He should not stand aloof, for he is man of like passion with us. In scared writings there are two voices—the divine and the human.

Sabbath after Sabbath, as we sit in our pew, we hear words of admonition from the minister, and ever linked therewith the consolation that "It is never too late to begin." We now leave the floor and we desire to talk to the minister. To the young man we wish to offer words of comfort and encouragement, as he is about to launch, or may have just launched, on the ministerial sea. We also desire to point out the dangerous shoals upon which his brother's barque has so often been stranded, and in some cases totally wrecked. To those advanced in years and in experience, we desire to say to them what they have so often said to us, "It is never too late to begin."

We would like to point all earnest workers directly to the Bible for their instruction concerning the reading of the Bible. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading." The foregoing words may be found in Neh. viii., 8. They embody much that appertains to the subject of such reading as is required at the sacred desk.

Mark you that, at the very onset, we draw a line between reading and reciting. "So they read in the book;" they did not recite from the book. The manner in which they read should be impressed upon every man who takes upon himself the responsible office of reading to others the Word of God. How many of our ministers, to-day, read the Bible or the hymns distinctly? fewer still are they who read in such a manner as to cause the people to understand the reading. To cause them to understand implies an act on the part of the reader beyond that of distinct utterance.

The words are vehicles of thought; hence they should not go empty to the hearer, but be well laden with thought. A word, as we view it upon the printed page, is of itself cold and meaningless. Do we realize the value of our spoken language? What is it that causes one speaker to be more interesting than another? You may say it is his manner. What is that manner? Is it to be found in the words which he utters, or in the manner of uttering them? You will unhesitatingly say it is in the manner, and the manner is in the man, not in the writer.

BEAUTIFUL THOUGHTS

The Gospel of salvation is the world's only hope.

We bow to the man who kneels.—*Victor Hugo.*

The Lord gets His best soldiers out of the highlands of affliction.—*Spurgeon.*

Every thought which piety throws into the world alters the world.—*Emerson.*

Whatsoever we beg of God, let us also work for it.—*Jeremy Taylor.*

One may live a conqueror, a king, a magistrate, but he must die as a man.—*Daniel Webster.*

Men are won, not so much by being blamed, as by being encompassed with love.—*Channing.*

As long as the Church is living so much like the world, we cannot expect the children to be brought into the fold.—*Moody.*

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—*Rutherford.*

Errors, like straws, upon the surface flow;
He who would search for pearls must dive below. —*Dryden.*

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.—*Bovee.*

Christ says to every lost sinner, "Come;" to every redeemed sinner, "Go." Come and be saved; go and save some one else.—*W. S. Aspey, D.D.*

No man ever achieved anything for Christ who did not, when necessary, trample both self and selfish enjoyment under foot.—*H. Clay Trumbull.*

There is nothing will make you a Christian indeed but a taste of the sweetness of Christ. "Come and see" will speak best to your soul. —*Samuel Rutherford.*

It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*A. Barnes.*

God takes men's hearty desires and will instead of the deed, where they have not the power to fulfil it; but He never took the bare deed instead of the will.—*Richard Baxter.*

Some things you may have without seeking, some you may seek and not find; but there are things, and those you most need, that you will never find without seeking.—*M. Hopkins.*

Truth lies in character. Christ did not simply speak truth; He was truth; truth through and through; for truth is a thing not of words, but of life and being.—*Robertson.*

My heart has always assured and reassured me that the Gospel of Jesus Christ must be devine reality. The Sermon on the Mount cannot be merely a human production.—*Daniel Webster.*

Grace does not come to the heart as we set a cask at the corner of the house, to catch the rain in the shower. It is a pulley fastened to the throne of God, which we pull, bringing the blessing.—*Talmage.*

Before I commit a sin it seems to me so shallow that I may wade through it dry shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning.—*Fuller.*

The silence of the Scripture may be quoted as an evidence of its inspiration. It is silent by design. The subjects upon which Scripture is silent are precisely those which irreverent curiosity would fain probe to the uttermost.—*Dr. Punshon.*

If tempted not to pray, pray the more. If tempted to postpone prayer, pray at that very time; most probably God has a blessing for you; Satan suspects He has, or he would not be so anxious to persuade you to put off prayer.—*Dyer.*

Christian, let the fact that the birds of the air have food, and the grass and flowers beneath your feet are clothed with loveliness, be an argument and token to you of the love of God, who will supply you with food, and cover you with raiment.—*Stevenson.*

It is as difficult to pray well as to live well. For prayer, rightly uttered, must reflect with perfect faithfulness the life of the pleading soul; and God can only judge when either the life or the prayer is such as to find acceptance His sight.—*Rev. Peter S. Menzies.*

These very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be His errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—*F. R. Havergal.*

Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued.—*Lord Lawrence.*

37. Perseverance.—MATT. x., 22.

When the battle of Corioli was being won through the stimulus given to the soldiers by the impassioned vigor of Caius Marcius they mourned to see their leader covered with wounds and blood. They begged him to retire to the camp, but with characteristic bravery he exclaimed: "It is not for conquerors to be tired!" and joined them in prosecuting the victory to its brilliant end. Such language might well become the Christian warrior. He is tempted to lie down and rest before the conquest is complete and the triumph thoroughly achieved; but his conquests should but stir him with a holy zeal and fire him with a sublime courage, that he may be faithful unto death, and then receive a crown of life.

38. Liberality.—ACTS x., 8.

A poor woman understanding that Dr. Goldsmith had studied physic, and hearing of his great humanity, solicited him in a letter to send her something for her husband, who had lost his appetite, and was reduced to a most melancholy state. The good-natured poet waited on her instantly, and, after some discourse with his patient, found him sinking in sickness and poverty. The doctor told him they should hear from him in an hour, when he would send them some pills which he believed would prove efficacious. He immediately went home and put ten guineas into a chip box, with the following label: "These must be taken as necessities require; be patient, and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to anything Galen or his tribe could administer.

39. Faithful Work.—ROM. ii., 7.

A year ago last summer I visited Yellowstone Park. I had read a great deal of the geysers and seen pictures of them, but now it was my privilege to see them rise grandly and proudly to dizzy heights then fall in graceful spray. They had great names given them. Some were called "The Wonderful," "The Monarch," others "The Lion," and "The Lioness," but you never can depend on their regularity of action. A traveller may visit them and wait around four or five days without witnessing a performance, getting only labor for his pains, though you can not tell when they will play. When they do they are very beautiful. But there is one geyser, name the "Old Faithful," that is not so large and doesn't make such a grand display, but you can always depend on it. It plays at certain times, and never fails. If you are there at 1 o'clock, or five minutes before, you will see the water shoot up at a height of sixty or seventy feet. At 1.55 it will play again, not rising at such height as the other geysers nor making such a roaring noise, but you can depend on it. It always comes to time and never fails in a performance. I at once respected that geyser. It was faithful in its performance and sure. That is the key to a successful life. —*Rev. A. Little.*

40. Temperance and the Gospel.
—MATT. iii., 3.

Temperance sometimes goes before the Gospel to prepare its way, like John the Baptist saying, "Prepare ye the way of the Lord: make His path straight." A wonderfully interesting illustration came to me the other day from Japan. A minister's son—a Scotchman, too—called upon me a week or two ago, just in the course of transit from his Japan home. He told me that he had been engaged in working in Yokohama, in the Young Men's Christian Association there, principally for the benefit of the foreigners in Yokohama, who were, he thought, fully worse than they were at home, although he was interested in all missionary movements. One day there came down from Ouida, a place in which no foreign missionaries are permitted to labor, a native, and when on the street with a friend, he saw on a sign the words "Temperance Union" in English, and the same words in Japanese. "What is that?" he inquired. They went in, and he said, "This is something I can make use of;" and he learnt all about it. He got all the tracts and things they had; he said, "Our people need just as much to keep from intemperance as yours." He went to Ouida and began to work in the temperance reform. He said to himself, "We haven't got to the bottom of this yet; there is something beneath all this; this must be the effect of a cause that is stronger than itself. I will go back again to Yokohama and find it out." And he did find it out. He became a Christian, and took a native teacher back with him; and when my friend left, there was out of that Temperance Union a native church of between forty and fifty members existing in Ouida. There you see how temperance goes before the Gospel. Very frequently temperance goes after the Gospel, lifting up its train. You will see that, in the case of those who, for the sake of the Lord Jesus Christ, are earnestly laboring to lift up the degraded, and to do their best to reclaim the drunkard. It is because we are Christians that we are earnest in this work.—*Rev. W. M. Taylor, D.D.*

BOOK DEPARTMENT, Etc.

THE BOW IN THE CLOUD, or Words of Comfort for those in Bereavement, Sickness, Sorrow, and the varied trials of life. Edited by J. Sanderson, D.D., editor of "Memorial Tributes," "THE PULPIT TREASURY," etc., with an Introduction by William M. Taylor, D.D., LL.D. New York: E. B. Treat, 771 Broadway, office of THE PULPIT TREASURY. Price, in cloth, $1.75.

So long as there is sin on earth, there will be need of the very comfort to which this book directs. It points to the heavenly fig which should be laid upon the boil. It raises the mourner's eye to God's covenant bow painted with the beams of His own sun upon the dark cloud that overshadows man—a bow that speaks of love and mercy and of a coming joy. The book contains selections from some of the best Christian writers who have tried and proved the source of comfort which they here recommend. The selections refer to nearly every phase of trouble to which man is subject—from the death of an infant of days to such overwhelming catastrophes as befel the afflicted Job. Dr. Taylor in his introductory note to the publisher, writes: "The book is pre-eminently a collection of individual testimonies to the efficacy of the consolation furnished by the Word of God to those who are in trouble. . . . By its publication you will become a true Barnabas, or son of Consolation to many, and I trust it will have, as it deserves, a wide circulation." The book is not only well adapted for closet reading, but also as a gift-book to all sorrowing ones and as a helpful storehouse of thoughts for the pastor in his visits to the house of mourning. The paper, type and binding combine to make the book as desirable to the eye, as its contents are to the heart.

PARISH PROBLEMS. Hints and Helps for the People of the Churches. Edited by Washington Gladden. New York: The Century Co.

This volume embodies a mass of well considered articles on every phase of Church work. These articles have been furnished by those who may be justly regarded as experts in the department in which they write. The whole is arranged under nine chapters as follows: I. The Pastor's Call. II. Parish Business. III. Parish Buildings. IV. The Pastor at Home. V. The Pastor at Work. VI. Helping the Pastor. VII. The People at work. VIII. The Sunday-school. IX. Worship. With this volume in the hand of Church members no excuse could be pleaded of ignorance regarding any matter pertaining to their church, nor of any mode by which they could lend a helping hand. They will be thoroughly instructed for every good work.

THE VICTORY OF FAITH and other Sermons. By Rev. John Kerr, D.D. New York: Robert Carter & Brothers, 530 Broadway. $1.75.

The author of these noble sermons was no ordinary man. He had a comprehensive penetrating mind, a spiritual insight of biblical truths, and a power of analysis above many who occupy the pulpit. His sermons are replete with rich, fresh, suggestive thoughts; and curative of flimsy, superficial thinking.

"THE COME" AND "GO" FAMILY TEXT-BOOK, containing "Come" and "Go" texts for every day in the year. Also spaces for Births, Deaths and Marriages. Compiled by John Strathesk. New York: Robert Carter & Brothers, 530 Broadway.

This is an ingeniously constructed book containing nearly two hundred pages—each page arranged for two days' memoranda besides texts of Scripture. Paper, type and binding combine to make this a beautiful holiday presentation volume.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Boston: Lee & Shepard; New York: Charles T. Dillingham. 30 cents.

Thrift and character are, in this well considered volume, shown to lie at the basis of business success, and that he who theorizes about anti-poverty societies without including these two indispensable elements is only a mere visionary or a hypocritical reformer. The author has brought a large measure of "common sense" to the unfolding of nearly every phase of the labor problem; has exposed many of the current fallacies regarding it, and has demonstrated that it is governed by laws wise as nature and as fixed as fate. The book should be in every laborer's hand.

THE SCOTTISH PULPIT from the Reformation to the Present Day, by William M. Taylor, D.D., LL.D., Minister of the Broadway Tabernacle, New York City. New York; Harper & Brothers, Franklin Square.

Having read this book carefully from cover to cover, we can very cordially bear testimony to the thoroughness with which the author has performed his work, and to the exceedingly valuable contribution he has thereby made to pulpit literature. He has given in this instructive volume the results of wide reading, the discriminations of an excellent judgment, sketches of the lives, and prominent characteristics of the pulpit exercises of the leading preachers in the Scottish pulpit. The lessons deduced from these admirable lectures should be read, learned and inwardly digested by the clergy of the present day.

C. W. Bitzman

THE

PULPIT TREASURY.

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SERMONS

SERVICE THE PURPOSE OF THE CHURCH.

BY CHARLES DEWITT BRIDGMAN, D.D., MADISON AVE. BAPTIST CHURCH, NEW YORK.

He gave some apostles; and some prophets and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—EPHESIANS iv., 11, 12.

IT is a prevalent idea that a Church is a religious community whose chief end is the enjoyment of privilege; that each member is only as a child in a nursery, or a sick man in a hospital, whom those in official position are to care for and nurse, and is very ill-used when he fails to receive such compassionate ministries. Now, a half-truth is a heresy; and more than any which councils have condemned this has restrained Christian enterprise, and held men aloof from those works which were tasking the faith and devotion of others, and which need the conjoined efforts of all to carry on and complete. Means of grace are contemplated as ends. Christian fellowship is maintained for mere personal benefit. The Church is a coterie of privileged people, separated from others, and provided with moral and spiritual advantages which belong only to "the elect." And though this false, this ignoble idea of her office and privilege is giving way in this age, yet it has so dominated the life of the Church in the past that she has lingered in drowsy surfeit about her table whilst multitudes with pangs of hunger have vainly waited outside her door for the mere fragments of her feast. A different idea is presented in the text. It is clouded, however, by a wrong punctuation: and if a single comma

be dropped, so as to make the text read—"He gave some, pastors and teachers, for the perfecting of the saints for the work of ministering"—it will clearly express what some expositors believe is its meaning, and be in harmony with what is taught elsewhere in the New Testament as to the duty which is owed by the Church to the world. "The saints" have a ministry if "the body of Christ" is to be "edified." The Church is not to be as a lake without any outlet—a mere glass in which the sky is reflected—but a reservoir that yields what it receives for the health of mankind. Every member has something to do. Every Christian is to be a channel of blessing to others, "even as the Son of Man came, not to be ministered unto, but to minister, and to give His life a ransom for many." This is the teaching I find in the text. It brings before us the duty of ministry.

In the development of this theme let us consider, first, the disparity in circumstance and condition between ourselves and the vast multitude of our fellow-men; the contrast between our and their moral experience.

If there be anything approaching the truth in our oft-repeated confessions, we have entered, through Christ, upon an ample inheritance of privilege and honor and power. Our sins are forgiven; a new life has been given us; we live in God's fellowship. In every temptation we have the promise of inspiration and strength from above; in every sorrow the assurance of adequate comfort; and however dense may be the darkness that settles down on our path, and whatever the perils about us, we are able to sing—"I will fear no evil, for Thou art with me. Thy rod and Thy staff they comfort me." To us every trouble is gracious; all things are so ordered as to work out our good; and in the strength of this faith we are able, not only not to whine like a slave in our sufferings, but to rejoice in the midst of the pangs, to burst forth into praise that the affliction is but for a moment, and that it worketh out for us "a far more exceeding and eternal weight of glory." "All things are yours," says the Apostle, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." And what deed ever conveyed riches like these! What inheritance ever compassed such royal possessions! These, Christian friends, are your privileges, your comforts, your hopes; these are the blessings which have come to you from the grace of the Lord. You rejoice in their abundance; you live by the strength they supply. And yet there are multitudes born in your neighborhood, in the very shadow of your church spires, whose life is the dark antithesis of all this. They are burdened with infirmities and troubles and sorrows; they have more than your cares; and yet there is no gleam of light on their lot, no ray of hope in their future to kindle their courage and help them to be patient. Tell them of God's wisdom and love, and what force have your words against the sense of the wrongs and pains they endure? "Why am I, honest and industrious, harassed and tormented, while dishonesty thrives, and has the world, cap in hand, at its feet? Where is the evidence of the love, or the wisdom, you preach? Where even is justice? It is a bad world; and the best thought about life is, that it will soon come to an end."

The more such a man suffers the angrier he grows with men and with God. He hates the very name which, to you, is significant of help and salvation. As death draws near, it is a black, foul shadow, yet it is welcome for the rest it brings. One brief, sharp pang, one choking gasp for breath, and the struggle ends, the tragedy is past.

It was a pathetic story that was found amid the criminal records of this city some months ago. A poor woman was brought before the justice for sentence; but the officer who made the arrest said this on her behalf—"She struggled hard before she fell, living on bread and water, and sleeping in station-houses every night; and I have known over fifty such cases in three years." It is a sad, sad story. Lonely and friendless in a strange city, full of pain and heartache, wrestling with temptation, fighting against crime day after day, and succumbing at last only to live—who is not touched by such a history? And yet there are many whose lives are flowing towards just such tragic issues—many who will keep up the unequal struggle until strength fails, hope dies, and the grave which is made for them by charity tells how pitiable and vain were their efforts. This is the contrast which must strike every man who looks abroad on society. On the one side is privilege; on the other privation; and the great question it suggests to us is—What is the cause? Whence this terrible disparity in constitution and condition and destiny? What can we see of the origin of this difference?

In a general way we all recognize these inequalities in life; but how generally do we rest in the conclusion that they are the outcome of men's choice and will, without considering how little, in a great many cases, a man's choice has to do with the matter. One man is pre-eminent in godliness and usefulness, and we account for his distinction by attributing it to the fact that he chose to train himself for duty, or useful service, whilst others did not; but the question arises, Who gave this man the force of will, or the power of perception, which enabled him to gain this pre-eminence? We cannot deny that we have a certain power over our own destiny; that we are responsible for the formation of our own character; but who will deny that our free-will is limited in its scope and its issue? All the great leaders of Israel confessed that it was not to their own doing that their high position was due, but to God's sovereign choice; and how much of the privilege in which we rejoice must be attributed to the same source! How many of you were born amid Christian surroundings, and lived through your childhood in an atmosphere that was charged with a holy and life-giving influence! Your first thoughts were associated with prayer. Your first lessons implanted a reverence for the divine name, a belief in God's fatherhood, a conviction that this Book is His Word, which, little as you may be conscious of it, has helped you to conquer the doubts with which your early manhood was vexed, and to be steadfast and hopeful in the midst of your troubles. You had rooted then in your nature that which has given you an overmastering force in all the spiritual conflicts of your life. There is not one of you but can see the trace of Divine Providence in the events and circumstances and influences which have deter-

mined your course ; not one but can say—"Surely goodness and mercy have followed me all the days of my life." But how is it with others? They were born amid curses, and with inflamed, corrupt blood. The vision of life opened on them through the squalor and foulness which vitiate the perception of the pure and the good at its springs. All their surroundings, all their lessons and training at home made it hard to believe, what to you was so easy, that a fatherly hand has the control of the world. They have grown into a class with rooted antipathy to everything that is associated with Gospel, or Church. They easily persuade themselves that Christianity is on the side of the prosperous and the rich, and if it has an occasional word for the poor, it is to the effect that they must be content with their place and remain as they are, and while you would have to do violence to what is deepest lodged in your being if you forsook Christ, how many of these are bound fast by their class prejudice, and must fight against their traditions, their companionships, if they would even try to believe the Gospel of God?

It is said, when Carlyle was told to contemplate the stars as a refuge from the horrors about him, that, as the thought crossed him—"those worlds may all be like this"—he said—"It is a sair, sair sight." And who of us has not had at times the same feeling as he has contemplated this contrast between the privileged and the unprivileged classes? It is a dread mystery ; and it is the more dreadful because, in a general way, it is determined by causes which lie beyond our control. And yet it has its analogues in nature, and through the whole range of physical being. There are sodden, malarial marshes, as well as health-giving mountains. All creatures have not the same grace ; there are some that are born for the sunlight, and others that feed on corruption, to whom the sunlight is a torment, and the bright air is death. The human world presents the problem in a much higher form. There is the maiden richly born, whose dainty foot has never touched uncovered ground; and there is the shoeless beggar, shuddering all day on the cold stones, and cuddling in wet rags under some wayside shelter in the night. There is the scholar, whose mind is a casket into which the most precious thoughts of the ages are gathered ; and there is the street Arab whose books are city stones, with no sermons in them, whose haunts are kennels, and whose only litany is made up of curses which God is too just to hear. Everywhere the problem meets us. On all sides of us we see these inequalities in place, in circumstance, in endowment ; but the problem assumes its most difficult form when we look at it in the spiritual aspect in which I have set it before you. The difficulty is enhanced because it is complicated with questions as to human responsibility, and judgment, and destiny, and so reaches out into a realm which is too vast for our minds, and as to which only the presumptuous will speak with the tone of great confidence.

But God has not left us without any light on this mystery : and though the real secret of these inequalities does not fully appear, still, something is seen, and that, indeed, which is the most necessary for us to know. And this

brings us, second, to the principle which is expressed in the text, and on which alone these inequalities can be justified.

Every variety implies in some sense superiority or inferiority. But who would wish for a mere uniformity, which would be the destruction of all that is interesting, of all that is beautiful, of all emulation, of all excellence? Who cannot see that to receive from one another and to impart to each other what we mutually lack, is a far better thing than to be born to an exact equality of advantages? Variety is essential to the proper development of society; and whilst God alone can explain why the obvious advantage is with one man, or with one class instead of another, still He takes from it all that is invidious by associating with privilege the responsibility of service. Turn, for illustration of this, to the account of the calling of Abraham. He was chosen out of the ranks of his countrymen, and out of the world of his day, for special enlightenment; to hear a divine voice that was unheard by all others, and to realize a communion more elevated and purer than theirs. And why? Did it denote that he monopolized the divine favor? that those who were left in the dark had no part in the thoughts and the purposes of Jehovah? On the contrary, he was elected for *their sakes; in him*, who was thus favored and quickened, all the nations of the earth were to be blessed. And this is always the end which God has in view in the appointment of any to superior possession and privilege. Their endowment is to bring good to the many. Every great movement in social or political life may be traced to some individual, or to some company of men, who have been privileged to originate the high enterprise. The diffusion of truth is not by the equal instruction of all men at the same moment, but by circles and schools who have found out the truth, and through whom it spreads out until it becomes the possession of all. The preference is shown to the few in the interest of the many. And it is the same in respect of the Church. Those in its fellowship are to serve; for it exists not for itself, but for man, for humanity at large; because man is comprehended in the great love of the Father and in the scope of the redemption which Christ came to accomplish. "God so loved the world that He gave His only-begotten Son." "As my Father hath sent Me even so send I you." "Ye are the salt of the earth; ye are the light of the world." And what is the meaning of these, and of the multitude of expressions of the same kind which are scattered all through the New Testament, if it be not that privilege is associated with duty; that as we have received we are to give; that as God globes light in centres to illumine the firmament, so He globes His truth and His grace in His people, that by their ministries the poor and ignorant and the wretched may come to have a share in their comforts and hopes. This is the end of their privilege; and when this is everywhere recognized who can doubt that God's ways will be justified, that the rebellious will see something of God's wisdom and grace, and a glimpse be afforded of the order which He seeks to establish amid the sins and confusions which to-day are abroad in society.

One hears sometimes with a touch of impatience the acknowledgment of

men and women of the favors and joys which are given them, whilst they are indifferent with respect to the great world which is outside of the lines of their privilege. It is well to be thankful; it is better when the joy is transformed into service; and if this be not the outcome, if we rest in the luxury of the privilege, deriving from it no motive, no impulse, to share it with others; if we hold it in selfish complacency, then the divine order is broken, God's love is obscured, His purpose defeated, and men will sink under their doubts, and the sins and the sufferings we are commissioned to cure. Our joys are to be the spring of our ministries; our position and culture to afford us the leverage with which to lift others.

Now it was just their eagerness and power to impart that was the real secret of the marvellous success of the Church at the outset of her history. There were wretched ones enough in Jewish society, but they were uncared for and unhelped. The old brotherhood of that people had become a tradition. The poor cried in vain. "Thou wast altogether born in sin," was the only benediction they ever heard from the lips of the Pharisees. "God, I thank Thee that I am not as these are," the only doxology that ever fell on their ears. There were bruised souls there mourning over the problem, and practically asking: "Is there no gladness for us? Is God without pity? Has He only created us to be wretched and to die at last in despair? O Pharisee, wise in God's counsel, have you no message of sympathy and of hope?" And there was no answer from the lordly one of the schools and the temple. But when they saw the brotherly love of the Church; when they saw the spirit of Christ in the pity of His disciples, and in the Gospel they preached, then they believed that God, indeed, was not against them, but for them; that those men were His messengers; and attracted and constrained by such love "there were added to the Church daily" such as were saved. And the Church is to grow, the body of Christ is to be edified, in this way. The privileges and joys of its membership are to be transmuted into blessings for others.

"I will look unto the hills from whence cometh my help," said the Psalmist; and the hope of the poor, and the ignorant, and the disheartened, lies in the compassion of those whom God has lifted up, and more richly endowed than themselves, and who are controlled in all they do by the spirit of Christ. It is this compassion the Church is to express. And when this comes to be more broadly acknowledged as involved with our privilege, there will be less hostility to the Church, less prejudice in the minds of the poor, and the coming of that kingdom will be hastened in which men shall dwell together in brotherhood—a brotherhood, not of rights and of claims, nor one in which there shall be perfect equality, but a brotherhood after a divine fashion, in which the lofty shall have care for the lowly, the strong for the weak, those in the fellowship of the Church for those far removed from their privilege. Then will society come to its ultimate form: and though ranks and classes remain there will be no antagonism between them, but such mutual service as that their very diversities shall contribute to unity. Can ye not discern the signs of the times? They are a warning to the employers to be just; to the rich not to

be selfish and unmindful of the wretchedness of the poor; and not less so are they a warning to the Churches not to forget the words of the Master—"freely ye have received, freely give."

THE BIBLE ITS OWN WITNESS.

By Professor R. L. Dabney, D.D. (Presbyterian), Austin, Texas.

And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.—St. John iv., 41, 42.

To him who reflects, the claim with which the Gospel presents itself must appear exceedingly remarkable. Wherever it comes it demands immediate belief as the first duty, and on pain of damnation; while it does not pause an instant to consider the knowledge of him whom it addresses, concerning the literary evidences of its authenticity, or his opportunity for informing himself. To the unlettered laborer, as to the laborious antiquary, it says alike: "Believe and thou shalt be saved;" and, "He that believeth not shall be damned." On the other hand, the Gospel demands an intelligent and rational faith; it contemns and sternly rejects the pretended assent of ignorance, prejudice, and subserviency; it requires us to be able to give a reason for the hope that is in us. What is the explanation of this high and exacting attitude? What is that common ground of rational evidence, accessible to every reader and hearer, upon which this claim can justly rest?

The solution of the mocking infidel is prompt and simple. The faith of the unlearned Christian, he decides, is naught but ignorance, prejudice, blind imitation, or prescription. What right, he asks, has such a man to an opinion here? What does he know of the extended and intricate discussions concerning the composition of the canon of Scripture, the history of those documents called inspired, the historical evidence of their genuineness, the correct state of their text? He does not even know one sentence of the dead languages in which they are composed! His pretended faith is, then, but the accident of his birth and rearing; and is as worthless as that of the Moslem, who believes in Islam only because he happened to be born in Arabia; or as the faith of the pagan, who worships imaginary gods only because his stupid mind has been drugged, from infancy, with the fables of polytheism.

The Papist also assails the Protestant's rule of faith (which is the Bible alone, received on rational evidence) with almost the same cavils. And this is but one instance, of several, in which Rome is found leagued with the infidel enemies of Christ. The Protestant rule of faith, says the popish controversialist, is absurd and impossible. Protestantism professes to scout an implicit faith as unworthy of a rational being. But how shall the convicted soul of the trembling sinner, who is most probably unlettered, and prevented

by the exactions of secular labor from investigation (for such are the most of mankind), who is perhaps, in addition, urged by approaching death, and harassed by sickness, perform that extensive work of inquiry necessary to an intelligent exercise of private judgment? Can he master those learned discussions? Can he become such an adept in the language of Scripture, as to verify for himself the correctness of the translation which his minister has placed in his hand? Has he time to thread the thorny mazes of the expositors, and ascertain the orthodox interpretation of its language? But, unless he has done all this, he has no right to assert a belief in the exercise of his private judgment. His faith, after all his boasts of intelligence, and pretended scorn of the implicit belief of the docile son of the Church, is but blind prescription; for this learned process is plainly impracticable for the bulk of mankind: the only difference is, that while the unlearned Romanist trusts implicitly to the authority of a holy, infallible Church, the unlearned Protestant is led blindfold by his heretical parson. Such is, in substance, the charge of the Papist.

But we reply unanswerably; that from the very nature of the human mind, belief cannot possibly arise without evidence, any more than bodily vision can take place without light. This humble and teachable son of Rome must, then, have adequate knowledge that she is the true Church, holy and infallible; that Christ has made her sovereign declaration the rule of faith to his soul, and promised salvation to him who adopts it; that some one system amidst the different ones promulgated, in the course of ages, by different popes and councils, is the true creed of the Church; that this is consistent with the teachings of the Apostles, from whom the popes claim succession. Is there not here a field of inquiry at least as extensive and thorny as that which he has imagined for the Protestant? But, unless it is investigated, the Papist has no right to hold his rule of faith; for belief without evidence is a mockery. And what means have common men to ascertain the testimony of the Church, save the instructions of their several priests? What means have they to verify the teachings of their spiritual guides, by comparing them, for themselves, with the voluminous and contradictory folios of the Roman doctors? Manifestly, then, this boasted popish rule of faith comes practically to this: that to the individual layman, his individual priest is his rule of faith, his Gospel! And this priest, as Rome herself admits, is uninspired, he works no miracles or sign to guarantee his lofty claim; he is, perhaps, not recognized in other respects, as even a man of personal integrity or sanctity. Thus terribly may their cavil be retorted.

These instances show us, my brethren, the direction in which lies the answer to the question with which we set out. Since Christ demands of us an intelligent faith, and that, irrespective of our possession or lack of literary culture, it appears plain that He regards His Gospel as containing its own self-evidencing light. The literary evidences of its divine origin, drawn by the learned from antiquity, have their value. But wherever the Bible is read with honesty, it presents within itself sufficient proof that its claims are rea-

sonable. Only on this supposition can its lofty and imperative attitude be justified.

The text presents us an apt instance of this species of internal evidence. Our Redeemer had come, an utter stranger, to the well of Sychar, and had preached His Gospel to the Samaritan woman whom He met there. She, an unworthy member of a hostile sect, knew nothing of Jesus of Nazareth; she had made no effort, as she had no means, to test His antecedents or credentials as the expected Messiah. Yet her reason showed her evidence enough of His claim in the matter of His discourse itself. With well-grounded confidence she exclaimed, "Come, see a man which told me all things that ever I did: Is not this the Christ?" The text presents us a still stronger instance of the same species of evidence. The men of the country, after hearing Jesus's preaching for two days, believed because of His own word, and said unto the woman: "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." The truth which I desire to teach you from these words is, that the contents of a message may be such as to demonstrate its authenticity, without external testimony concerning the messenger. The matter delivered by the ambassador may itself constitute his sufficient credential. So, the Gospel brings its own self-evidencing light.

That all such cavils as those of the Infidel and Papist may be met in the most thorough and candid way, I shall suppose the plain, unlettered inquirer, with no book save his English Bible, and with no means or leisure for investigation, other than the supreme importance of the subject demands of all, honestly pondering the claim which he sees God there making upon his intelligent faith. I shall not, indeed, paint the Christian's faith as the easy acquisition of folly and prejudice, or of an indolent and perfunctory glance at divine things. For, truths so sacred and grand as those of the Gospel will appear, when demonstrated to the reason, deserve and require the most laborious and impartial efforts of our faculties. But I shall suppose a case involving no other learning or wisdom than that of the simple English reader, weighing the contents of his English Bible with such diligence and impartiality as the worth of an immortal soul deserves. He has been told that the English which he reads is not the tongue in which the inspired men wrote; he is aware that the words before him profess to be a translation of the actual words of inspiration, carefully made by capable and honest, but fallible men; but he is unable to verify its fidelity for himself. The chief external proof of that point, within the reach of his mind, is but this: that he observes this English Bible possesses the confidence of all the honest, the pure, the wise, and the learned, within his acquaintance. Now let us suppose this unlettered inquirer setting himself, from this posture, to study this Book, and to decide whether it contains within itself sufficiently obvious marks of divine origin.

We shall find that the only difficulty of our task is the universal diffusion of this light of evidence over the whole field of sacred Scriptures. Our

appreciation of its elements is the less easy because of the very fact that, as Bible-readers, our minds have been immersed in it from youth. My effort to analyze it before you, and define its parts, is beset with a difficulty like that of the naturalist, who should endeavor to separate a beam of sunlight into its prismatic colors in an open field bathed with the radiance of noon-day. Were he and his spectators shut up in a darkened hall to which only one pencil of sunlight was permitted to enter, the exhibition of his theorem would be easy. But amidst the glare of midday, the very profusion of the light would serve to obscure his result. So, in my proof, my difficulty in causing you to see the analysis of the evidence arises only from the breadth and universal diffusion of the light.

I. The manifest excellence and truth to nature of the contents, and of the proposed end of revelation commend it to our minds. The most immediate and universal result of human reflection is the conviction of a God, supreme first cause, uncreated Creator of all other things. The admission of this foundation truth may be regarded as the first and loudest requirement of our reason. Well, the Bible is in perfect harmony with this requirement, in that it does not begin by going about a demonstration of the being of a God, but assumes it, as a first truth needing no inspired assertion. But, then, while this Book nobly confirms all that a correct reason could surmise of "His eternal power and godhead," it proceeds to reveal to us a circle of perfect and infinite attributes, not only of ubiquity, power, and omniscience, by which He appears competent to His whole grand work and supremacy; but of truth, righteousness, goodness, and holiness, by which He is necessarily and intuitively seen to be worthy of adoring approval and delightful moral acquiescence. Here is that perfect object, concerning which right reason cannot but say, that it is precisely thus God ought to exist. A full approbation of this excellence and glory can only be withheld at the cost of outraging our own understandings, and violating our own consciences. Does this Book paint Him with "clouds and darkness round about Him?" Yet, "justice and judgment are the habitation of His throne." Nor does our reason utter any clearer dictate than this: that since the finite cannot comprehend the infinite, he would not be truly God, in whom there was, to us, no mystery.

Next, the most profound and intimate conclusion to which our reason impels us, from our belief in the being of a God, is His providence, which we recognize as a silent, but supreme superintendence impressing an order which is both wise and righteous, upon all creatures and all their actions. But, now, we find that this truth is the very key-note of the system of this Book. It proposes itself to us as nothing more than a history of this providence, which it perpetually asserts and explains. When we look into its teachings, we see there, familiarly asserted, the very truths as to God's ways and will, which furnish us the explanation of that "course of nature" which we observe around us, with its profoundest laws. The providence we actually experience, and this Book, set forth precisely the same system of things. Yea, more: the least learned of the penmen of these Scriptures habitually

announce, as their familiar maxims, those principles of the divine rule, which are the conclusions of our widest experience; the inevitable tie between character and destiny; the dependence of posterity on the virtues of their fathers; the superintendence of a secret but sovereign will over the volitions of free agents. How strong the proof here, that the Book is from the same God, whose control we obviously see and feel in our daily lives?

When we proceed from the description it gives of God's nature and ways, to His law, we find every precept worthy of His rectitude. Whereas we know that all men are sinners, we read in this Book a code of duties absolutely without taint of sin, which condemns by its spirituality every man under heaven, and yet commands by its miraculous purity the approval of every one whom it condemns. We find a multitude of points in this code, which corrupt men could never have invented; and yet, when taught us here, they all appear evidently worthy of God, and just and wholesome for man. Especially, when we read the Decalogue, do we find what no human virtue or genius could have constructed (and, least of all, the wisdom of an age and a race formed under the debasing influences of Egyptian polytheism) a digest of all human duties, towards God and man, into ten propositions, so wondrously simple and comprehensive, that nothing is omitted, and nothing confused. The understanding of a moral creature is inevitably impelled to conclude that, if the precepts of the Bible did not come from God, they are certainly worthy of that origin, and can be reasonably accounted for by no other. For else this code of perfect holiness must be accounted the offspring of the very sins it condemns.

The marvelous consistency of these books among themselves is enough to show that they all come from one source, and that divine. They profess to have been written by different men, at intervals during more than a thousand years; and the internal evidence is enough to show that this is, in the main, true. The authors were of different languages, characters and culture: legislators, warriors, scholars, kings, priests, herdsmen, peasants, mechanics, fishermen. Yet there is such perfect agreement, and that upon subjects the most profound and mysterious, that the fiercest criticisms of eager enemies have been unable, to this day, to convict them of any substantial discrepancy! Must they not have been taught all by one infallible mind?

But, especially, when we listen to the scriptural delineations of our moral state, do we find in our own sorrowful and guilty consciousness an echo, which confesses the perfect justice and fidelity of the description. This wonderful Book does what no other, not the most ancient, history or tradition attempts: it gives the explanation of that insoluble mystery: how a ruined and polluted creature could be found amidst the handiwork of a Creator whom we must believe to be at once omnipotent, benevolent, and holy. It solves the problem by telling us that "God did create man upright: and he sought out many inventions." That after man proceeded from his Maker's hands holy and happy, he fell, and was ruined by the sin of his first father. But this is not the chief fact. I point to those clear and decisive

statements which the Bible makes of the most profound and melancholy revelations of our inner conscience; of the emptiness and vanity which our experience so bitterly realizes in all those terrene objects, to the pursuit of which we are all, nevertheless, obstinately impelled by a perverted heart; of the ineradicable spring of sinful desires within; of a will freely, and yet certainly, directed against the dictates of our own better conscience, by which will we are ever prompted to choose that evil which we are ever compelled to reprobate; of "a certain fearful looking for of judgment," which causes us to recoil from that immortality which should be our glory and joy: and of a sorrowful longing, without hope, for moral renovation, which man is yet ever too weak and sinful to effectuate. Now, I ask: By what wisdom is it, that this Book hath revealed an insight so much deeper, more honest, and more searching than any human philosophy, into this abyss of our miserable consciousness? When man's guilty soul avouches its truth in every groan of his remorse and his anguish; does it not appear obviously the utterance of Him whose eyelids try the hearts of the children of men? What artificer or impostor hath ever been wont to deal thus with the victims whom he would befool?

But among all the contents of this Book it is its professed chief end, which commends itself to the reason with most commanding force. For, the most cursory reading shows us, that its burden everywhere, its one great, perpetual announcement, its good news (godspell), is the proposal of a work which, if practicable, cannot but challenge the approval of every right mind, with a self-evidencing light as clear as our knowledge of our own existence; a work, the depreciation of whose excellence would betray, at once, a disregard of self, monstrous and suicidal, and a satanic malignity towards our fellows; a work whose mere proposal should be so full of blessing and glory, that the refutation or surrender of the hope should be resisted by man's soul with the agony of despair. This proposed work is that which no other reformer or philanthropist has ever presumed to suggest; one which the yearnings of our misery had not even emboldened us to ask. This proposal is no less than the offer of redemption to man for the glory of God: a complete deliverance from guilt by justification, and from corruption by sanctification. How unique, how satisfying to man's necessities, how worthy of Heaven, is this glorious end! It is not like the vain, wicked, and impious dreams of philosophy, or of polytheism, or of Islam: the proposal to find the elements of restoration where, from the conditions of the case, it is impossible they can exist, in the nature itself that is ruined; or to set aside the just penalty of man's ill-desert, leaving God's justice and holiness outraged; or to endow a corrupt soul with an immortal blessedness which cannot co-exist with its sinfulness. No! This gospel offer goes to the foundation of the needed work. It proposes to engage the omnipotence, love, and wisdom of God Himself, both to satisfy divine justice, and to restore man's ruin in sin; so that the deliverance shall fully satisfy every demand of offended Heaven, and every necessity of fallen humanity, and endow us with a new blessedness as

righteous as it is precious, and as everlasting as it is righteous. Must not every right soul exclaim: Oh, if this news may but be true, never can there descend from the skies a word so dear to man, so worthy of God! At its announcement must not every most pious and reverent aspiration for His honor concur with every right longing of the hungry soul for its own good, and every impulse of benevolence for others, in the ardent wish that the reason may find full evidence that the glad news is true? And why should the most jealous caution resist that joyful conclusion? Methinks there is abundant confirmation in the message itself; a message too grand and strange to be the fiction of man's folly; too pure, and noble, and righteous, and benevolent, to be the invention of a malignant imposter.

II. If one were sick and full of anguish with a mortal disease, and an entire stranger were to come to him and profess the kindly purpose of healing, every man must say that the proposal is wholly right and good. To test the character of this stranger, it would only remain to see whether his ability and secret intention corresponded with his profession. So let us now consider that Redeemer whom this Book proposes to us, as the physician of our souls' malady. Time forbids dwelling upon the constitution of His person, as God in man, and thus able for His undertaking: or unfolding the perfect adaptation of the offices He assumes to bear, as prophet, priest, and king, to our necessities: or to dwell upon His miracles and predictions, as divine sanctions of His claim. Moreover, I promised that I would not go outside of those materials of proof which the plain reader can find in his English Bible. All that I claim on the above point is, that the reader's common sense must approve the fitness of the character and function which Jesus Christ seems to assume for the redeeming work He assumes to undertake. If there can be a real salvation for sinners, it must be by atonement and new birth. And these must be wrought by one who has more than human power to renew us, and more than any creature's independence of law and worth of dignity, to pay His life for a world of sinners. Such do we find Christ's pretensions in this Book. He is here said to be both son of Man, and Son of God, in one person; to have authority to lay down His life and take it again; to have given this life for the sins of the world; and to exercise a divine power in baptizing the hearts of sinners with the Holy Ghost. The question is: Are these wondrous claims true? I offer you, in proof, the lovely and perfect character of Jesus, as painted by the Evangelists. We read these four histories, and we find there described a being, who, from His cradle to His cross, was never guilty of a fault, or even a foible. He is represented to us as having displayed every virtue of the perfect man, along with the majesty and might of Deity. His love and beneficence were only equalled by His truth and rectitude. His only occupation on earth was doing good; His only ambition was to bear away, or at least to lighten, the sorrows of others. To the claims of self-love, avarice, ambition, He displayed a lofty insensibility, such as no human character has ever approached; yea, such as the imagination of man had never dreamed of imputing to its most glowing creations

With boundless power at His command, He was never once seen to employ it to gratify, or aggrandize, or avenge Himself; it was used only to bless others, while He remained so poor, that "He had not where to lay His head." When He opened His mouth, it was to "speak as never man spake;" His discourses breathed only purity, wisdom and love. Heaven and earth alike pronounced this character "holy, harmless, undefiled;" the utmost malice could bring no taint upon it by the foulest arts of subornation: the pagan procurator who condemned Him testified that no fault could be found in Him; the very traitor who betrayed Him was constrained to declare Him innocent, as He went, lashed by the furies of remorse, to His own place. His sanctity was tested by the fiery furnace of slander, persecution, and murder; yet there was no alloy; equally meek and magnanimous, with a spirit as inflexible in its moral courage as divine in its forgiveness, He only shone with a purer radiance in the furnace. But why do I attempt to describe that which is indescribable? The moral beauty of this character so reveals itself to the intuitions of the humblest mind as well as to the most cultivated, that your own conception of it perpetually transcends in glory all the images of rhetoric. I thank God that it is so; and that a complete portraiture is as needless as it is impossible. For herein is the value of this character, that it requires no training, or logic, or effort, for its apprehension: it commends itself as immediately to the heart of the child or peasant, as of the wise or learned.

Now, is this picture authentic? Did this man, Jesus, truly speak these words, and live this life, and die this death in Judea? Then, what He said I must believe, as true by the evidence of this spotless integrity, love, and faithfulness; true by all the irresistible beauty of this character. To tell me that such virtues as His could be the inventor of a lie, and that, a lie so base, so unfeeling, so impious, as this would have been, outrages both my reason and my heart; as though one should tell me that night with her blackness of darkness was the parent of the light, and death the author of life. What would you have said to me, if I, in my youth, after witnessing from my infancy the steady, consistent integrity of my honored father, and after owing so many years to his faithfulness and love, had refused credit to his word, on the pretext, that I had myself never seen the thing which he affirmed to me? You would have decided, with disgust, that I showed the head of a fool, in that I could be blind to the evidence of such consistency, and the heart of a scoundrel, in that I refused the instinctive homage of my confidence to such virtue. Even so, if you now saw such a being as Jesus is described, performing His ministry of love and sanctity under your observation, you would be constrained to credit His word. When I contemplate the personal character of Jesus Christ, I feel that I can trust everything to His veracity.

But the objection may be imagined: that this life and character are not under the inspection of this plain reader of the English Bible as a present reality: all that he knows is, that this Book in his hands, which professes to be a correct translation of certain histories said to be eighteen hundred years

old, describes such a life and character. I reply, this is enough. For there stands the wondrous description; the question whence it came must be answered in some way. Only two answers are possible; either it is a fiction, or it is not. Will any one dare to say it is a fiction? Then he must hold that a company of liars have composed the noblest and most beautiful model of truth ever seen among men; that the loveliest image of virtue which has ever entranced the admiration of the wise and good is the invention of the most loathsome vice. For, how foul, how cruel, how profane must have been the temper which could deliberately set itself to forge such a cheat, in mockery at once, of God's majesty and mercy, and of man's dangers and woes? That an exploit of genius which the noblest intellect and heart of scholar has never equalled, and which the most profound critics most appreciate as an inimitable achievement, should have been the work of men who were ignorant at once, and base; and that these hateful imposters expended all this miraculous art in constructing an imaginary picture, of which the only apparent result is to condemn their own falsehood in inventing it. This is, indeed, a greater miracle than the miracles of the Gospel; it is more, an impossibility. He who can believe this is more credulous than the most insolent skeptic has represented the humble Christian.

Here, then, is the result of these converging lines of evidence: That while all else in the Bible is manifestly worthy of God, so far as it is comprehended; this great proposal of the Book, to restore man to holiness, obedience, and happiness, is so self-evidently right and good, that to reject it is, at once, a crime and folly. And that the Redeemer sent to do this good work presents a character so consistent with His proposed mission, that reason and virtue both demand for Him our full confidence.

III. We now make a third appeal to the common-sense of our supposed inquirer, the materials of which are presented by every sane and honest man's intelligence. We ask him to verify the authenticity or falsehood of this Gospel news, by its effects on society around him. Cast your eye, my friend, upon the people within your own knowledge. You see a society embracing a part of these people, called the Christian Church, which professes to have made this Book the rule of its life. Now, the demonstration is in this fact, that the people in this society all verify precisely the results indicated in the Book. Among some of them you observe an inconsistency between holy professions and unholy conduct, expressly foretold by the book, and presenting you with an impressive instance of the malignity of that disease of sin, which the Book imputes to natural men. But among others of the society, you observe, what the Bible has also predicted, instances of the sincere adoption and efficacious influence of the Gospel; and uniformly you see that the character of these is lovely and deserving just in proportion to the degree of fulness with which they embrace and feel the truths of their Bibles. The effect of the Book on their characters, precisely as they permit it to have its legitimate effect, is to produce a result of such self-evident excellence, that to condemn it, or to refuse it your hearty approval, is an outrage against your own reason and

conscience. Moreover, you notice, that not only are those the best people who most sincerely embrace and follow this Book; but that nearly all that is truly good in society flows, directly or indirectly, from the influence of this Book and these people. You think that you discover, here and there, a gentleman who is honorable and benevolent, or a lady who is pure and amiable, who is not a votary of the Bible? Yes; but when you examine the origin of these persons, you probably find that they derived these lovely qualities towards their fellow-men from Christian parents, who drew all their graces from this holy Book. Now I appeal to your common-sense—"Doth an evil tree bear good fruit?" "Do men gather grapes of thorns, or figs of thistles?" If the Bible is false, and infidelity true, how is it that error here bears the precious fruits of truth? If you still deny that this Gospel is from God, then it would appear, that so preposterous are the conditions of man's existence here, it is necessary for him to believe a lie, in order for him to make the nearest approach to his true welfare, and the true ends of his existence.

But this is only a part of the argument. When you study a little the effects of the Bible upon those who are most obviously its sincere receivers, you perceive that it has been the instrument of a change in them, for which nature cannot account. You saw, that the Book promisedto its recipients a quickening of the soul dead in sin, by God's own power: a new birth by the Holy Ghost. Astonishing, audacious promise! But here are some instances in which it is verified. Here and there, among these nominal, or questionable Christians, are some, who present the undoubted evidence of a long and consistent life, that they are truly actuated by a heavenly principle. Now you, my friend, know enough of human nature, without any Bible, to perceive that this spiritual principle is not naturally in man, and that there is no power in his nature to generate it. You see all men, you see yourself uniformly, originally, certainly devoted to the world and self-will, in preference to God. It is manifestly the radical law of our natural disposition of heart. You may sometimes, or often, have had religious thoughts and purposes. But you are perfectly aware that they were not godly or heavenly; the best of them were but the efforts which self-love, in the form of awakened fear, exacted of your unwilling souls. You know that you have always yielded to, or at least harbored, the unconquerable desire to return to sin, so soon as the spur of remorse was a little withdrawn. But these genuine Christians not only refrain from sin, but hate it; they not only tolerate duty, but delight in it! They manifest a permanent revolution of soul away from self and sin to godliness. Your own understanding also shows you very plainly that such a change as this bespeaks more than earthly power; that the stream of volitions cannot of themselves rise higher than their own fountain in the ungodly heart; that the attractions of heavenly-mindedness cannot, by their mere, native power, as inducements, reverse that disposition which is naturally dead to them. These persons were obviously "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i., 13.)

Here, then, is a proof of the divine origin of the Gospel as practical and impressive as a visible miracle. The Book promises such a change to those who embrace it. The change is above the powers of nature. But lo! in those cases where the truth is heartily received it actually occurs. What verification could be more complete?

And, now, will any one attempt to break the force of this evidence, by pointing me to the multitude of doubtful or spurious Christians? Is it thus insinuated that the reality of the divine change in any given case is uncertain? I reply: What of the many counterfeits? Is not their existence exactly what Jesus Christ predicted? The question is, whether there has not been at least one, within the range of your own observation, whose Christian integrity was unquestionable? For a single genuine case reveals the finger of God. And I will not believe that you have been so unblessed, as never to have possessed at least one such heavenly-minded friend! I point you back to the chambers of your own memory; I call up the venerated forms of your dead, who dwell enshrined in your hearts' recollections; I point you to that revered relative, most probably a sainted woman, your aunt, your gentle sister, your mother, whose Christian love was at once the sweetest blessing, and the holiest lesson of your life. Recall, I pray you, the light of that pure example whose benignant beams filled your home with peace and quiet joy. Remember that steadfast, generous heart, whose unselfish affection was the solace of all your sorrows; the unwearied life of magnanimous self-forgetfulness; the generous patience which bore all your waywardness, and took no revenge save by blessing; the unquenched fire of devotion, burning on with steady flame in privacy, in prosperity, in sorrow; and that calm, radiant face with which she was wont to come down at twilight from the chamber of her secret communings with God. Especially do I remind you of the end; which set the seal upon the consistent testimony of the whole life; when you saw the gentle sufferer lie upon her dying bed, and received the last blessings of a love whose unselfish flame death could not quench; when you beheld her awaiting, peaceful, weak it may be, contrite and prostrate, yet unappalled, the last approach of that enemy, whose most distant threat, as you well know, fills your guilty heart with shuddering; and you witnessed her triumph over his sting by the strength of her Redeemer. Ah! you know that there was a principle in that breast which you have not, and which the world cannot bestow. It was the new nature received through this Gospel. I testify unto you, that God gave you this holy example, and blessed you with this Christian love, in order to convince you by the demonstration of a present, living wonder of His grace, that His Gospel is no cunningly devised fable. Perhaps you have said to yourself, that had you been an eye witness of the reputed miracles of Jesus; had you stood with those Jews of Bethany beside the opening grave, and seen Lazarus come forth at the call of the divine voice, bound with grave-clothes, you, too, would have believed. But you ask: How do I know that these ancient narratives are authentic? How can I verify them across the chasm of eighteen centuries? I reply: Here God has given

you, by the ministry of this same Gospel, a moral miracle, a spiritual resurrection, as unquestionable, and if viewed aright, as impressive as those; the quickening of a dead soul.

Thus the Bible contains, in its own message and effects, evidence which is sufficient for the honest, uneducated mind. This evidence has been represented to you here, as appealing not only to the reason, but the conscience. Will any hearer object, for this cause, to its strict, demonstrative force? Shall it be urged against me, that I have presented rather a sentimental than a logical view of these evidences? I claim that this is no derogation from its just force; it is, rather, the glory and strength of the argument. For those moral judgments which I have addressed are the highest, the most intuitive, and the most imperative functions of the reason. The student of numbers has a rational judgment of the truth of this statement; that in division, the larger the divisor, the smaller the quotient. So he has a conscientious judgment that Judas was criminal in betraying his Master; and it is attended with a lively sentiment of reprobation. But is the mind any the less certain that the latter proposition is true, than that the arithmetical one is true? Not a whit. When conscience announces her verdict for the right and just, it is as supremely rational as the clearest judgments of science.

Moral and spiritual judgments, then, are no less logical than the scientific. But, my hearers, there is an all-important difference between them; a difference in favor of my cause. The moral truth, when recognized, brings to your soul instantaneous and imperative obligation. Your conviction immediately binds you to the corresponding right action, by a claim which cannot be resisted or postponed without criminality. We looked at the proposition that, in every division, the greater the divisor the smaller the quotient. Suppose one should deny its universal truths? We should say only that he must have a queer sort of mind. Or let us suppose that you admit the arithmetical truth. What then? Why: nothing! unless you have some arithmetical process to work. But now I come to you with a different, a moral proposition: I tell you that in yonder prison there is a venerable man, naked, sick, friendless, and falsely accused: I show you evidence which identifies this pitiable sufferer with the generous benefactor of your youth, who was long lost to your knowledge. The proof of identity is such that your mind cannot but admit its full force. And now, what? This! That there immediately emerge for you the obligations to gratitude, to beneficent action, requiting the former kindnesses of your suffering friend; and to refuse or even to delay that action brands you not as erroneous only, but as blameworthy. So, in this Gospel argument, the appeal to the rational intuition is partly moral, and not merely logical; and therefore faith is a duty, and unbelief is a sin. Thus the cavil is exploded, which objected against the Gospel-system, because it erected the soul's state of belief either into a virtue or a crime. It is because the belief on Christ involves right judgments of conscience and choices of heart, as well as correct notion is in the intellect. This solemn trait of the Gospel is, therefore, strictly con-

sistent. Hearer, will you now do your duty by becoming "obedient to the faith?"

I now take you to witness that, in establishing the truth of this Gospel, I have used no other materials than that familiar knowledge and common sense, which the humblest reader, if honest, may bring to his English Bible. Here, then, is the mode in which it becomes a practical rule of faith for common men. And here is the answer to the sneer, that the faith of such Christians is but senseless prescription or prejudice. To the right heart, the Gospel is its own sufficient witness.

From this point of view, you see it to be a reasonable assertion, that the best book to be read by him who is inquiring into the evidences of the Bible, is the Bible itself. This is no paradox. There is a stranger who wishes to be received as a trustworthy person; he offers you certain testimonials from abroad, which, he claims, will prove satisfactory when verified. But you, as a practical man, thrust them aside; you prefer to converse with the stranger himself. If you can do so frequently and intimately enough, to gain a thorough personal acquaintance, you prefer to judge him for yourself. Thus do we with the Bible. Search the Scriptures honestly and diligently, and you will find out whether they are from God, or whether they speak of themselves.

Paul's Theme (*Jesus Christ and Him Crucified.*—I. Cor. ii., 2).—The cross of Christ was the theme upon which Paul turned all the faculty, power and ability he had. "This one thing I do," said he. His motto was—All for Jesus, and for Jesus only.

The one topic the Apostle brought forward in different ways. When addressing the chief men of the Jews in Rome, observe that he expounded, and testified, and persuaded. These three methods were needful among the people of those days; and they are the wisest that can be adopted to bring men to Christ even now. We must *expound*, set forth, explain, make clear the Gospel. We must tell men what the Word of God means, in the plainest possible language; for they need to know what it is that the revelation from Heaven has really declared. The more of true exposition the better. We must also *testify*. We must bear witness to the effect which the Gospel has had upon our heart and life. The telling out of our personal experience is a means of grace to our hearers. Paul was wont to describe his own conversion; but the narrative of his conversion was not intended at all to honor himself, but to glorify that blessed Christ, who out of Heaven had spoken to him, and called him to be a chosen vessel to bear His word to the Gentiles. There is much force in such a personal testimony. We should speak of Jesus in a happy, grateful, earnest manner, and commend Him as a Saviour to our fellow-sinners. Yet this was not all; our Apostle was not satisfied simply to expound and testify; his heart was full of love to his countrymen; and, therefore, he *persuaded* them. He entreated, he besought, he implored his hearers to turn to the Lord Jesus Christ.—*C. H. Spurgeon.*

EXEGETICAL COMMENT

THE POWERS OF THE WORLD TO COME.

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Heb. vi., 5.

A much debated phrase in a much vexed passage is that which we find in Heb. vi., 5, in the description of a certain class of persons of whom the writer says that "if they shall fall away," it is "impossible to renew them again to repentance." These are described as being persons who, among other experiences of privilege, "have tasted . . . the powers of the age to come" (*loc. cit.* R. V.). What is intended by these last words, is the present question. What is meant by "the powers of the age to come"?

Numerous and diverse have been the answers to this question. Thus, *e.g.*, Kuinoel and Bretschneider interpret the phrase to mean, "the riches or consolations of the Gospel dispensation"; Stuart, similarly, "all gracious Gospel influences not included in the foregoing enumeration"; Bloomfield and Scott "the motives and supports drawn from a future life"; McKnight, "the ordinances of the Church for converting sinners," and so on. But, considering first the first word in the phrase, it is certain that the word δυνάμεις, rendered "powers," never in New Testament Greek has any such meaning as any of these interpretations assign to it. They all disregard the usage of the term. In every place where this plural, δυναμεις, occurs in the New Testament with the exception of five—three of which are found in parallel passages in the synoptic Gospels—it denotes works done by superhuman agency. In the excepted Gospel passages (Matt. xxiv., 29, and parallels), in the phrase, "the powers of Heaven shall be shaken," the plural denotes the forces of physical nature. The other two excepted passages are Romans vii., 38, and I. Peter iii., 22, in both of which it denotes certain exalted orders of heavenly beings.

In each of the remaining twenty passages in which δυνάμεις occurs it denotes *miracles*, regarded as manifestations of a supernatural power. As illustrations may be cited the following texts: "a man approved of God by *mighty works*" (Acts ii., 22); "thirdly, teachers, then *miracles*" (I. Cor. xii., 28); "He that worketh *miracles* among you" (Gal. iii., 5); and so also in this same Epistle to the Hebrews, ii., 4: "God also bearing witness with them . . . by manifold *powers*" (R. V.). We thus are led to conclude that the plural δυνάμεις, according to New Testament usage, must denote "miracles" in this passage also. The force of the reference to miraculous endowments in its bearing on the argument of the context may be well illustrated by Matthew vii., 22, where we read of some rejected persons who will say at the last day,

"Lord, Lord, did we not . . . by Thy name do many *mighty works?*" (Matt. vii., 22, R. V.)

But what then is to be understood by the qualifying words "the age to come"? A large part of modern commentators insist that by the phrase thus rendered, *μέλλοντος αἰῶνος*, is to be understood the present Gospel dispensation. So interpret the expositors above named, and many others. Lindsay inclines to interpret the whole phrase as describing "miracles viewed as manifestations of the invisible state," thereby meaning, as he explains, "the world into which we enter after death." But the question must be settled by reference to established usage. As for *αἰῶν*, often rendered in King James' version, "world," it denotes, in contrast with *κόσμος*, the world as existing in *time*. "Age," if not fully adequate, is a better rendering in this phrase than "world," and it is accordingly given in this passage in the text of the revised version. Miracles are then here described as "powers of *the age to come*." "The age to come," one would suppose, clearly enough indicated an age to follow the present age. But, strangely enough, the most of commentators tell us that in this and other similar places where the phrase occurs, it denotes, *not* an age to come, but the age which is already here, the Christian dispensation. They refer us to the familiar Hebrew phrase, *hà' 'olàm habbà*. by which the Jews designated the expected reign of the Messiah; of which words, this *ὁ αἰῶν ὁ μέλλων* is the Greek translation. Then it is argued that as this phrase, "the age to come," denoted the age which should be introduced by the coming of the Messiah, therefore as this age in which we live was thus introduced, the phrase must in the New Testament designate this present Gospel dispensation.

But to such an interpretation there are weighty objections.

1. In the first place, granting that the Jew, before the advent of Christ, did describe the dispensation which His advent should introduce as 'the age to come," surely it does not follow that when with the appearing of the Messiah it had now begun to run its course, the Jewish believer would still speak of that coming age as if it had *not* yet come, and go on calling it as before, "the age to come." This were in the last degree unnatural and unlikely. Prof. Lindsay, indeed, in his Commentary on the Epistle to the Hebrews (*loc. cit.*), adduces the use of this same verb *μέλλειν* in Romans v., 14, where it is said of Adam, that he was *τύπος τοῦ μέλλοντος*, "a type of Him that was to come." Here, we are told, this participle, *μέλλοντος*, is used of a fact of the past, the first coming of the second Adam. But the supposed analogy is only superficial and apparent. This participle refers to future time as really in Rom. v., 14, as elsewhere. The first coming of Christ is here conceived of as future, not indeed to the *actual* present, but to an *ideal* present mentally assumed in the past—the time of the creation of Adam. But in the present and similar passages where the phrase "the age to come" is used, there is no evidence that an ideal present is assumed.

2. But if we should assume that "the age to come" designates the present dispensation, why should miracles be described as "powers *of the present dis-*

pensation"? Certainly not because specially characteristic of the present age, for this they have not been. It is true that they did conspicuously mark its beginning, but this gives no reason for speaking of them as distinctively powers of this age, any more than, for instance, as powers of the Mosaic age, which was also introduced by stupendous displays of miraculous power. These δυνάμεις or "mighty works" have, in fact, been characteristic, thus far, of no dispensation. It is not therefore supposable that the inspired writer should have intended to distinguish miracles as powers specially pertaining to the present dispensation, for that they are not so is a matter of history.

3. But it is a mistake of fact to affirm that the New Testament writers used this phrase "the age to come" to denote the present Gospel age. When they have occasion to speak of this dispensation, they employ words expressing present time, exactly as we should ourselves. Thus we read of ὁ αἰῶν οὗτος, "this age" in "the cares of this world (age)" (Matt. xii., 22); "the children of this age marry and are given in marriage" (Luke xx., 34). Or, again, the phrase is, ὁ ἐνεστως αἰῶν, "the present age," as in Galatians i., 4, "that He might deliver us from this present evil world (age)." Or it is ὁ νῦν αἰῶν, *lit.*, "the now-age," as in II. Tim. iv., 10, "having loved the present world (age or time-order);" and Titus ii., 11, 12, "we should live soberly, righteously and godly in this present world (age)." That these various expressions are used to denote the existing order of things in time, no one has ever doubted. So common are these expressions as to justify the statement that the sacred writers habitually denote the present order of things, just as we should do, by various phrases expressing present time.

Are we then to conclude that in the lips of the Apostles and our Lord, the two phrases, ὁ νῦν αἰῶν and ὁ αἰων ὁ μελλων, "the present age," and "the future or coming age," meant the same thing? Is it not the reasonable conclusion that since they so commonly use these expressions denoting present time to designate *this* dispensation, therefore when they depart from this very natural usage, and use instead an expression denoting future time, they do so because they are now referring to a different and future time?

This is the clearer, if possible, when we observe that often the phrase before us, or its equivalent, is used in connection with the others above noted, to mark the contrast of the future with the present. Thus we are told, of the sin against the Holy Ghost, that it shall not be forgiven, οὔτε ἐν τῷ νῦν αἰῶνι ουτε ἐν τῷ μέλλοντα "neither in the present age, nor in that which is to come" (Matt. xii., 32 and parallels). So we read (Eph. i., 21), that God has given to Jesus Christ "a name which is above every name, not only ἐν τῷ αἰῶνι τούτῳ "in this age," but also, ἐν τῷ μέλλοντι "in that which is to come." Again in Mark x., 30, we read that they who give up all for Christ shall receive abundantly ἐν τῷ καιρῷ τούτῳ, "in this present time," and ἐν τῷ αἰῶνι τῷ ἐδχομένῳ, "the age to come, eternal life." No less emphatic is the contrast in Luke xx., 34, 35, where with "the sons of *this* age" are contrasted those "who shall be accounted worthy to attain to *that* age," as being "sons of the resurrection."

From this examination of New Testament usage it is plain that the sacred writers distinguish two æons or "ages," which they very naturally contrast as "the present age," meaning the present dispensation, and "the age to come" which is to succeed to the present, and be introduced, as the last cited passage shows, by resurrection.

We now return to the question before us, and are in a position to understand why the writer of the Epistle to the Hebrews should speak of miracles as "powers of the age to come." Miracles, all will agree, as a matter of history, are not characteristic of the present age. It is not according to the present order of things that even Christian men should be endowed with such power as a few in the primitive age exercised over physical nature. On the contrary, instead of thus dominating nature, man remains to a great extent subject to nature. "We see not yet all things put under him." The extraordinary supremacy over nature, which miracles exemplify, is not the law of the present age, but the exception. But though powers which with reference to the existing order we call miraculous, are not characteristic of this present age, they are "powers of the age to come." That is, these powers over spirit and nature which in the present order are foreign and exceptional, shall be characteristic of those who, to use the words of our Lord, "shall attain unto that other age, as sons of the resurrection. They are anticipations of resurrection endowments. The phrase expounded reminds us of the word of Paul touching the resurrection, that "that which is sown in weakness shall be raised in *power*." We may close with the striking words of Prof. Delitzsch, in his Commentary on the Epistle to the Hebrews, *sub loc.* ii., 5 *cit.*, which have come under the writer's eye since the foregoing was written.

"'The powers of the world to come'—among which the apostolic signs and wonders must be reckoned—are already felt and project themselves into the present. . . . They are a prelude and foretaste already of that future redemption which is already in progress. 'The world to come' . . . the habitable earth to be of Hebrew ii., 5, has not yet appeared, but is already present as the hidden background of the world that now is, waiting for its manifestation, perpetually breaking through the crust that binds it, in manifold effulgurations."

"Such is the real nature of the miraculous endowment. And yet, the sacred writer assures us, that even though a man here should have attained here to this endowment and shall fall away, it shall be impossible to renew him again to repentance."

Such then we believe to be the true interpretation of the phrase discussed, and such its place in the argument of the context.

THE use of, and traffic in, brain poisons of every kind, must be abolished by an appeal to the intellect through argument, to the heart through sympathy, and to the conscience through the quickening power of Christ's almighty Gospel.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Gunning for Infidels.—This will eventuate in a profitless expedition to any preacher. If he sets out in the preparation of his sermonic work, to collect and arrange material that shall be sent forth only to demolish infidel arguments, he will most likely find, as the result of his efforts, that the infidel arguments which he has recited, shall be generally remembered by his hearers while his answering arguments shall be generally forgotten. By this mode of preaching the followers of Ingersolls are most likely to be increased and scepticism engendered in the minds of others. The preacher should never forget that the natural man is more likely to retain error than truth, because there is that within him which more readily affiliates with the one than with the other, and therefore the recital of erroneous statements before a promiscuous audience for the purposes of opposing them and showing their inconsistency with biblical truth is not the most prudent course to pursue. Better to state the truth, to enforce and illustrate it, and fill the mind with it, than to hazard the experiment of sowing tares by the enunciation of the infidel errors, in the hope that the good seed of God's Word, which will, when proclaimed, so occupy the mind, that there will be no room for the tares to germinate. The best way to demolish infidelity is to preach the truth.

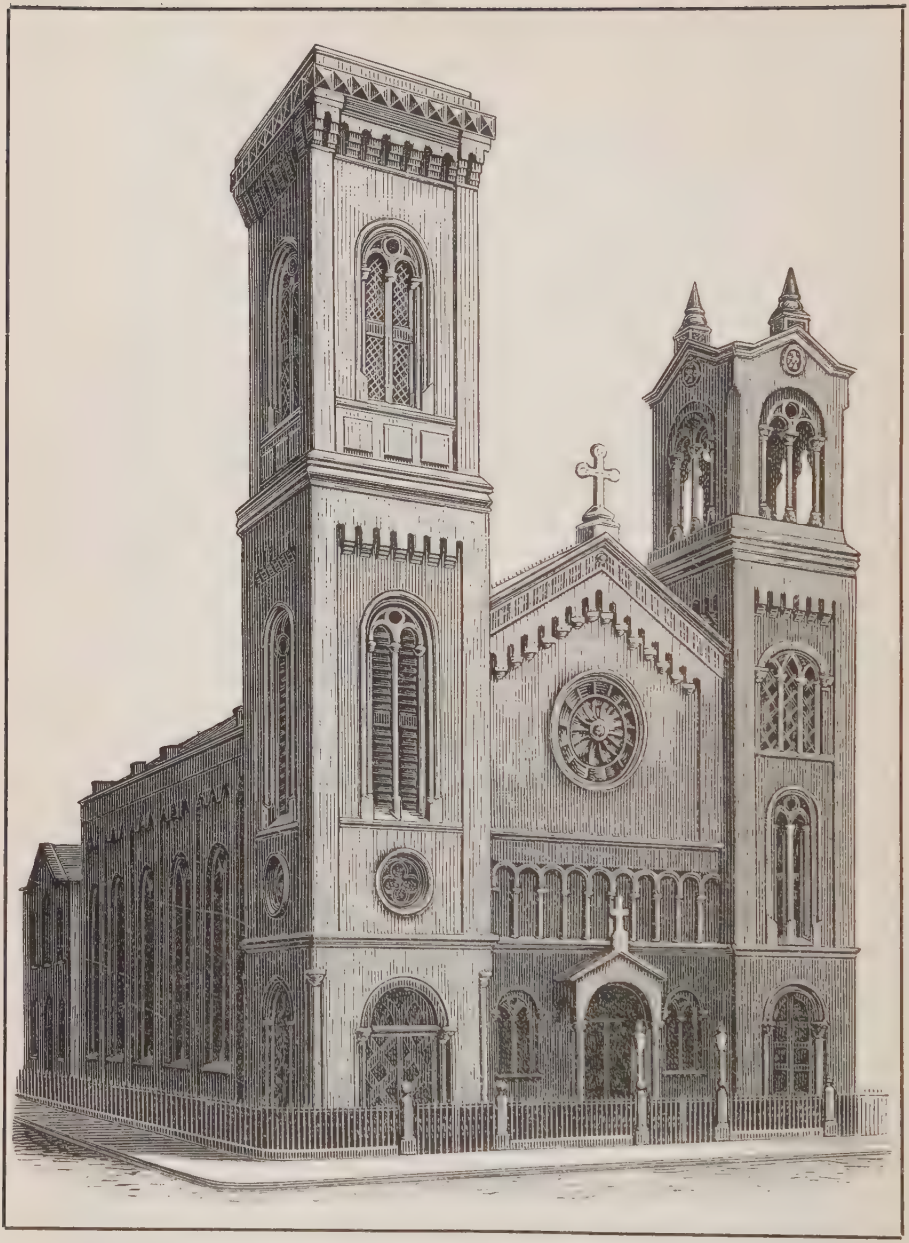
Is there not a Cause?—No one who takes a comprehensive view of the world's condition and judges it with a fair and impartial eye, but will readily assent to the proposition, that progress is being made, both great and substantial, in its enlightenment and elevation. And yet in every Christian country there are elements of unrest and of social danger which ripen at times into deeds of violence and bloodshed, which are justified by some who even call themselves Christians and by all shades of the lawless. The primary cause of these elements is doubtless the *original anarch* who is even now working in the children of disobedience; but is not this working abetted and intensified, by the cold, dead apathy and indifference which so many of those who call themselves by Christ's name manifest toward the poor and downtrodden, and toward those who have been brought up in unfavorable environments, and by those who are slaves of their own evil habits? True, there never was a time when so much was done for these, as there is now and never a time when there was so much contributed for the establishment and support of institutions for their welfare; but all this is confined to comparatively few in the great mass of professing Christians. There must be a general uprising of Christian zeal in benevolence and beneficence, before the world out of Christ is convinced of the sincerity of Christianity and of its efficiency for the overthrow of all human evils and for the bringing in of the reign of righteousness, peace and love. Christians

cannot stand aloof from these elements of effervescence in society and wash their hands in innocency.

Adaptability.—Probably each denomination of Christians would maintain that its church polity and forms of worship were admirably suited for an aggressive work for Christ, and that the churches as they exist are ready to welcome all comers to their services. If these be facts the success cannot be considered encouraging, for few churches of any Christian denomination are filled with worshippers at any service. But we are inclined to think that some change is necessary in the order of services, in their character and in the cordiality of the welcome extended, before much increase is visible in the number of church attendants. Other things doubtless are indispensable to this end, such as house to house visitation, loving personal appeals and an honest display of godly sympathy for the poor and careless and afflicted ones, but when all these and other equally necessary means have been put forth, will there not also be required a less stilted service in the sanctuary and a style of preaching apparently less literary and more sympathetic, while it maintains its strong and fearless character, if the new-comers are captivated and retained? There must, we think, be more "condescension" in the churches, including in that word a great many things, both in persons and services, before there is a perfect adaptation of the means to the end sought.

One by One.—Although the time is approaching when, according to promise, a nation shall be born in a day, yet God ordinarily carries forward his work by making single individual additions to His Kingdom. Hence the importance of personal appeal in the proclamation of the truth and in every Christian effort. This may be styled hand to hand conflict between the powers of light and darkness. This method can be adopted at various times and in various ways by every professed follower of Jesus. It can be pursued both on the Sabbath or on the week-day, in the daily round of business, in the casual meeting on the street, or in the marts of trade. He who is intent on seeking to save souls will find many opportunities for speaking a word for Jesus without being considered obtrusive, and these words are often more effective than those spoken in a set religious meeting. Members of churches are as a general rule derelict, we fear, in taking advantage of these opportunities for advancing the cause of the Master and for the winning of a soul for Him. But as the power of grace gains more and more the ascendency in the soul, the heart will be more anxious to do something for the Saviour and the lips will be more ready to speak a word for Him. If each professing Christian would seek the salvation of even one soul during this year, what honor would be gained for Him who hath said "Ye shall be gathered one by one, O ye children of Israel."

The Christian Watch-Tower. There was never more necessity for Christians to be on the watch-tower than in the times in which we live and in the year upon which we are entering. The enemies of God and of His laws and institutions are many, are mustering their forces in serried ranks and are alert and aggressive. It behoves Christians, one and all, to be vigilant, or the foe will have the advantage. It will not do to be at ease in Zion, or to be inactive in the world, while the adversary is menacing on every hand and while liberty both civil and religious is at stake. Much can be done by combined endeavor to flank the wily foe, to thwart his insidious or open designs and also to convert him to the Lord's side. Let every Christian then during this year of 1888 betake himself to his watch-tower, clothe himself in the whole armor of God, that he may be able to withstand in the evil day and having done all to stand—"Watchman! What of the night?" And the watchman said, "The morning cometh."



MADISON AVENUE BAPTIST CHURCH.

Organized, 1848. First church erected, 1849. Present church edifice erected, 1861. Cost of church and lots, $100,000. Size of lots in feet, 75 x 150. Seating capacity, 1,200.

The chancel was lately enriched with bronze figure of the Angel with everlasting Gospel, and windows from Munich at a cost of $20,000, by Mrs. Jeremiah Milbank, in memory of her husband.

CHARLES DEWITT BRIDGMAN, Pastor.

Charles De Witt Bridgman, D.D.

By Editor.

We give the portrait of the accomplished pastor of the Madison Avenue Baptist Church, New York City, as our *frontispiece* this month. We delight to honor the man who, however worthy he may be, seeks no honor. He may be beautiful and engaging as a lily, tall and stately as a palm, fit to be the companion of a queen and to adorn a palace, but is content to live in comparative inconspicuousness, to shed his influence over those who have been attracted by his worth, and who are blessed by his inspiring ministrations. Such men deserve to be brought to the front and to be placed gracefully but conspicuously before the public as The Pulpit Treasury is doing with some of our noblest Christian pastors from month to month.

Dr. Bridgman is a native of New York State, having been born at Saugerties in 1835; but his earlier years were spent at Hoboken, N. J., and his first church relationship was with the Baptist church in that place, of which the Rev. Josiah Hatt was pastor. Soon after his conversion and union with the church he began his study for the ministry. His college course was partly taken at the University of the City of New York and partly at the University of Rochester, and his theological course at the seminary in the latter place.

A call from the church in Morristown, N. J., was awaiting him at the close of his seminary life, and having been accepted he entered upon his ministry with youthful ardor and with more than ordinary pulpit talents; and the little flock which he found in that church fold, soon began to increase. His attractive manner, scholarly discourses and earnest preaching won the attention of many even in other churches, until large congregations listened Sabbath after Sabbath to this silvery-tongued son of consolation. His fame, however, was spreading and a call for his services came from the church of Jamaica Plains, Boston, which was accepted, and where he labored for four years with many tokens of success. The North Pearl Street Church in Albany, N. Y., next sought him as a pastor, and to that church he transferred his services in 1862. Strong and vigorous as this church was, and demanding the best from the strongest preachers of the denomination Dr. Bridgman was equal to the occasion, and both as a preacher and a leader in Christian work went forward with ever increasing strength in the ministry of the Word. His church erected a large and elegant edifice in another section of the city during his ministration, and, as if in recognition of the divine presence with them as pastor and people, changed the name of their church to that of "The Emmanuel Baptist Church."

The Madison Avenue Baptist Church, New York City, had passed through many difficulties, and was just emerging from them and seeking a pastor who would exercise a benign and healing influence, who was gifted with *suaviter in modo, fortiter in re*, and who by his truly magnetic Gospel preaching would build up a church of intelligent, godly members, that would be a power for good in the great city, an honor to their denomination, and one of prominence in advancing the cause of Christ. Having found in Dr. Bridgman the qualities they sought, they called him to its pastorate in 1878. On entering upon his work he found a church edifice large and thoroughly appointed for excellent and effective service, but the congregation small in numbers and discouraged by their trials. The new pastor soon, however, infused new life into this remnant, inspired their hope, and became to them as the breath of spring. Week after week the growth of the congregation was visible to all, and that which was recently so desolate began to bloom as the garden of the Lord. The years as they have since elapsed have each been fruitful in large additions both to

the membership and to the congregation; intelligence, wealth, benevolence, and good works have steadily increased until few, if any, churches excel this one in any phase of Christian life or work.

Those who know Dr. Bridgman will not be surprised at the outcome of his ministerial life. With fine personal presence; with excellent natural abilities; with a culture enlarged and refined by travel, reading and varied advantages; with a spirit social, genial and joyous; with a life thoroughly consecrated to the service of his Master; with habits of study which secure a continuous accretion of knowledge for his ministerial work, and with pulpit ability, large, tasteful and admirably adapted to instruct, to win and to impress the most intellectual and refined, as well as to captivate the less privileged hearers,—he evidently has become a polished shaft in the quiver of the Almighty with which He pierces the hearts of His enemies.

Union College conferred upon Dr. Bridgman the degree of Doctor of Divin ity; but no token of esteem given by man can compare with the honor with which God is crowning him as a preacher and pastor in His own beloved Zion.

LEADING THOUGHTS OF SERMONS

The Joy of the Lord.

By Rev. A. E. Waffle (Baptist).

These things have I spoken unto you, that my joy may remain in you,and that your joy might be full.—John xv., 11.

In the last will and testament of our Lord there are many legacies, but the most remarkable is this legacy of joy. The words seem to be connected with the words which Jesus had spoken to them in this last discourse. It is a wonderful discourse and the central thought is a revelation of a personal God, and a possibility of a union of the believer with this God as the foundation of this joy. We would deduce from this:

I. God is a joyous Being. The doctrine is plainly revealed in Scripture. He is God blessed forever; blessed means joyful. There is in God the joy of perfect being. Any normal, healthy, perfectly organized being finds in existence itself a source of joy. God has this joy of perfect being. All of His powers work with infinite vigor and infinite harmony, one with another, and so there is in God an infinite joy. (*a*) There is in God the joy of infinite love, or infinite loving. God is love, and He has many objects in which He delights. And because of His love for His people and His desire to save them it is possible for God to have joy in His children in spite of their natural sinfulness. The joy of redemption, the joy of reaching out to save them, is so great that it leaves no room even in an infinite nature for grief.

(*b*) There is in God the joy of infinite power. A man never feels the power for work swelling within him without great joy at the consciousness of possessing this power. When the disciples returned to Jesus and reported that the devils were subject to them at His word they brought the report with joy. Because God has infinite power and knows that he is using this power for holiness, He has infinite joy. He abides in infinite tranquillity because He has infinite power.

II. This joyousness of God is communicated to the believer. The joy of forgiveness, hope, redemption, is not the only joy. There is a direct joy given to the believer from God, as the branch abiding in the vine partakes of the nature of the vine. The divine nature is given to every believer, and then the joyousness is given.

Some of the results: (1) Our nature will be made healthy by a divine healthfulness. It is possible to make a desert in the soul and call it peace, but it is only a shadow of peace; but when Christ comes into the soul He brings all the faculties into healthy harmony and there is joy of peace. (2) There is the joy of working

for the salvation of others. (3) The joy of power not our own, power communicated from God. A power not our own has come in the redemption by Christ restoring our shrunken and deformed nature. This joy does not depend upon outward circumstances, but upon how much of divine grace we have in the soul.

Finally: The joy of the Lord is your strength. (1) In arising superior to adverse circumstances. It does not arise from without but springs up within, and so as it is not dependent upon circumstances it cannot be destroyed by them. Paul and Silas in prison singing songs is an illustration. If we have the joy of the Lord in our hearts we shall not be disturbed in calamity.

(2) The joy of the Lord is our strength in overcoming the world. If Christ be in us we shall not hunger after the things of the world. If we have the joy of the Lord in our hearts we shall not crave cards, the dance, the theatre, because we shall have something much better. Come out of the kingdom of this world and let the joy of the Lord abide in you, and you will rise above these things.

(3) The joy of the Lord is our strength for work. It is the joyous heart to whom work is light and easy. Get the joy of the Lord in your heart and it will come out in songs, in testimonies, and in loving efforts for the salvation of others.

There is a joy in being a Christian that never can come to the worldling. Put Christ up and self down, and the joy of the Lord will abide in your heart and send you forth to do mighty work in His kingdom.

Fighting the Lion.

By Thain Davidson, D.D. (Presbyterian), London.

Also he went down and slew a lion in a pit in a snowy day.—I. Chron. xi., 22.

The whole of this chapter is splendid reading for young men. There is one thing by which all the men mentioned are distinguished—their devotion to the person of their warrior king; and that is the secret of their valor. In the Christian army there are all ranks of valor and efficiency: many thousands of cowards and drones and idlers, and others who never rise above the dead level of a tame mediocrity; at the same time there are others of whom a very different tale can be told, and who shall one day be rewarded for conspicuous faithfulness. Be foremost of all in attachment to your Divine Captain, and in thorough consecration to His service. You can at least be a Benaiah.

1. What did he do? He "slew a lion." He had done a great many remarkable things, but this exploit was of a different order. The neighborhood, swarmed with lions, and probably this ferocious brute had been the terror of the district. Such courage is often linked with some of the finest qualities of humanity. The most fearless of men are not seldom the most gentle, tender, regardful, and deferential to the feelings of others. Think of the difference between Benaiah and our "sporting gentry." Shooting pigeons with their wings clipped. In Scripture a "lion" often stands for some great difficulties or obstruction in the path of duty.

In your path through this world you are sure to meet with a monster of some kind. You want to pursue the heavenward path, there are lions in the way—in the form of fierce temptation, ungovernable passions, awful doubts, blasphemous thoughts. Oh what a struggle you've had with that besetting sin, that fiery temper, that desperate lust, that frightful infidelity! But never say a temptation is irresistible. By saying so you limit and blaspheme the Holy One of Israel. Never listen to the remark that young men must have their fling. There is no temptation that can assail you that is greater than you can bear. Remember the story of Samson, and the honey that he afterwards found in the dead carcase. There is no honey so sweet as that which you find in your conquered lion. "Vanquished temptations are spiritual delectation."

2. Where did Benaiah accomplish this feat? "In a pit,"—a place of singular difficulty and disadvantage. The deed was made the more remarkable by the conditions under which it was preformed. There are places where young men are at exceptional disadvantage in fighting with temptation—in houses of business not

a hundred miles from this place. Don't be disheartened. With God upon your side you may accomplish anything. Recall the words of Carey the missionary: "You hold the rope,—I will go down." There are pits in this city as deep, and dark, and foul as any in India or China, and a lion at the bottom as fierce as any that prowl through the jungles of Bengal.

3. When did Benaiah do it? "In a snowy day." It is erroneous to think of the climate of Palestine as wholly tropical. Some folks complain that in their church everything is so cold. If your heart is cold, if you feel spiritually benumbed and stiff, get up and do some heroic work for Christ and your fellowmen. You are not worth your salt if you can't learn to work for God and for man in time of storm. If there is a spark of holy ambition in anyone here tonight may God fan it into flame! Should you at any time get languid or disheartened, just call to mind the whole story of Benaiah, who went down and slew a lion in a pit in a snowy day.

The Choice of Moses.

By Joseph T. Smith, D.D. (Presbyterian), Baltimore.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Hebrews xi., 24, 25.

Moses, in making a choice between being the heir to a kingdom and poverty, did something which few men in this age would do. Egypt in Moses' time was the mistress of the world. All other countries paid tribute to it. It was at once the greatest and the grandest nation. Its grandeur, unlike that of other countries, endured even to the present day. Its architectural greatness was the wonder of explorers and savants, and archæological records were replete with its sphinxes, its obelisks, its temples, and its arts. Moses, as the adopted son of one of the daughters of Pharoah, could have become a prince with all the power, ease, and luxuries which such worldly distinction could then have conveyed. The splendors of the Egyptian court, with its wealth of treasures poured into its coffers by tributary itory, its grand and lofty places, its sensuous amusements, strains of seductive music, jewelled lamps and the servile adulation and perfect obedience, possessed no charms for him, if his choice alone were considered, for he gave up all to suffer with his people. Ambition held out its glittering beads; but he preferred God to the world, eternity to treasures, Heaven to hell.

He did not halt long between a kingdom of brief time on earth and a perpetual kingdom in Heaven. Rather than be a fawned-on and fêted prince he became a poor, despised Hebrew slave. He exchanged the palace for the hovel, the high honor of a mighty ruler for the reproach of Christ. If no earthly glory could surpass that which he refused, no earthly degradation could surpass the condition in which he found himself when his choice was made. After forty years of experience of the court of Pharoah he made a final and decisive choice of poverty, degradation, humiliation and persecution. He cast his lot with his people and determined that he would share their affliction. A man must not only have great moral courage and self-reliance, but a powerful motive to make such a choice as Moses made. What was the reason that he refused a kingdom to become a slave; a rich and costly kingship for a hut; honor, glory, and fame for hard work, self-denial and no reward, so far as he or anybody else could tell?

Well, Moses knew, as all students know, that worldly honors could not calm the fevered throbbing of the brain nor ease the heated pulse. He knew that kings and countries did not sleep on beds of down, nor wear their regal splendors without pain. He was well aware that man was so imperfect as to be, in his worldly state, but mortal, and that all mortal things decayed. He knew that the passions and the senses could be only temporarily satisfied; that there came a period of satiety, of fulness which made men physically weary and needful of rest. He knew that finally death must come, and there would be a few feeble tears and then dust and ashes. He chose between this and the dignity of a king and priest of God. The pleasures and luxuries he

refused were those of sin, with deadly poison in the bottom of the cup and pitfalls and traps and all manner of misfortunes and sufferings. He knew that the songs of sirens lured only to destroy, and that the luxuries of life bit like a serpent and stung like an adder. It was only momentary pleasure followed by remorse. Moses felt that there were pleasures higher, more enduring than these, and that they were as different as night from day. He knew that such pleasures as he felt were fleeting and soon ended, but such pleasures as he would get in exchange would endure forever. He saw that which was invisible, and this he did, as the text said, by faith. Faith revealed another and more glorious world—a world where, though there were no wine, women, and song, was a world of rest; a world where the pleasures of existing were not transitory, but eternal. So Moses went out into the wilderness and for many years he linked his fortune with those of his people; shared their joys and sorrows; aided in carrying their burdens; and through it all there was no record of his having regretted the sacrifice he made when he declined to be a king of the world and became a priest of God.

Certainly the course of Moses had its results. The reward which he secured was greater and more lasting as a priest of God than as a king of men. He succeeded in freeing his people from Pharaoh's yoke. When he died, though no human hand smoothed the furrowed brow and set his glazed orbs, an angel of God ministered to him and consoled his last moments, and finally as his spirit ascended above, the Divine Presence on Pisgah showed him the way into Heaven—into eternal rest. His last hours were a consolation to him, for he was able to look back with self-satisfaction on the course which he had adopted, and his name would be for ages to come a beacon-light and a guiding star, as an example whose value to the human race could never be exaggerated. If, on the contrary, he had consented to be the son of Pharoah's daughter, perishable fame only would have been his. He might have made a wise ruler, a great warrior, making by conquest valuable additions to his kingdom, but had he been an Alexander, a Nero, a Cæsar, or a Napoleon, the lustre of the example set by him would have paled beside what it now was. Had he been less than any one of these his remains would have been laid away in state, and to-day he would have been but a mummy, with searchers after relics of the past disputing as to who he was and filling the world with their discussions *pro* and *con*. It was not possible that Moses regretted his course. There was no room for regrets, and the history of Moses could be duplicated by the men of to-day and they would be none the losers by it. We all had a choice such as was afforded to Moses, and from Pisgah it was possible to see Heaven. It was only a question whether we preferred to be the son of Pharoah's daughter, or, like Moses, suffer affliction with the people.

Sacrifice and Success.

By J. S. McPherson, D.D., Chicago.

He shall see of the travail of his soul, and shall be satisfied.—Isaiah liii., 11.

No success comes without exertion. Success of any sort to an individual costs, and costs immensely. It means labor and self-sacrifice unending. The history of the world shows that its development has been through sacrifice. From its creation all the changing periods have prepared the way for better things. When the vegetable life was created plants of rich and rare beauty lived a brief existence and then drooped and fell to fertilize the soil, and, by increasing its richness, to bring forth another plant more rich, more beautiful. The forests, the shrubs, the plants of the early age died, but only to develop in better things. They are now the veins of coal that furnish warmth for our homes and the motive power for our great manufactories; they are now the pools of oil and gas that lighten our homes, our streets, and our lives; they were simply idle ornaments; now they are most useful and beautiful as well. It was their death, their sacrifice, that caused the future development into greater and better things. And as has been the vegetable kingdom, so has been the animal kingdom, and so

has been mankind. Adam was compelled to make sacrifices, and his sons were benefited by them. Abraham made sacrifices, and his children were benefited. Men struggled to succeed, but if they failed they simply became stepping-stones for a greater man. On their efforts and self-sacrifices is builded the stairway on which their followers ascend to success.

Success in any vocation in life costs exertion and sacrifices, and success in character always costs. It is a development by exertion and self-sacrifice; it is cutting out the cancer of sin, weeding out the desire for worldly pleasures and pursuits; making a continued struggle against temptation, and making sacrifices of self to benefit others. Do not expect commercial payment for the real benefits you may render mankind. Doing good is the great way of enriching character. The hardest sacrifice is self-indulgence; giving up the things of earth that please but harm us. To succeed with self-indulgence is impossible; it must be sacrificed. Christ could never have succeeded on the principle of self-indulgence. He succeeded by sacrifice. From birth to death the controlling principle of His life was self-sacrifice. It was by stooping He rose; by being conquered He became Master. Every triumph was preceded by a sacrifice. As the one perfect man, we should strive to follow the one example of His life, self-sacrifice and love. If we reject Christ's law and life how can we expect to be saved through Christ?

The Hand of Jesus.

By William Fawcett, D.D. (Methodist Episcopal), Chicago, Ill.

Behold My hands and My feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.—Luke xxiv., 39.

This passage has been selected for the purpose of calling attention to the single point: "Behold the hand of Jesus." The words had been spoken to allay the fears and anxiety of His troubled disciples. He had asked them to come near, to stand close to Him, to take His hand, to behold His feet, to see that He was one of them and one with them; that He was not only a personality, but a personality with a sympathy. The Scripture had been given to bring to us the humanity of our Lord. Through it we could contemplate the majestic in Christ and see the overshadowing of the Almighty. We should consider His humanity and gather sympathy from the thoughts of His omnipotence. Every part of the Saviour was of interest to the student of Scripture as every point in the human being was of interest to the artist. The hand was for our study. Michael Angelo had said the human hand could occupy the thought of the most profound philosopher, and then he could not comprehend how much there was in it. Our Master was human. We should put our hand in His. The human hand of the human Lord in the human hand of the divine Lord should be cemented together. The hand of Christ was a representation of power, and the hand of Christ was a representation of love. Back of our Master's hand was our Master's heart. Through the hand humanity met humanity and got very close to Jesus.

A marked distinction in human character was exhibited in the hand. The shake of some hands was like the shake of a human rag. There was no expression. Others were like the shake of a vise. As the march of men indicated the swing of the conquest, so the shake of the hand indicated the expression of the human heart. When we studied the hand of our Master we should study it to reach the heart which was behind it. The hand of Jesus was the hand of a toiler. He went about doing His Master's business. His hand grew with use of the carpenter's plane. It had on it the scars of labor which give dignity to toilers. But the Master showed no sympathy in His hands for those who would win their bread by the sweat of their neighbor's brow, or for those who claimed that the world owed them a living. He showed no sympathy for those who would conquer toil that they might live in idleness. The hand of tenderness and sympathy was Christ's. Placing the hand on the head of a child was an illustration of strength and sympathy. Some day, somewhere, somebody's hand in life had been placed upon our heads, and memory of strength and sympathy and blessing

thrilled the heart and impressed us of their effect. There was the remembrance of those upon whose heads Christ had pressed His strong but tender hand of sympathy. It was our duty to seek to bring up our litle ones to be under the impress of the hand of Jesus. It was the hand of omnipotence, the source of safety, and a sense of consolation to us. We were graven upon the palm of Christ's hand. We were strong when made so by the strong hand of Christ. He took the sinner from the mire and raised him up and placed his hand in the hand of God.

ANALYSIS OF THE BOOK OF JOB.

By Professor David Steele, D.D. (Reformed Presbyterian), Philadelphia.

The book of Job is one of the grandest portions of Holy Scripture. It is to the Old Testament what Paul's Epistle to the Romans is to the New. Some have styled it the "Patriarchal Bible." In its prose parts it is so simple that a child may understand it; its poetic parts are marvellously deep and obscure. It has been studied as a masterpiece of poetry, and as a fountain from which some of the greatest poets have drawn their inspiration. Who the inspired writer of this book was, as well as the time of its composition or writing, is uncertain. Some ascribe it to Moses; and then the time of its composition would be towards the close of his life. Others, again, conceive that the period of its composition was during the reign of David or Solomon. The name Job signifies hated or persecuted. That he is a historic and not a fictitious character is proved by his being mentioned with Noah and Daniel, Ez. xiv., 14. From the age at which Job died, namely, when he was two hundred and ten years old, it might be inferred that he lived in the interval between Terah and Abraham. The place of Job's residence was the land of Uz, situated in the north of Arabia and southeast of Palestine.

The book consists of three general parts —an introduction or prologue, which is written in prose, and embraces the first two chapters. The second part consists of the controversy proper, and is in the form of dramatic poetry. This part of the composition exhibits the chief characteristic of Hebrew poetry, viz., parallelism. The third part is the conclusion, and is written in prose.

The subject of the book is "The Trial of Job"; its occasion, nature, endurance, and issue. The design of the book of Job is to show the reality of true religion, the nature and power of faith, to exhibit the blessedness of the righteous, however assailed by affliction; to make a display of the providence of God in its inscrutableness, justice and mercy, to present the consistency between the truths of revelation and the dealings of Providence; to afford an example of patience and trust in God under severe trial, to illustrate the facts of human depravity even in the best of men; to exhibit the final conquest of Satan and the triumph of righteousness in the earth, and to present Job as a type of Christ exposed to great sufferings for the sake of those who were to be ultimately glorified.

An analysis of the contents of the book presents to us an introduction or prologue written in prose, as already remarked, embracing the first two chapters. In this the character and prosperity of Job are first sketched. His estate is enumerated, and the number of his children and servants brought to view. His dignity, also arising from possessions and character, is particularly mentioned. His happiness in his children, his care for them and remembrance of them in his prayers and sacrifices, are recorded as illustrative of his habitual piety.

In the sixth verse of the first chapter is recorded a celestial council: "Now there was a day when the sons of God came to present themselves before the Lord." Here the veil separating the invisible from the visible, we may suppose, is drawn aside, and an assembly of God's angelic

ministers, with Himself among them, is revealed. The presence of Satan in this assembly is noted, and God's challenge regarding His servant Job is uttered—"Hast thou considered My servant Job, that there is none like him in the earth?" Then follow Satan's accusation and proposal, together with the permission granted to Satan to deal with Job according to his desire. Satan at once begins his work of devastation, and destroys the oxen and the asses of Job; his sheep are smitten with lightning, his camels are captured by the Chaldeans, and the trial of Job reaches its climax in the cutting off at one stroke of his children by an Eastern tornado or cyclone. In the closing verses of the first chapter Job expresses his grief, bows with submission to the divine will, and gains the victory by blessing God instead of cursing Him—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The second chapter begins with a record of the second celestial council. Here the god of this world appears restless in his malicious intentions. God gives renewed testimony to Job's steadfastness, and Satan repeats his accusation with fiendish intentions: "Skin for skin, yea, all that a man hath will he give for his life." This second proposed attack of Satan is upon the person of the bereaved man. Satan smites Job, by God's permission, from head to foot with sore disease. No part of Job is left untouched but his tongue, in order that he may be able to curse God when pain has reached its climax. In this the malice of Satan is conspicuous. It is probable this disease was elephantiasis, contagious through the mere breath, often hereditary, and, as a general rule, incurable. The conduct of Job's wife is mentioned (second chapter, verse 9) as adding to the severity of his trial. The holiest saints are liable to the most horrid and blasphemous temptations.

At this point three friends of Job, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, make an appointment together to come to mourn with Job and to comfort him. Their sympathy is expressed in the language of the second chapter, twelfth verse: "They lifted up their eyes afar off and knew him not." Not one of them spake a word to him, silence in the presence of deep distress being an expression of sympathy.

In the third chapter Job breaks the silence and utters his deep complaint. With this chapter commences the first great division of the poem. Job's desponding lament becomes the immediate occasion of controversy. This controversy includes three cycles or courses of dialogues. In the first course, which commences with the fourth chapter and ends with the fourteenth, Eliphaz, Bildad and Zophar speak in turn, and Job replies. The height of the controversy is reached in the third course, beginning with the twenty-second chapter and ending with the twenty-seventh. Once more Eliphaz and Bildad speak; Zophar seems to have withdrawn. Job, being now alone in the field, reasserts his innocence, and continues his speech in the twenty-sixth, twenty-seventh, and twenty-eighth chapters. The twenty-ninth, thirtieth, and thirty-first chapters are of the nature of a soliloquy, in which the afflicted man reverts with feeling and longing retrospect to former prosperity, mournfully describes his present condition, and solemnly protests his freedom from open and secret sins. The issue between Job and his friends was, that they maintained that the wicked only are exposed to suffering, while the righteous are prospered. According to their reasoning, Job's affliction was an evidence of his want of piety, notwithstanding his profession. Job, on the other hand, maintained that whatever might be his afflictions he was sincere in his profession of love to God. It is worthy of note that the nineteenth chapter forms the crowning part of the controversy. Both in form and in fact it is the centre of the whole book. Like the eighth chapter of Paul's Epistle to the Romans, it is the jewel in the ring. The faith of Job soars like an eagle through the clouds into the open heavens. With great clearness and emphasis he speaks of the resurrection. "For I know that my redeemer liveth, and that He shall stand at the

latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." He afterwards descends into the arena, but with a more tranquillized spirit.

In the thirty-second chapter another *dramatis persona* appears upon the scene, by name Elihu, the son of Barachel the Buzite. This person owns himself as young and full of matter. He also expresses himself as displeased with the three friends in what they had said respecting Job. His speech reaches to the end of the thirty-seventh chapter. The burden of it is to show that Job's piety was sincere, but that he had spoken unadvisedly, and therefore his afflictions were continued. His address opens up the way for the subsequent appearance of Jehovah.

At this point God Himself interposes and addresses Job out of the whirlwind. The address of the Almighty covers from the thirty-eighth to the forty-first chapters inclusive. Its style is peculiarly grand, and it is marked throughout with startling and searching interrogatories. Its utterances glow with a majesty and sublimity, with a grandeur and vigor of poetic diction which mortal pen has never equalled. Its object is to show the littleness of the creature and the greatness of the Creator, as well as to subdue the pride of Job. These questions of Jehovah turn upon the phenomena of nature, the instincts and habits of the animal creation, and then wind up with a reference to "behemoth" and "leviathan," one the inhabitant of land and the other a denizen of the deep, as illustrative of the omnipotence of their Creator, and the folly of Job undertaking to enter the lists with a being possessed of such almighty power. The address of Jehovah produces the desired effect, viz., the humbling of Job, and his acknowledgment of Jehovah's right to deal with him as He judged best. The afflicted man's genuine penitence is expressed in language at once terse and sincere: "Behold I am vile. I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes." Here the poetic part of the book of Job ends. The closing verses are in prose. The Lord turns the captivity of His afflicted servant; rebukes his friends who had harassed him, instead of comforting him; owns Job as His servant, not less than four times within the compass of two verses; honors him as a priest in making supplication for his friends in connection with the offering of a burnt offering. His friends who had stood afar off, crowd around him; his possessions are doubled; his health is restored; he has the same number of children born to him that had been removed by death. The existence of his former children in a state of glory made his family double what it had been, just as his other possessions had been doubled. Job died in a good old age. As Eliphaz had said, "he came to his grave like a shock of corn fully ripe." In his experience was fulfilled the declaration "at evening time it shall be light." His triumphant close of life has been thought by some to be typical of millennial blessedness in the evening of the world. "A king and a priest on earth, Job died, like all believers, to exercise his royal and priestly office in a land never stained with tears and never defiled with sin."

SELF THE CENTRE OF POWER.

By Rev. J. M. Driver (Methodist Episcopal).

To have said that self should be the centre of every sermon would once have seriously injured the proposition—would have been proof positive of mental imbecility or demoniacal possession. Young ministers to-day are exhorted to "hide behind the Cross;" to pray that the audience may see "Jesus only;" and to fervently sing:

"*None* of self and *all* of Thee."

But is it not possible that the wisdom of this exhortation is polar rather than equatorial? And that it has an antipode? That, in the reaction from the personal,

pointed individual utterances of the early preachers, proving all things by their own experiences, we have oscillated, human-like, to the opposite extreme? And that, in trying to sink self out of sight, we have had a zeal not tempered with knowledge?

The most powerful thing we possess is our personality. There is no projectile like it. There is no magnet that can at all compare with it. Rob a man of his personality, and he becomes a nonentity. Hide his personality, and he is like Samson shorn of his locks. Self is the centre of power; the receiving place of power; the fulcrum across which is placed the lever of learning and natural ability. God did not change the prophets or apostles; they retained their distinguishing characteristics to the very last. They did not hide behind crosses, but ascended to house-tops and mountain summits. They did not lose their personality and become Christs, but each retained his individual self with augmented wisdom and strength. The same is true of all the great preachers. The selfhood that characterized them before their conversion was none the less potent and conspicuous afterward. Their very vices plead for them. Their peculiarities, eccentricities and idiosyncrasies—all the elements of the selfhood—were resources of strength to them, though they would have been ruinous to others. Saladin with his intense personality and his heterogeneous character, though the chief of the Mussulmans, won the decoration of knighthood from even Richard Cœur de Lion, the sternest of the Crusaders. By reason of all these facts, and on all these grounds, he acquired even amongst the Christians that popularity which attaches itself to greatness . . . in spite of the fear and even the hatred inspired thereby. Christian Europe saw in him the able and potent chief of Mussulman Asia and, whilst detesting, admired him.

But we will be more specific. Self is the centre of power:

1. *In private conversation and narrative.* Even as I write these lines my children are saying: "Papa, tell us about when you were a boy." And these parental autobiographical reminiscences are deeply interesting, many of which told me in my childhood, I can still recall and repeat. There is a quaint touch, though true to nature, in Longfellow's "Courtship of Miles Standish," when John Alden with such earnestness pleads with the woman he so ardently loves for his master, the "blunt old Captain":

> "But as he warmed and glowed in his simple and eloquent language,
> Quite forgetful of self and full of the praise of his rival,
> Archly the maiden smiled, and, with eyes overrunning with laughter,
> Said in a tremulous voice: '*Why don't you speak for yourself, John?*'"

Who has not listened until midnight to stories of individual adventure? The Forty-niners, rough frontiersmen, and soldiers may have had little education, and few of the graces and embellishments of oratory and rhetoric, but the modern Demosthenes might well envy their power over the fireside audience. The opening sentence: "When I crossed the mountains in '49," or "When I was acting as guide and scout on the frontier," or "When Logan rallied the army before Atlanta," commanded silence and almost breathless attention, until the fire on the hearth had mouldered to ashes, or cinders, though even then the peroration was not reached. The "sailor's yarn" is by far more interesting than the yarn in the loom to which Hector was accustomed to send Andromache for consolation. In short, whoever has had an adventure or experience can easily obtain an audience.

SELF IS THE CENTRE OF POWER:

2. *In public secular speaking.* While the speaker philosophizes and attitudinizes and talks about peoples and times distant, the audience refreshes itself with innocent slumbers that it may be prepared for the complete enjoyment of that part of his speech when the present is reached and the "I" takes the place of the "thou" or "them." An excellent illustration is the instance of Webster's Bunker Hill oration. A friend of mine present told me that the audience, listening doubtless with interest to his eulogy of Prescott and others, was fairly electrified when, in speaking of Joseph Warren

"with the rose of heaven upon his cheek and the fire of liberty in his eye"—"falling ere he saw the star of his country rise"—"pouring out his generous blood like water before he knew whether it would fertilize a land of freedom or of bondage," he suddenly changed person and tense and exclaimed: "How shall *I* struggle with the emotions," etc. But illustrations are numerous. In that wonderful speech of Emmett's, just prior to his execution, there are but ten lines and yet there are fifteen references to self. Opening at random a volume of Webster's speeches, the first paragraph of eight lines contains the personal pronoun nine times. A like experiment with *Clay's Speeches and Public Services* reveals three allusions to self in a six-lined paragraph. The egoisms of Cicero and Demosthenes are the allspices that add to their flavor and palatableness. Not long ago a clergyman, at Shelbyville, Ill., announced that on a certain Sunday evening he would tell the story of his life. Though his sermons drew but beggarly audiences, his "new departure" "packed his house." During the trials of Beecher and Talmage their churches were thronged with people whose ears were itching for personalities. Lecturers who can use the personal pronoun "I" are always in demand. Lieut. Danenhour, one of the Greely survivors, lectured in all of our principal cities on "The Greely Polar Expedition." Chaplain Milburn has for years been telling "What a blind man saw in England." Gen. Lew Wallace is now interesting large American audiences with recollections of his sojourn among the Turks. And it is currently reported that Mr. Henry M. Stanley refused an offer of $400,000 for a single lecturing tour in the United States enlightening the people on the Dark Continent. But

SELF IS ALSO THE CENTRE OF POWER:

3. *In literature.* The masterpieces of the world's literature are, as a rule, self-centred, or autobiographic. A few citations will be sufficient. Æschylus in his portraiture of the temper, spirit and character of Prometheus has photographed himself. Blind old Homer enters the "confessional" for himself when he exclaims through Nestor:

> "Turn we to flight Tydides; seest thou not,
> That Jove from us his aiding hand withholds?
> This day to Hector Saturn's son decrees
> The meed of victory; on some future day,
> If so he will, the triumph may be ours;
> For man, how brave soe'er, cannot o'errule
> The will of Jove, so much the mightier he."

Of Dante's works Lowell says: "They are all (with the possible exception of the treatise *De Vulgari Eloquio*) autobiographic . . . of which the central point is the individuality and experience of the poet. . . . Everything he wrote is but an explanatory comment on his own character and convictions. . . Dante was the first great poet who ever made a poem *wholly out of himself*." He thus measured up to Milton's ideal who said that the great poet "ought himself to be a true poem." Says Macaulay: "*The Divine Comedy* is a *personal* narrative. Dante is the eye-witness and ear-witness of that which he relates. He is the very man who has heard the tormented spirit crying out for the second death, who has read the dusky characters on the portal within which there is no hope, who has hidden his face from the terrors of the Gorgon, who has fled from the hooks and the seething pitch of Barbariccia and Draghignazzo. His own hands have grasped the shaggy sides of Lucifer. His own feet have climbed the mountain of expiation. His own brow has been marked by the purifying angel."

Milton's three masterpieces are self-centered or autobiographic. He repeatedly draws his own picture and writes his own biography. Speaking of Milton and Dante a critic says: "It would be difficult to name two writers whose works have been more completely colored by their personal feelings." Says another, of Milton: "The finest passages in his prose, and not the least fine in his verse, are autobiographic." Thus in *Paradise Regained* he paints himself in the character of Christ. How apt the picture:

> "Above my years,
> The law of God I read, and found it sweet;
> Made it my whole delight; and it grew
> To such perfection, that ere my age
> Had measured twice six years, at our great feast
> I went into the temple, there to hear
> The teachers of our law, and to propose
> What might improve my knowledge, or their own,
> And was admired by all."

No wonder Lowell says his works "are full of autobiographical confidences."

In *Samson Agonistes* Milton is his own Samson. Overthrown, blind, crushed, mangled, deserted, like the fabled bird, he ascends the pyre and chants his own requiem:

"Now hath cast me off as never known,
And to those cruel enemies
Whom I, by His appointment, hath provoked,
Left me, with the irreparable loss
Of sight, reserved alive to be repeated
The subject of their cruelty and scorn.
Nor am I in the list of them that hope;
Hopeless are all my evils, all remediless;
This one prayer yet remains, might I be heard,
No long petition: speedy death,
The close of all my miseries, and the balm."

It is a pleasant reflection that this prayer was soon answered.

In *Paradise Lost* Milton is his own Satan. So intense was his republicanism, so innate and furious his hatred of monarchy that despite his prayer for help

"That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men,"

he well-nigh espouses the cause of Satan, and almost consents to appear as his advocate against Deity in the High Court of Humanity. How the sightless orbs of that blind, despised and outlawed seer must have rolled, and even flashed, as he said:

"What though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield."

Moore confides the fact that he began the composition of *Lalla Rookh* again and again only to hurl the manuscript into the waste-basket after each effort until finally he touched upon the subject of liberty, with which his own soul was all aflame, and immediately his muse spread her wings and soared to the fountains and temples of Parnassus where she found an abundance of inspiration. Disraeli the Younger—Lord Beaconsfield—acknowledged that in *Coningsby* he was his own Sidonia, in *Contarini Fleming* he pictured himself idealized, and in *Tancred* he was really the errant and enthusiastic crusader. Thomas Moore does not hesitate to say that Byron was his own *Don Juan*. Take such books as *Pilgrim's Progress*, *Arabian Nights*, *Robinson Crusoe*, *Gulliver's Travels*, and *Don Quixote*—how account for their longevity and hold upon the people? It is because they are, or appear to be, the embodification of a soul—because a self centres, and breathes, and lives in them—because they are, on their faces, autobiographic. It is for this reason that confessions and books of travel, adventure and observation outsell all others. Self eternally seeks a self. Lastly,

SELF IS THE CENTRE OF POWER:

4. *In preaching.* One would naturally suppose, from current theories, that the preparation and delivery of sermons are a work so entirely *sui generis* that none of these rules are applicable. But the same law that prevails in the fireside narrative, the public secular speech, and the literary production, obtains equally in the preparation and delivery of the sermon. It is just as true here as anywhere that self is the centre of power.

Begin with our Saviour. From first to last there is an unbroken chain of "I say unto you." With, and after, Him were the Apostles, and their preaching was autobiographic and reminiscent; without philosophies and formulated creeds and theologies, their sermons abounded with the "I's" of observation and experience. Coming down to modern times we find the lay evangelism of Methodism—and the ministry, too—moving mighty audiences by the simple recital of their religious experience—sermons in which self was the text, and the whole Bible the context. This they would tell without "oratoric frenzy," or the embellishments of rhetoric, and yet their auditors would clutch their pews and cry unto God for mercy. At the present time there is an aged soldier near me, entirely blind, leading hundreds of souls to Christ. Recently converted, without culture or learning, a pronounced and emphatic debauchee, until rescued by the grace of God through faith, his "experience" is described as "simply irresistible." Self seeks other selves and finds them. His experience, under the blessing of God, is the torch that ignites the destructive magazine which destroys the hell-gates of sin in his hearers' hearts. It is the touch, if I

may vary the figure, which makes the world akin, and links diversity into unity.

In Moody's sermon, *Christ Seeking Sinners*, the personal pronoun is used ninety times; Bishop Simpson's sermon, *What of the Night*, forty-five, and the sermons of the pulpit heroes, both past and present, are interlarded with selfisms. Paul's sermons abound with I's. And with him, as with many of our mightiest men, the "I" is often most conspicuous when grammatically it is invisible.

The moral of this article is: The great importance of cultivating the ego, since, whether we will it or not, it is "the power behind the throne." Spurgeon is mightier than any sermon he ever delivered. There lies within him, in concrete potentiality, and so far as the force is concerned, in constant active actuality, all the power of all the sermons and books and lectures and addresses he ever sent forth, and ever could have sent forth, had he always had perfect health. The same is true of every man of God. The ego is greater than anything—than everything—that proceeds from it; for who can exhaust it? It is, therefore, our bounden duty to make the most of the ego, and to cultivate it to its highest potency and efficiency. Emerson says: "It makes a great difference in the force of a sentence *whether a man be behind it or no.*" And the weight and influence—the projectile force—of the sermon will depend, not upon its polish, or illustrations, or depth and cogency of learning and argument, but upon the strength and quality of the ego, of the character behind it.

Speaking of Francis Murphy's almost magical influence over fallen men, a competent critic says: "Mr. Murphy's arguments, his illustrations—many from experience—his eloquence and earnestness, all tell upon his audience, *but it is the man behind the speaker that secures the results.*" James A. Garfield gave testimony to the same fact concerning his revered teacher, Mark Hopkins. Rarely have men exercised a greater power than Bishop Simpson; and yet we read his sermons without being able to discover the secret of his might. Ordinary sermons producing extraordinary effects seem a reversal of that law which decrees that "like shall beget like." The secret of the power was in the man and not in the sermon—it was the self that wrought the marvellous work. the editor of a homiletic magazine says: "It is impossible to print Bishop Simpson's sermons; a *verbatim* report of his words leaves more than half unsaid." The editor also speaks of the "better half" of the sermon "which printed speech cannot catch and embalm." Henry B. Ridgway, D.D., thus describes one of Bishop Simpson's sermons—the one before the British Wesleyan Conference at Burslem, England, in 1870: "The preacher's text was: 'But none of these things move me,' etc., Acts xx., 24. I do not remember the order of the sermon. He discussed a call to the ministry—gave a graphic picture of Paul's career—his trials and successes—pausing as the Apostle was confronted by each successive conflict, and hearing him cry, 'But none of these things move me.' We [himself and Dr. Foster, now Bishop Foster] followed with the rest, and were glad to see our great bishop was carrying the British with him. When his explanations and arguments were well through, the antitheses and climaxes made, suddenly he adverted *to his own* call to preach. He depicted his youth, his orphanage, his long struggles. Finally the Spirit of God fastened the conviction upon him, and now the difficulty was to break it to his mother. How would she be affected by it? Could she give him up? Could he ever leave her? He was her only son and child. Approaching her one day, he said, 'Mother, I think I shall have to preach.' Without hesitation, she said, 'Why, Matthew, I have been expecting this since you were a child. Your father and I dedicated you to God when you were born.' At this recital my heart went to my throat, my eyes overflowed. I tried to hide my emotions from Dr. Foster, but as I did so I glanced at him; and he, if possible, was more overcome than I was. We both wept, forgetful of others. We also, like the rest, had fallen under the spell of the great preacher; this, too, when

we had meant to study in cold blood the secret of his power over an audience."

Self then is not to be despised. It is not to be "hid under a bushel." It is not an element of weakness. Self is the reflection of Deity; polished and pure should be always everywhere visible; and is an element of power. A Christocentric self is the greatest power in the universe, except Deity; and that sermon which is the embodiment of a Christocentric self is the climax of human possibility. And all sermons which are not the embodifications of Christocentric self are hollow shells, sepulchres more or less filled with dead men's bones, or else entirely empty. They are hulls lacking weight, sweetness, juiciness, nutrition, and productive germs. A Christocentric character is the secret and source of power. The most invincible minister is he who begins at Jerusalem—the Jerusalem of self, the Holy of Holies of his own character—and from thence proceeds to the extreme periphery of lost humanity.

> "Make good thy *centre* first,
> Then strike thy circles round."

GOD'S CHOICE OF TEACHING.

By Marvin R. Vincent, D.D., Church of the Covenant (Presbyterian), N. Y.

The Twenty-fifth Psalm breathes a spirit of the profoundest humility and of the most confiding trust. The writer, instead of being lifted up with self-conceit, lifts up his whole soul unto God. His prayer is, "Lead me in Thy truth." He is not a faultless man nor is he self-righteous, asserting his purity before God. He remembers the sins of his youth, and prays God not to remember them against him. As a sinner, he needs teaching in the right way and is confident that he who seeks such teaching in a meek and docile spirit, shall find it.

It is to this feature of the psalm that I invite your attention. The man who fears God shall be taught by God in God's own way. The fear of the Lord, we are elsewhere told, is the beginning of wisdom. A good understanding have all they that keep His commandment. Wisdom, as you have often been told, is more than knowledge and higher, being bound up with character, while knowledge is confined to external fact. Hence we can understand that the very essence of wisdom is self-knowledge. The man who knows his way, knows his power, knows his weakness, and knows his true friends and his most dangerous enemies. There was a profound insight in putting the first Christians in the attitude of disciples. That was not merely an arbitrary or a fortuitous title. It was representative and will be until the end of time of those who honestly seek the wisdom of God. For when a man enters the kingdom of God his first need is teaching. The need for instruction is always abreast with the foremost lines of his advancement in spiritual culture. He never ceases to need it, and therefore never ceases to be a disciple.

This attitude is in sharp contrast with that of opposers or neglecters of the claims of God's kingdom. The man who does not fear God is the man who deems himself above the necessity of being taught of God. A little reflection will convince you that this is characteristic of the rejecters of divine revelation — an overpowering self-conceit respecting their own knowledge of religious truth and their own ability to compass such knowledge. This is what some one has very aptly styled the bigotry of illumination.

You will usually get the most positive and dogmatic statements on art from a man who could not for his life state the difference between a Raphael and a Teniers; and on music from one who does not know the difference between a sharp and a flat. There is a popular delusion that, somehow or other, everybody must know something of music.

As regards religion, a similar delusion is even more widely spread. The tacit assumption at the bottom of all this is that religious truth is apprehended instinctively; that man has a natural sense by which he understands the things of God without the study and research and discipline through which alone other knowledge is acquired.

Hence the office of the religious teacher is openly challenged and decried as superfluous. I have seen it in the columns of the secular newspaper. "We do not go to church to be instructed, but to be entertained." Religious instruction is, by such, summarily handed over to an inferior class of minds. It was not many weeks since I read in a newspaper the statement that a brilliant and well-known writer was about to assume the charge of a large Bible class; and the author of the paragraph expressed a kind of pitying surprise at the announcement and wondered how such a man could think of devoting his fine talents to a work which might be as well done by any clever Sunday-school teacher. All this, and much more which might easily be added, goes to show that the anti-Christian sentiment of the day does not take kindly to the idea of religious discipleship. Against this stands the first Christian commission to the first preachers of divine truth, "Go ye and make disciples of all nations." Against it stand the utterances of Old and New Testament Scripture alike. Against it is the example of all the great leaders of religious history.

The man who fears God, and would serve God, must be taught of God Himself. This, moreover, as already hinted, is not merely a matter of speculative or theoretical knowledge. Men do need teaching on these points, but the points where the need of teaching appeals to the great majority of them are those which touch daily life and daily problems of duty. The kingdom of God is concerned first of all with our spiritual relation to God, and not with our physical and sensuous relation to the material things of this world. None the less, the kingdom of God touches and deals with these things.

When God makes a flower of the field, he takes care not merely for the invisible juice which sustains its life. He is not concerned merely with calling into life a principle of vegetable life. He is not making a metaphysicality. He takes care for the embodiment of the principle of life. He makes a thing which appeals to the senses of sight and smell. He takes care for delicate flavoring essences, and for glories of color, so that Solomon in all his glory was not arrayed like one of these. The lily and the man are alike within the kingdom of God—such is Christ's teaching—the kingdom of God regulates the lower no less than the higher. God in the administration of His kingdom concerns Himself with food and raiment. "If He so clothe the grass of the field, etc." Does He not recognize your material as well as your spiritual need?

The fact of God's teaching—His willingness to teach all those who trust in Him, we have already discussed. Our attention is directed to the method of teaching. And here we are not referred to codes or systems, but directly to God; and are, moreover, thrown back upon simple faith in God as the rule of our life. The text plainly tells us that God chooses His own way of teaching us. Let us look at this fact and at our attitude toward it. Choice of method is implied in the very office of a teacher. No man is fit to teach if he has not a method of his own. If God is our teacher, with an infinite choice of methods, it may be inferred with certainty that He will not teach everybody in the same way. No teacher can do that who expects to teach successfully. The impossibility lies in the character of the pupils. Two pupils of equal ability have to be instructed by different methods. With one pupil you can start with a principle and lead him out to the deductions; with another you must begin with results and work back to the principles.

God's teaching deals not with that which attaches to the man (or with that only indirectly), but with the man himself, and that which really and radically differentiates one man from another is in the grain. This set of the grain is something that we do not always lay enough stress upon. Human institutionalism can-

not practically recognize this fact, in its full extent at least. It deals with masses and must handle them somewhat as the cane-crusher does the separate stalks of sugar-cane. God's economy deals with men as individuals, with full recognition of the differences in grain, and with methods adapted to the differences. God is a God of law and deals with you and me according to law, and yet His law takes in and regulates all our individual peculiarities.

Since this is so, I cannot be surprised or angry that God does not apply to me the same method of training that He does to my brother. I should have far more reason for surprise if He did. Take two New Testament men—John and Peter—as illustrations of this truth. Both have passed into history as pillars of the truth, Christian heroes, authorities in questions of faith. And yet how difficult their work. For Peter, the aggressive pioneer work, hard, straight, striking, the rough clash of the gospel fight. For John the unfolding of the inner personality of the Lord Christ, the interpretation of the deeper secrets of spiritual life. Did these offices require the same training? Is it natural to associate John with Pentecost or Peter with the rapture of Patmos?

Reverently repeating, and speaking in human terms, and in recognition of the law we have been discussing, God cannot carry some men as far as others. Nature never attempts to make a rosebush grow as tall as a pine. It would be a monstrosity if it did. One man is intellectually greater than another by nature, and all the schools and universities in the world will not make the smaller man equal to the greater. Let us not shrink from the applications of the same truth in morals and religion. God adapts His training and handling to His material. Some natures required harder tools than others. A trip-hammer is not necessary to crush grapes. Some natures are moulded by a touch, others need a thunderbolt to knock them into God's shape—even as Saul of Tarsus did—and the thunderbolt comes in due time. Some men are trained by adversity; others by prosperity, not unmixed, but in large proportion to the other element. God keeps some men out of the reach of temptations. He knows to a certainty that they could not stand them and that once fallen they would never rise again; but He let David meet a temptation and fall most terribly. Out of that fall came the Fifty-first Psalm—a lesson of penitence and of hope for the erring of all time.

We are in God's school. Let us keep in mind two things which always and everywhere attach to this schooling. The first is that we never are graduated in this life. The second is that God as our teacher is absolute in His authority over us. In discussions about modern theories of education, we hear a good deal about optional studies. There are none such in God's course. At the foundation of a true attitude toward God's teaching is faith.

Thirdly, a word as to the results of our cheerful acceptance of God's way of teaching. Here, too, the psalm has something to say to us. They who thus receive God's teaching are not ashamed. They are subjects of salvation. They are remembered by God; their sins are forgiven; they are guided in judgment; and finally, summing up all—as the great voucher for all—the secret or the friendship of the Lord is with them that fear Him, and He will show them His covenant.

A Song in the Night.

Blest Saviour, take my hand in Thine,
And hold it fast.
From off this bleak and desert land,
With gloom o'ercast,
To fields, where joys immortal bloom,
Lead me at last.

I thought I knew the way alone,
Without Thy light;
And proudly, sadly wandered on
In dreary night—
The memory of those weary years
My soul affright.

O Lord forgive the sin-stained past,
The spirit's pride;
And where Thou leadest, let me go,
Close by Thy side;
Nor faint, nor falter in the way,
Whate'er betide.

—*Henry Putman.*

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

January 1, Herod and John the Baptist.—Matt. xiv., 1–12. **1888.**

I. Golden text. "And his disciples came, and took up the body, and buried it, and went and told Jesus." (1) Here was great wisdom shown in a time of great sorrow. Silently the mourning friends of John cared tenderly for his remains. They then told their case and poured out their hearts of agony to Jesus. We have sorrowed, too, concerning which no word can be spoken except to our blessed Saviour. (2) Learn, too, that Jesus is the One to whom we may tell the deepest agony of soul. He will listen, when no other one will. He can help as no other one can. His heart is a receptacle for the world's bitter tears. Oh how many to-day, with smiles before their friends and neighbors have only griefs and sorrows to speak of in the closet to the blessed Son of God! It would never do for us to be so heart-broken before the world. But we can tell Jesus all—showing Him our vials of gall!

II. Herod the tetrarch. Vs. 1, 2. The Herodian family is one of the worst in history. It had the bad blood of the Amalekites, and everywhere we find all its members opposed to truth and righteousness. Of the family, seven prominent names appear, holding positions of influence "in and about Judea during all the period embraced in the life of Christ and of His Apostles." The Herod of our lesson was Antipas who was governor of the northern part of Palestine, Galilee and Peræa. He is conspicuously known in history as the murderer of John the Baptist. The cause was John's rebuking him for living in unholy wedlock with his half-brother's wife. At first, to please this miserable woman, Herod put John in prison. This did not appease her revenge, hence Herodias conceived a wicked plot which resulted in the Baptist's death. Observe: (1) That though Herod knew John was right; that he himself was doing wickedness, and was perplexed by what the man of God told him; yet, he lived on in his sin (Mark vi., 20). Herod was unwilling to sacrifice a present gratification for righteousness. In this, we find the secret of every evil life. (2) Trifling with his convictions, Satan, through the influence of Herodias, got a stronger hold upon Herod, so that to the sin of adultery, he added that of murder. Here we behold the secret of final ruin. (3) He lived afterwards as a man of remorse. His crime haunted him. This is the meaning of vs. 1, 2. When he heard of the "fame of Jesus," he supposed that John had risen from the dead. No doubt, he felt that the Baptist by his "mighty works," would be revenged upon himself. What an enemy to one's peace is a guilty conscience! (4) This was Herod's idea of the great and merciful Jesus. The more he heard of Him the more was he troubled. This is how the wicked man regards the Bible. Though a book of compassion and all tenderness, yet, to the man with a troubled conscience, it brings nothing but additional misery. The Bible is not the cause; but the condition of the man's own heart is.

III. John the Baptist. Vs. 3–12. (1) He was a plain preacher, considering not the person of men, (v. 3). All through his ministry, we behold him outspoken. So should all preaching be. The Gospel is positive and direct. (2) He did not consider himself—*i.e.*, how men would treat him for his earnest rebukes. We must leave all personal considerations to one side, if we would faithfully do the Master's work. (3) John spoke the truth in love. His desire was to do all men good. If he had had selfish motives in rebuking Herod, then he, too, would have been a sinner—for selfishness is the essence of sin. Integrity, humility and love are the great requirements of all who would preach the Gospel of the Lord Jesus Christ. (4) For one so great as John, his death seems to be a very sad ending. It is only apparent—not real—there are no failures with God. Elijah went to Heaven in a chariot of fire. John the Baptist, who had the spirit and power of Elijah, had his head cut off in prison. Both had an equal success and an equal glory!

January 8, Feeding the Multitude.—MATT. xiv., 13-21. **1888.**

The story of this wonderful miracle is told by all the Evangelists. Observe the following points :

I. The compassion of Jesus. Vs. 13, 14. This word "compassion" holds a commanding place in the Gospel. It is the mountain summit, from which we must look in order to take in the widest possible expanse of Christ's work of redemption. As a great historic character, the Lord Jesus must be accounted for from the significance of this word. "What think ye of Christ?" We cannot answer, "He was the greatest of soldiers, statesmen, philosophers, or poets." He never wielded a sword; sat in a legislative hall; wrote a verse of poetry or used the thoughts and language of the metaphysician. All that the historian has written about him—all that the artist has painted; all that the sculptor has cunningly worked in hard stone or the poet's frenzy has dreamed—has been because of something else: *i.e.*, His *compassion!* Jesus Christ stands out, in the grand galaxy of historic greatness, as *first* in His tenderness of heart—pity for the needy—love! It was the yearning spirit of Jesus that gave us the Gospel and the Cross. *Christianity means compassion for a needy world.*

II. Man's coldness and helplessness. Vs. 15, 16. He always sees difficulties in the way of helping the "hungry multitude." He is willing to relieve himself of all responsibility by sending them away to shift for themselves. Here is the wide contrast between the spirit of the natural heart and the spirit of true religion: the one says: "Go away and provide for yourselves"—the other says: "They need not depart; give ye them to eat." In the world's spirit there is nothing but *emptiness*—in the Christ-spirit nothing but *fulness.* Poor selfish man would isolate himself from every cry of hunger. But the man whose heart has been warmed by the life of the great Saviour, will attempt, in God's Name, the largest possible good with the smallest possible means. Five loaves and two fishes *plus* the divine blessing are all the true Christian requires to supply every want of impoverished humanity! When Christ gets fully into the hearts of His disciples, the world will be converted!

III. We must give to God what we have if we would receive from God what we need. Vs. 17, 18. In Mark vi., 38, we find that Jesus made inquiry as to the amount of provisions on hand: "How many loaves have ye?" Having found out the quantity, He said, "Bring them hither to Me" (v. 18). The underlying fact of the miracle is this: Jesus supplied the multitude with bread from bread which the multitude placed in His hands. "Give me," said Jesus, "what you have and I will give you what you need." The truth is universal in its application—God must have something from man upon which to work, before His love and power can be effective. The thought may be traced all through the Bible (Exodus iv., 2; II. Kings iv., 1–7). The woman with the bloody issue (Matt. ix., 20–22), gave to Christ all she had—*her faith*—and from Him received all she needed. Here is the secret of our salvation from sin; our comfort in sorrow and our usefulness in this world. In each case, we must give to God what we have, in order that His power may act for us. "How many loaves have ye?" is the question Jesus is ever asking us.

IV. Heaven the source of all supply. V. 17. The multitude seated and the loaves and fishes at hand, "Jesus looking up to Heaven, blessed." Whatever increased the supply, so that it became adequate for the needs of the people, came from God. All our wants, temporal and spiritual, are met by divine goodness. A sincere look to Heaven brings the Almighty to us. Prayer opens His storehouse.

V. The completeness of Jesus' work. V. 20. "All did eat and all were filled." Our Saviour is always grand, superb, glorious, in all His ways. When He made wine at Cana, it was in immense quantities. When He went a-fishing with His disciples the nets broke because of the mighty haul. Oh what a Saviour! In Him there is an all-sufficiency of grace for every man's need! Salvation for all the millions of earth!

VI. Economy of God's special blessings enjoined. V. 20. "And they took up of the fragments that remained twelve baskets full." In John, we read that Jesus enjoined this (vi., 12). Observe that the fragments here spoken of were not those of ordinary bread; but of bread produced by the miraculous manifestation of divine power. The lesson here taught is not economy in the general, but of a special sort—a solicitude that nothing that comes to us through a marked manifestation of God's goodness, shall go to waste. A man who has been spared from death through some marked providence

owes to God such a debt of gratitude, which he can only hope to pay by gathering up every fragment of his time and energy for His service and glory. In a broader sense, here lies the great responsibility of the Christian. Being what he is because of the goodness of God, how can the redeemed man live right except he economizes all his talents, time, influence, money, etc., for his Lord. In short, whatever comes to us by the *special* blessing of Heaven *must not be lost!* Every crumb of that bread in the wilderness was God's love and power *materialized!* Why should it go to waste? May we never be guilty of trampling under foot such tokens of the divine goodness!

January 15, **Jesus Walking on the Sea.**—MATT. xiv., 22–36. **1888.**

I. Jesus a man of prayer. Vs. 22, 23. Bear in mind that He was human, as well as divine. Being a man, his soul needed the sustaining power of God, which can only come through closet prayer. Like Jesus, we must be often alone, upon the mount of supplication, with the Father, if we would know His will, receive His grace and show forth His glory. How grand to think that the interval between feeding the multitude and walking on the sea was spent by our Master in prayer. Be it remembered that great and true acting before the world requires great and true communion with God! A man's influence is only mighty when his supplications are mighty!

II. The disciples embarking in a ship. Vs. 22–24. Observe: (1) The "ship" was a thing of human invention—a frail bark driven and tossed with the elements and affording little or no safety to those on board. This is a figure of man's perilous condition out of Christ. Our first parents were launched forth upon the great sea of time in a splendid ship—one of God's building. Its hull, masts, cordage, rigging, were all of His own designing and workmanship. It was to sail in calm waters and have no contrary winds. The Lord God Himself was to be the Shipmaster. But in his ambition and pride, man left the ship upon which floated the glorious inscription: "Holiness unto the Lord," embarking in one of his own designing. "Lo, this only have I found, that God made man upright; but they have sought out many inventions" (Eccl. vii., 29). Man's new ship is composed of pride, self-righteousness; boastfulness; unbelief, etc. Oh, what multitudes, during the last six thousand years, have perished out of this miserable old hulk of Satan! All in it are of "the old man which is corrupt according to the deceitful lusts." All who willingly remain in it until death, are *lost*—lost to self; lost to God; *lost in mid-ocean!*

III. Peter's desire to leave the ship. Vs. 25–29. (1) There were two reasons why the Apostle wished to quit the perilous craft: (*a*) Death in those merciless waves stared him in the face. A voice said to him: "Escape, Peter—escape for thy life!" (*b*) The convicted man saw Jesus. "And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee, on the water" (v. 28). These two things must always be present in every case of conversion: The sinner must know himself *lost* because of sin and he must see Jesus as a Saviour—must hear His great voice of love saying: "COME" (v. 29). O this word, "Come," is a great Gospel term, found in no Bible save the Christian's, and there as a glorious bell of invitation, ringing out, in sweetest tones, 642 times! (2) Having had the desire to leave the ship, the opportunity was given Peter by this word, "Come." (3) But the Apostle had not only the opportunity to be saved, but also the ability to do his part. "When Peter was come down out of the ship he walked on the water, to go to Jesus" (v. 29). Where there is a will there is a way. Every man can come to Christ and be saved, if only he will make the effort. The reason why men are not saved is that they will not try. (4) Jesus is ever near those in peril and they know it not (vs. 25, 26). In the storm, He came and they were afraid of Him who was their best friend and only helper. God is always walking on the waves of our troubled sea. We must, however, hear His voice (v. 27) before we can appreciate His presence. But He is always speaking. Why do we not hear His blessed words: "Be of good cheer: It is I; be not afraid"? Oh we are so dull of ear—so engaged with our own troubles and cares—so deafened with the world's noisy billows! May we, Peter-like, hear and come to Jesus in all the plight of our poor souls; amid the mightiest billows of iniquity, that roll over us. Only be con-

scious of present need and of the divine presence, and the soul will act. Under these circumstances, nothing can prevent a man from walking upon the very water to come to Jesus.

IV. Peter's failure. V. 30. (1) It was faith that brought the disciple out of the ship and on his way toward the Lord. (2) When he took his eye off Jesus and looked upon the great rolling sea, giving his ear to the "winds boisterous" and not to the glad Gospel which he had just heard; "Be of good cheer; it is I; be not afraid,"—"come"—then he lost his faith and began to perish. When a man walks by sight or by hearing, he fails. By faith is his only hope. (3) On leaving the vessel, Peter had faith; but it was not calm, sober, principled; there was in it impulsiveness and some curiosity. He had no longer any desire to remain in the boat, out in mid-sea, tossed with waves; he did want to be wholly with the Lord—but he had not counted the cost of walking on the waves! Oh how many *plunge* into religion; never giving the tempter a thought —he comes, it may be, in mighty waves of affliction and down they go, Peter-like. The faith needed is that which sees Jesus in the storm and hears His voice above all boisterous winds of sins and sorrows. (4) If Peter's faith failed, his instinct of prayer did not fail. What a word we have here: "Lord, save me" (v. 30); how brief, direct, personal, earnest! There are, in these three words, a sense of complete helplessness and absolute confidence. Peter beholds himself nothing and Christ everything. Learn, from the words, how to pray. (5) The prayer answered (v. 31). This prayer is always answered. When a man *prays* God never withholds His blessing. It is always done "immediately."

Behold in this story a Gospel which offers every man a gracious salvation, a present salvation, and a sure salvation!

In verses 32–36 we find Jesus in the ship while the sea is calm; and worshipped by all on board as the Son of God. In Gennesaret multitudes come to Him and the sick are made whole by Him.

January 22, Jesus and the Afflicted.—MATT. xv., 21–31. **1888.**

I. Prayer the natural language of affliction. Vs. 21, 22. (1) The history of prayer is largely the history of deep human need. This shows that prayer is natural. What men do unconsciously is always natural. We are only conscious of insincerities or things unnatural. But if prayer is natural to sorrow, then there is a God who is all-powerful and all-merciful, and man is a spiritual being, dependent as a child upon Him who is a "Father." (2) True prayer carries with it the sense of sin. This is what it says: "Have mercy on me, O Lord." Who ever came to God in great sorrow without feeling the need of pardon as well as consolation—healing for the soul as well as for the body? Unconsciously, we connect the cause of our tears with the devil; believing that we have permitted him to have too much to do with our lives. The poor woman before us wanted the "devil" cast out of her daughter. If this thought be not correct, that sin is the primal cause of our affliction, account for so much confession found in all the great prayers of the Bible.

II. Christ's conduct towards the woman of Canaan. Vs. 23–28. (1) "He answered her not a word." Why? Because she addressed Him as the "Son of David." The person speaking was a Gentile, and Jesus did not know but that by this expression, "Son of David," she believed Him to be a mere man—a great Jew—nothing more. Christ invoked as a man will give no answer. We must have correct theological views of the Saviour before He will do anything for us. We must come to Him not as the Son of David, but as the Son of God. This explanation will show the meaning of verses 23 and 24. The disciples said something like this: "Answer her prayer, cast out the devil, and then we will get rid of her, for she crieth after us." Jesus said to His companions: "I cannot answer such a prayer; the people of Israel know what is meant by my being the Son of David, *i.e.*, that I am the divine Messiah; but this poor Canaanite may not know, and I cannot answer until she gives evidence of her belief in My divinity." (2) The second prayer: "Lord, help me" (v. 25). This is more definite. Now Jesus sees the true spirit of the woman and He no longer keeps silence. (3) His first word to her is not an answer to her prayer, but a severe remark to test her faith: "It is not meet to take the children's bread and to cast it to dogs" (v. 26). This verse may seem harsh; but it shows what God is always doing: testing the faith of those who come to Him.

We have been as sharply dealt with as was this Syrophenician. "Blessed is he whosoever shall not be offended in Me" were words of the Master spoken to one who was being treated as a "dog" by the miserable Herod. (4) The woman's noble reply: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table" (v. 27). We are told that this was true "faith." Faith is not a passive quality, but an *active* principle. It surmounts every obstacle in submitting to God and securing His blessing. It never dictates how much. It will accept a "crumb" from Jesus as gratefully as a full loaf.

The remaining verses of this lesson, 29–31, show us Christ dealing with great multitudes, performing in the midst of them great wonders and receiving from them great demonstrations of their belief in Him.

January 29, Peter Confessing Christ.—MATT. xvi., 13–28. **1888.**

I. Golden text. "Whosoever therefore shall confess Me before men, him shall I confess also before My Father which is in Heaven" (Matt. x., 32). To confess the Lord Jesus implies three things: (1) It means to think as He thought—that is, to accept the Gospel as the Word of God. It is in this sense that the word is used in Acts xxiii., 8; Acts xxiv., 14; II. John 7. In these passages, the intellectual belief is involved as the principal feature. (2) To repent of our sins. The usual definition given of this word is: a disclosure of guilt; an acknowledgment of a crime or fault (I. John i., 9). (3) Confessing Christ implies a public acknowledgment of Him as a personal Saviour, *i.e*, Church-membership and active service as His disciple in doing good (John ix., 22; John xii., 42; Rom. x.,8–10; Rom xv., 9; Phil. ii., 9–11.

II. Jesus' inquiry about Himself. Vs. 13–17. (1) Being alone with His disciples, our Lord sought to obtain from them the popular conception men had of Him. To each one of us, this question is asked: "Whom do you say that I the Son of Man am?" "What think ye of Christ?" The foundation of true religion is a correct belief as to the Son of Man. To have a false creed here, is to build for eternity on the sand. We must believe what the Gospel says about Jesus Christ. What do you *think;* what do you *say*—about the Son of Man? Oh, the significance of these words, "think," "say." (2) Opinions held of Christ: "Some say that Thou art John the Baptist; some, Elijah; and others, Jeremias or one of the prophets" (v. 14). (*a*) These all show a high conception of Jesus; having made great impressions on the people, they think of Him as one of the noblest and most high-minded of men. Every name here mentioned was lordly in the Jews' estimation; hence we see how well the Son of Mary stood in the popular mind. So it has always been. However low men's view of Jesus has been, they have placed Him among the greatest and best of earth. (*b*) The judgment here given was, however, purely a human *opinion*—*i.e.*, it was what men *thought* of Jesus and not what He *taught* of Himself. Their confession was spurious because they did not think as Christ thought. How fond we are of giving our thoughts on religion; forgetting that these thoughts are absolutely worthless, except so far as they have been inspired by the Gospel. We may think them very high and grand, but as compared with God's thoughts, they are brown earth by the side of the blazing stars. John, Elijah, Jeremias—mighty *men* of God—but Jesus is *God* Himself. Measure the distance between a "man of God" and the "Almighty God," and then you will have some idea of the difference between mere human "opinions" about Christ and Christ's own "revelation" of Himself. (3) Our Lord will accept no man's personal judgment of Himself, however high he may place Him—however popular it may be. Hence, we have the pointed inquiry of v. 15: "But whom say ye that I am?" From men who had received a change of heart, who had listened to His teachings, and who were under the inspiration of Heaven the Master expected to have an answer, not dictated by mere human fancy or popular sentiment, but by *divine revelation.* This is the contrast we must observe between the two questions recorded in verses 13 and 15. "Whom do *men* say that I the Son of Man am?" Our Lord expected a mere *speculative* answer. "Whom say *ye* that I am?" Here He looked for a reply *inspired* by God. Only the last could be correct. So in all religion—"that which is speculative is false; that which is revealed is true!" (4) The answer given. Peter (speaking for all the Apostles) says: "Thou art the Christ, the Son of the living God" (v. 16). On this answer ob-

serve: (*a*) The Apostle declares Jesus to be the promised Messiah; "Thou art *the* Christ." The Messiah of the prophets was to be a Divine Person: "God manifested in the flesh." (*b*) Peter calls Christ, "the Son of the living God." Just as the expression "Son of Man" was used (v. 13) to set forth our Saviour's *humanity*, so was this term "Son of God" used to signify that Jesus was completely *divine*. (*c*) Our Lord declared this judgment to be correct, because it was not speculative, but *revealed:* "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven" (v. 17). Mark the contrast between the idea of Jesus Christ, "coming from flesh and blood" and one coming from the "Father." The former is mere fancy; the latter an eternal verity! The world's religion rests on an airy notion; the Christians on the "Inspired Word"! (*d*) Peter's answer was Christ's testimony in His own behalf. We behold in v. 16, what our Lord would have all think of Him—"the true Messiah and the very God." It was nothing strange to hear Jesus bear witness of Himself (John x., 24–32; John xviii., 33–38). (*e*) Peter's confession was much more than an intellectual conception of the true Christ of glory. It had in it the other elements mentioned in the opening of this lesson.

III. Peter's rock; Christ's Church; the gates of hell. V. 18. Observe: (1) The word "rock" in this verse means the Divine Christ. Our Lord spoke like this to His disciple: "I say unto thee, that thou art a true confessor, thou hast received Me in mind, heart and life; thou hast Me in thee; thou art Peter," a bit of the infinite rock, "and on 'this rock' (of which thou art a part) which thou hast called the Christ, the Son of the living God, I will build my Church." (Read Is. xxviii., 16; Matt. xxi., 42; I. Cor. iii., 11; Eph. ii., 20; I. Pet. ii., 6–8.) The word "Peter" in the verse is "*petros*"; the word "rock" is "*petra*." Thus showing that the foundation of the Church was not Peter, but some other rock. The Scriptures everywhere say Christ. (2) The Church. Observe: (*a*) It is *My* Church. The Lord Jesus owns the kingdom of righteousness. (*b*) He is doing the work of carrying it forward to its grand completion: "I will build My Church." Why then should we doubt success, seeing that God, not man, is the builder? (*c*) The material used is that found in hearts truly *confessing* Christ. "Thou art Peter—'living stone'—and upon this rock of My divinity, I will build you" (I. Pet. ii., 4–8). (3) The Gates of Hell. (1) By this term "gates" is meant power. By the term "hell" is meant wickedness, darkness, evil. Jesus says: "The powers of Satan shall not 'prevail' against My Church." Neither bad government, infidelity, intemperance, moral indifference nor any other evil thing shall prevent the progress and ultimate success of the Church of Jesus Christ. All who in mind, heart and outward conduct profess Christ, as Peter did, are sure of absolute protection from the evil influences of the world!

IV. The true confessor's authority in the Church. Vs. 19–20. "I will give unto thee the keys of the kingdom of Heaven." By the "thee" of this verse is meant Peter, and all like him who are true believers—resting not upon the human notions of "flesh and blood," but upon the great revealed truths of God. The word "keys" here signifies authority, power. We have the same thought in John xx., 22, 23. The meaning is this: All true believers (confessors), and especially ministers, are to preach the great doctrines of Christ to all men, declaring that those who receive such shall be saved and those that reject shall be condemned. It is absurd to talk about any man having to do with the sins of the soul in any other way than that of a *ministerial* sense.

In the remaining verses of this lesson (21–28) we have set before us the great doctrine of self-surrender as the first necessity of true discipleship. The Cross of Christ is the greatest possible exhibit of this truth.

THE PULPIT TREASURY IN THE FAMILY.

Church-Going for Children.

By N. K. Bradford.

In the first place, begin early. Do not wait for your little one to sit perfectly still, or to be interested in the sermon, but let him first form the habit. He may not be able for weeks to stay through the service, and do not weary him at first by obliging him to remain. Rather lose something yourself, if necessary, by taking him home. If you have a nurse, let her help you in

this work. She, also, will form a good habit, and possibly gain much more.

Let your child feel, by your teaching and example, that church-going on the Sabbath is a matter of course. Do not ask him if he wishes to go. Take it for granted that he does, and he will. While he is too young to go, keep before him in happy anticipation, the time when he may attend; and when you start with him tell him of the beautiful music and the flowers, and only when they fail to interest resort to any other means of diversion. Do not notice him too much. Should he become restless give him a tiny, bright pincushion, which must never be seen at any other time; with this and a row of pins, depend upon it, you may give your attention to the sermon for fifteen minutes. This resource exhausted, very likely he will drop his little head down on your best dress and go to sleep, allowing you to hear the remainder. Provide a hassock for your pew, and let him change his seat. On some Sabbath, if necessary to change his occupation, slip into your pocket a ginger-snap, or hard cookie, wrapped in a small paper bag, and let him eat the cookie and "save all the crumbs in the bag!"

No one will be disturbed by him as much as yourself. Reasonable people will be glad to see your child in the congregation, and your example may be the means of bringing others. A good habit will be formed, the ground will be preparing, and some day the repetition of a verse, or the reading of a story, made familiar at your fireside, will attract the the little one's attention, and he will feel that there is something in the service for him. Gradually he will come to expect something (remember this, preachers), and some day, in the prepared ground, the seed will fall, which, nourished by your prayers, and watered perhaps by your tears, shall expand into bloom in the sunshine of your Christian home, and bring forth fruit unto life everlasting.

I have little confidence in those who affirm that they do not go to church because they were "compelled to go when young and so became disgusted." They were doubtless "compelled" in the same way, to go to school, to bed, and to their meals, and yet they did not become so disgusted with any of these habits as to give them up entirely! No, my friend, you cannot lay your guilt upon the parents who led your early steps in the ways which should have been "ways of pleasantness and paths of peace."

Christian Edification.

Giving—The Fruit of a Christian Life.

By P. L. Hunter, M.A. (Presbyterian), Scotland.

In that beautiful passage with which Paul concludes his letter to the Church at Philippi, thanking them for their gifts of kindness, he makes use of an expression which is rich with hidden thought. He has been wandering back with pleasure on the fields of memory: they are still green, and their scent is sweet to him. In former days he had received from the Philippians tokens of their love, and their care of him had budded forth again. As he recalls how he himself had planted the sapling of their faith, his heart rejoices that it has not been blasted, but has grown into a fruitful tree. This is what now fills him with delight—"Not because I desire a gift," he says, "but I desire the fruit which is abounding to your account."

Like fruit-bearing, true giving is a proof of healthful life. In winter the trees of an orchard are all alike—leafless and seemingly dead. Perhaps the winter has indeed chilled the life out of some of them, but to the eye these appear much the same as those which spring will again clothe in green. Still more difficult is it to distinguish between the strong and the feeble. But a time of proof is at hand. Spring

comes with her tears and smiles, and the trees are stirred with new life: it pulses through every branch and twig. Buds swell and burst, some unfolding only the green leaf, some the pearly blossom with its tint of rose. Day after day the sun runs his course; till autumn comes with changing shade on leaf, and wealth of fruit on bough. Then is the time when all is made plain. The dead trunk is still bare and sapless, as in winter. The sickly tree holds up its empty branches to the sky. Its life in spring has been too feeble to nourish the young fruit. But the tree that is healthy and strong has all the time been drinking in the sunshine and the air. Its fruit has grown rich and ripe, and the laden branches now bend to the earth, as if in thanks for the nourishment they have received. Who will ask now which is the healthy tree? The ripe fruit answers the question.

There are times in our Christian life when, as of the trees in winter, it is not expected of us to give. It is only "fruit in its season" that the Great Husbandman seeks. When God has first given to us the sunshine of His love, the showers of His grace, the nourishment to our souls in our knowledge of Him;—then if we have truly received, we can and will give—not money merely, but of everything that God has bestowed on us. Our powers of body and mind, our endowments whether of the higher or lower nature, must all contribute to His service. What is a-wanting in the Christian Church is not so much gifts to her treasury, as the true spirit of giving—the spirit that can look up to God and say

> Take myself, and I will be,
> Ever, only, all for Thee.

It must be a healthy Christianity that breathes this spirit—a life kept in touch with God by continual dependence on Him—a life that seeks to know, and to do His will, and thus to keep open the channels of His grace. Have we yielded our all to God? Do we look on ourselves as but the stewards of His property? Have we never sought to withhold from Him what is His own? Is our Christian life so healthy that there is no grudge in our giving?

But while we thus do not overlook the blessing we ourselves receive in giving, we must make prominent the real object of our gifts—the helping of our fellow-men. Giving indicates not only a healthful, but a useful life. The men that have been most useful to the world are those who have given the world most. The poet has freely given to men his noble thoughts, the artist his love of the beautiful, the philanthropist his sympathy and help, the mechanic the products of his genius, the Christian worker his time and his talents; and the world is better to day for all such men. If we are to live useful lives, we must have the spirit of self-sacrificing benevolence.

But true giving, like fruit-bearing, is also a proof of the best growth. The purpose of a fruit tree is to bear fruit, and it is only when it does so, that it fulfils its end. A fruit tree has three kinds of roots; some only serve to hold the tree in position, some contribute to the growth of leaf and wood, and some supply nourishment for the fruit. By careful management the skilful gardener can so prune the tree, and cut the roots, that its fruit-bearing capacities will be greatly increased. And it is when the parts that produce the fruit are most fully developed, that the tree is increasing in true growth. So in our spiritual growth. We are the trees, our Heavenly Father is the husbandman, and He can so train us as to develop our higher life. Just as the gardener takes away what will hinder the true growth of the tree, so God would keep us from all that drags us down to the world. But the analogy fails here. The tree is passive in the gardener's hands, but we have wills that can oppose God. Our spiritual training lies much in our own power: He will guide us if we ask Him, but He will not force us into any growth against our will. If we are indeed seeking to set our affections on heavenly things, we must not hold closely to the treasures of earth. Giving for God is not the only way to gain heavenly-mindedness; but our unwillingness to give for Him may stand in the way of our entering into fuller blessing. God would have us rise to higher things, and so He adds the promise, "Thou shalt have treasure in Heaven."

The spirit of giving expands our human sympathies. This was what cheered Paul most in receiving the gift of the Philippian Church. It was their "fellowship in his afflictions" that struck the tenderest chord in his heart. And what a benefit we ourselves receive from this free outgoing of Christian sympathy! Through the progress of benevolent institutions and of Christian missions, the Church and the world are larger and nobler in heart than they were a hundred years ago. Giving is a sure evidence of growth. Just as abundant fruit proves that the roots of a tree have been extending and bringing in greater supplies of nourishment, so we know that spiritual life, which is expanding in breadth of sympathy and rising to higher aims, must be striking its roots of faith more deeply, and drinking in more of God's grace and love. As the roots of a tree are out of sight, so it is the hidden life of the Christian—that life unseen by men, but "hid with Christ in God," that gives true strength and growth.

There is yet another way in which blessing is received through giving. Those to whom the gift is sent pray for those who give. Though he cannot repay them in silver and gold, Paul does not remain in debt to the Church at Philippi. He prays for a blessing on them; and to their increased capacities for receiving, the promise is given. "My God shall supply all your need, according to His riches in glory by Christ Jesus." The true giver to God has never been a loser in the end: what we spend we lose, what we give we have. There is joy, there is health, there is blessing in this life, and the Lord, for whom we have given up our possessions, will repay us with a hundredfold.

HELPS IN PASTORAL WORK

Preaching and Hearing.

By Rev. Edward L. Pell (Methodist Episcopal).

There is doubtless a great deal of poor preaching, but it is not to be denied that in nine cases out of ten if the preaching is bad the listening is worse. And so it is a matter of dispute between pulpit and pew whether the preachers are wholly responsible for so many dull sermons. That good listening does not make good preachers is admitted by the preachers themselves, but that it is a very powerful inspiration to the man who has the elements of a good preacher in him is obvious to every man that has heard a sermon. There is, then, great reason why we should learn Christ's precept to take heed how we hear.

It may be that the Saviour was not thinking of dull sermons and that He meant no more than that we should be careful to learn the truth and the whole truth without any error, but it will not be foreign to the spirit of His teaching to say that we ought to make an effort to listen whenever the dulness of the sermon or (as is not unfrequently the case) our own dulness makes an effort necessary. And after all it is no very bad thing to say about a sermon that it may require an effort to listen to it. In occasional addresses the novelty, the curiosity, and the excitement of the hour are of themselves sufficient to keep the attention, but the occasion of a sermon has no such supports. There is certainly no novelty about it for we have been church-goers as far back as we can recollect; the subject the preacher chooses is never unduly exciting, and the preacher himself has been among us too long to be an object of curiosity. The business man, who has bustled about with superhuman activity all the week, settles down in his comfortable pew with tired brain and exhausted energies and is satisfied if he can catch between naps half the best thoughts of the preacher. The tired housewife, soothed by the hallowed quiet or the music of the sanctuary, finds it very hard to listen to truths that are so foreign

to the thoughts which occupy her mind in the monotonous routine of her busy life. And the young people—they absolutely must have novelty, they can't live without it, and as there is no novelty in the preacher they seek it in the congregation, and so the gospel they carry back to their homes is about new bonnets and fine dresses and strange faces, and now and then a pretty bouquet which the preacher may throw out to catch their attention. And so the sermon for the most part is left for the old saints who crowd around as hungry children eager for their dinners, but more patiently than children wait to have broken to them the bread of life.

Now and then a celebrated preacher comes along and the church is crowded and the choir does its best and the congregation is all attention, and then people go home and say, if the preaching were better there would be no trouble about the listening. But the facts do not go to prove it. People will listen to almost any kind of a preacher the first time, and on the other hand there are people who would go to sleep under a Beecher or a Talmage after they had ceased to be objects of curiosity. The fact is the congregations of our ordinary ministers are on the whole about as attentive as the congregations of our great pulpit lights. And another fact which may be whispered in the ears of those who heard the "celebrated preacher" that created so much excitement is, that it was the large congregation and the fine music and the breathless attention that helped to make his sermon great—helps that have all along been denied the regular pastor whose sermons are complained of as dull.

The church needs to wake up to the fact that the pew has responsibilities as well as the pulpit. The popular idea is that with the pastor all is *duty* and with the people all is *privilege*—the pastor *must* preach, the people *may* listen if they choose. But it is just as much a religious duty to listen carefully to the Word Sunday after Sunday as it is to preach it.

We have no right to listen to a sermon as we would to a secular address—free to hear what is agreeable and pretty and to turn from it altogether if we don't like it; we must make it a matter of conscience to hear every word. We are "saved by the light we have" only when we have all the light that is within reach—by doing "the best we know how," provided we know all that we have opportunity to know.

QUESTIONS OF THE DAY

Financial Reasons for Prohibition.

By Rev. W. T. Bolling, D.D.

The country is becoming aroused to this question as no other question before the people. Men begin to see that more is involved in it than a mere social issue. The country is seriously imperiled by it, and the sober, thinking people propose to remove the liquor traffic as the most dangerous foe to the perpetuation of our present form of government. When a business sinks nine hundred millions of money per year, money spent and no *quid pro quo*, thus weakening the chances for permanent financial prosperity, it is time to grapple with and overcome it.

In ratio to value of non-returnable, or non-productive means, is the real danger of financial ruin.

The man who spends a dollar for food or clothing and the man who sells these things are both benefited by the transaction, and the dollar becomes productive. When a man spends a dollar for strong drink, neither in pocket, brain or muscle does he gain anything, and hence there is half loss of this dollar in real financial power or value. So, then, the spending of nine hundred millions per year is complete loss of four hundred and fifty millions to the financial force of the currency. Not reducing the actual value of these millions, but destroying

half their reproductive quantity, and never to be regained by any process. This is a loss which no people can stand and remain prosperous, as a mass, for those who sell are only enriched, while those who purchase are impoverished. The laboring class is the drinking class, as it is shown by statistics. The amount of labor wages spent for drink is five hundred and fifty millions, and hence the cry that the laborer grows poorer and the rich richer. Remember, there is no complaint of loss from the liquor-seller, for he is the gainer, while the wage-worker must lose.

Stop this traffic, by which hundreds of millions are annually lost, and turn these hundreds of millions into shoes and clothing and food, and the financial question to the laboring class is largely solved, and strikes would be the exception and not the rule. No wonder that Mr. Powderly —a far-seeing man—cries aloud against this enemy of the working man, which annually reduces half these men's (financial) prosperity, by sinking so much of their means.

Banish the liquor business, and we have removed one of the chief obstructions to the financial success of the masses.

Now turn from the loss entailed in the reduction of the reproductive volume of money expended for liquor, and take a view of the financial cost of crime engendered by it. No fair man will deny that seven-tenths of all our murder cases result from this traffic, besides the criminal cases in the U. S. courts which are connected with it.

These criminal costs, the product of this traffic, amount to millions, which must come out of the pockets of the people in shape of taxes.

In any county the amount paid for criminal prosecutions, growing out of the liquor traffic, will exceed largely the revenue received, even at the high rate of license now in force. We must, in considering this question from a purely financial point, consider also the expense of caring for the one hundred thousand paupers annually created by it. The cost of maintaining these is enormous, and must include not only the cost of feeding and clothing them, but the erection and keeping of places of refuge for them.

When we consider all these facts, the liquor business is a source of financial loss to the country of many millions per year, and no people would endure such loss from any legitimate business, and we cannot afford to continue such a source of annual loss to the nation, now amounting to millions and still on the increase.

So much from a purely business view, considering only dollars and cents, and this is the least injury this business brings upon us; but if there were nothing else, this is sufficient to justify the people of this land in prohibiting its continuance.

Prohibition in Iowa.

By Governor Wm. Larrabee.

Prohibition has certainly not injured any business interest, except that of the saloon-keeper, nor has it driven any good citizens from our borders. It is true we have lost since the adoption of the prohibitory law several thousand incurable vendors of liquor, and perhaps a few hundred incurable topers, but we have every reason to congratulate ourselves upon such a loss. The Hon. G. W. Rudduck, judge of the Twelfth Judicial District, and one of the oldest and best of the State, in an official report dated June 11, 1887, makes the following statement: "The jails in this district are now idle, and in eight terms of court held by me since Jan. 1, there has been but one indictment presented, and I think the grand juries have been reasonably diligent. Much of the criminal element has certainly emigrated." Hon. John W. Harvey, judge of the Third Judicial District of this State, also makes an interesting statement concerning the influence of prohibition on crime. He has been judge four years and a half. In 1883 he sentenced 31 persons to the penitentiary; in 1884, 23; in 1885, 20; in 1886, 14; and during the first six months of 1887, 3. . . . "I am frequently asked," Judge Harvey says, "what is the cause of this decrease in crime during the last four years. My answer is, the enforcement of the prohibitory law. And it seems to me that the above figures

prove this beyond a doubt. The first year I was on the bench the saloons were running; the second and third years they were run in some localities; but the fourth year I do not believe there was a saloon in the district. I am satisfied that there was not an open saloon. Red Oak, in Montgomery county, and Creston, in Union county, were the last places in the district to give up the saloons, and the record from these two counties shows the result. The result from these counties is not because they have a larger population than the other counties of the district. Page has a larger population than either of these counties. In the counties where the law has been best enforced there has been the least crime. During the last year it has not been an uncommon thing—as in this county (Decatur) at the last term—for the grand jury to adjourn without finding an indictment." . . . It is true that both shooting and murder have occurred under the prohibitory law. A minister at Sioux City and a constable at Des Moines were killed in the attempt to enforce the law, but these crimes were in both instances committed by those who had always defied the law. It would be useless to undertake the task of contradicting all the false reports put in circulation by unscrupulous men. Officers may in a few instances have shown a lack of discretion in the performance of their official duties, but this in the minds of candid men will not affect the merit of the law. The law is steadily gaining in public favor, and prohibition is beyond doubt the settled policy of Iowa. Could the prohibitory law at present be submitted to our people for their ratification I am confident that it would be endorsed by a majority of from sixty to eighty thousand votes.

Light from the Orient on Bible Texts

The Monuments Illustrating the Early Life of Moses.

By W. Taylor Smith, B.A.

The history of ancient Babylonia knows of more than one leader of men who was saved in early life from a watery death; one of them Sargon, king of Accad, about 3,800 B.C. (if Babylonian chronology is reliable), being entrusted to the river by his mother in a basket of reeds daubed with bitumen, and saved by a drawer of water; but we cannot at present establish any kind of connection between these cuneiform records and the narrative about the early days of Moses, so must content ourselves with noting the striking correspondence.

The remainder of this paper will consists of a brief commentary on the Jewish tradition preserved for us in the speech of Stephen: "And Moses was instructed in all the wisdom of the Egyptians" (Acts vii., 22).

(1) Where and by whom the young Hebrew was trained, whether by the learned priests of On or Heliopolis to which long afterwards a Plato repaired for the wisdom which even Athens could not supply; or at Hermopolis; or as Ebers supposes, in the school or college connected with the Seti-house at Thebes, the institution intended to commemorate Seti I., the father of Rameses II., cannot at present be determined. He was undoubtedly trained by white-robed priests in one of the great educational institutions connected with the great temples, and it is not improbable that he associated with some of the most noble and most cultured in the land. Pentaur the poet, and Anana the novelist, whose tale of the "Two Brothers" reminds us so vividly of the story of Joseph, may have been among his fellow-pupils. The chief subjects of study in Egyptain colleges were letters, mathematics, grammar, astronomy, medicine, and religious speculation.

(2) The young Hebrew was doubtless early initiated, into the mysteries of writing. He was instructed, we may assume, in the wonderful hieroglyphics which adorn the walls of temples, and in the less complicated though still exceedingly difficult characters which are usually called hieratic. He would thus become familiar from boyhood with a multitude of symbols, as these Egyptian alphabets (or sets of characters) are remarkable for their elaborate and curious symbolism, and would possess the key to the manifold wisdom stored up in thousands of papyrus rolls. We know that libraries existed in Egypt as early as the sixth dynasty, that is, more than a thousand years before the time of Moses, and that the college established in Thebes by his contemporary Rameses had a library called by a fanciful name, so that there can be little doubt that the institution in which he was trained was provided with many books on various subjects, some of them very likely handed down from very early times.

(3) He would receive instruction in grammar and composition. A curious letter has come down to us from this period, addressed by a wise priest to a bombastic aspirant after literary distinction, containing the following keen criticisms: "Thou tearest the words to tatters . . . it is a confused medley . . . thy piece of writing is a cargo of high flown phrases." Under such a teacher the boy would be taught to express himself clearly and forcibly, and to that end to avoid affectation, and big swelling words "full of sound and fury, and signifying nothing."

(4) He may have learnt something about mathematics and astronomy. The builders of the pyramids must have had some knowledge of practical geometry, and great attention was given to the movements of the stars and regulation of the calendar.

(5) The art of healing was diligently cultivated from the earliest times. Diseases were carefully studied, particularly diseases of the eyes which are very common in Egypt, and many recipes have come down to us, the Egyptian laboratories and surgeries (to use modern expressions) being well stocked with drugs. The presence of artificial teeth in mummies bears witness to the high development of dentistry, but the skill of the Egyptians in bone-setting seems to have been less than might have expected.

(6) How far Moses became acquainted with medical science is very uncertain; but there can be little doubt that he was early familiarized with Egyptian religion. The temples, with their holy places carefully closed against the multitude, with their huge pylons or gateways, with their lakes or seas, with their chests or arks, with their numerous and well organized corps of priests, and elaborate ceremonials, must have been well known to him. He cannot have been unacquainted with the wonderful code of mortals set forth inthe "Book of the Dead," in which such remarkable stress is laid on truthfulness, honesty, industry and humanity. The curious psychology of the ancient Egyptians, and their strange but profound myth about the trial of the soul after death in the Hall of Justice and Truth, would be impressed on his memory and imagination by oral teaching, by pictures and by literature. And it is not improbable that he learnt some of the deeper wisdom of the priests which was carefully concealed from the masses. All the many deities of the Egyptian Pantheon, was he told—Osiris, Isis, Amon, Ptah, Ra, and the rest were only varied manifestations of one power, "the One," "the only One," "who has no equal." The many sacred animals, cats, crocodiles, birds, cows and bulls, would be explained to him as merely symbols of divine attributes. Egyptian sacred poetry would store his mind with grand thoughts about God couched in worthy language. A hymn, for example, our copy of which was probably written by one of the contemporaries of Moses, speaks of God as "the Ancient of Heaven," "the oldest of the earth," "the support of all things," "the Lord of truth," "He who lies awake when all men sleep," "the Lord of Mercy most loving," "the helper of the poor and oppressed, He to whom all creatures say 'Hail!'" Moses would hear or read of Amon as greater than any God, as his own father and his own son, as

worth more to his faithful servant than millions of warriors, or hundreds of thousands of horses.

Thus may the adopted son of Pharaoh's daughter have been trained by Egyptian priests. Their labors must have helped to fit him in many ways for his arduous task as the leader, law-giver, and teacher of Israel. His intellect was developed and exercised, he became accustomed to express his thoughts in writing with simplicity and power, his imagination was stimulated by magnificent poetry, and his thoughts about religion and worship were enriched with many valuable suggestions. Isarel owed much, the Gentile world owes perhaps more, to "the wisdom of the Egyptians."

HELPFUL HINTS FOR WORKERS

A Searching Question.

By Rev. T. B. Meyer, B.A. (Baptist), England.

In some darksome cave in Horeb among those rent precipices, Elijah lodged; and, as he waited, in lonely musings, the fire burned in his soul. But he had not long to wait. "Behold, the word of the Lord came unto him."

That word had often come to him before. It had come to him at Thisbe. It had come to him in Samaria, after he had given his first message to Ahab. It had come to him when Cherith was dry. It had come to summon him from the solitudes of Zarephath to the stir of active life. And now it found him out, and came to him again. There is no spot on earth so lonely, no cave so deep and dark, where the word of the Lord cannot discover and come to us.

But though God had often spoken to him before, He had never spoken in quite the same tone—"What doest thou here, Elijah?" The accent was stern and reproachful, "Thou art My servant; thou art set to do My will; if ever thou wast needed, it is now; the tide is on the turn; a great reformation is almost ripe. Why hast thou left thy post? How camest thou hither without My bidding or My leave?" Elijah shrank from a direct reply. If he had answered truly, he must have confessed that he was utterly in the wrong, without a single word of extenuation or excuse. He had done wrong in leaving his post, and that first wrong step had been aggravated by every one which he had taken since, plunging him further and further into the dark.

If the prophet had answered that searching question of God with shame and sorrow; if he had confessed that he had failed, and asked for forgiveness; if he had cast himself on the pitifulness and tenderness of his Almighty Friend, there is not the least doubt that he would have been forgiven and restored. The past would never have been named against him, and the results of his fatal flight would have been repaired. God would Himself have stood in the breach, until His child could hasten back again to his post, and lead on the glorious work which he had so nobly commenced. But instead of this, he parried the divine question, and evaded it. He did not try to explain how he came there, or what he was doing. He chose rather to dwell upon his own loyalty for the cause of God, and to bring it out into striking relief by contrasting it with the sinful backslidings of his people. "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thy altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away." All this was well known to God, and I do not think the prophet would ever have alluded to it, unless he had been hard pressed to find an excuse to palliate his own cowardice and neglect of duty.

In point of fact, he was thoroughly demoralized with unbelief and fear. The

sky of his soul was covered with clouds so dense that no star of comfort glimmered through their murky curtains. He did not care to realize that the fault lay with himself, and he therefore sought to show that others were to blame for the pass to which the cause of God had come. His was a noble nature, under a temporary cloud. A palace in ruins. A splendid vessel rolling rudderless in the trough of the waves. There was, no doubt, truth in what he said. He was full of zeal and holy devotion to the cause of God. He had often mourned over the national degeneracy. He keenly felt his own isolation and loneliness. But these were not the reasons why at that moment he was hiding in the cave; nor was this an answer to that searching question "What doest thou here, Elijah?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post, because of some unforeseen difficulty, or to secure selfish gratification and ease; to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When a child of God is found in the theatre, the dancing saloon, or the place of evil companionship; sitting in the seat of scorners, or walking in the way of the ungodly; again, must the question come as a thunderbolt out of a clear sky: "What doest thou here?" When one, endowed with great faculties, digs a hole in the earth, and buries the God-entrusted talent, standing idle all the day long among the loungers in the market-place, again must the inquiry ring out, "What doest thou here?"

Life is the time for doing. The world is a great workshop, in which there is no room for drones. God Himself worketh as the great Master-builder. All creatures fulfil their needful functions, from the angel that hymns God's praise to the insect that floats in the air. There is plenty to do. Evil to put down; good to build up; doubters to be directed; prodigals to be won back; sinners to be sought. "What doest thou here?" Up, Christians, leave your caves, and *do*. Do not do in order to be saved; but, being saved, do.

Mission Fields

Signs of a Change in Heathen Missions.

The progress of Christianity has from the first been made by successive steps. After our Saviour's preaching and healing, the commission of the Apostles to preach, to heal the sick, and to cast out demons was the first step. The second was where the believers were scattered abroad and went everywhere preaching the Gospel. The next was where Paul and Barnabas as commissioned missionaries were sent to Asia Minor, and so on step by step, till the Roman Empire was emancipated from its excessively absurd mythologies, and brought, in name at least, into the Christian fold. Then came centuries of missionary labor; but gradually a grevious falling away under the tyrannical and corrupt Church of Rome was experienced until its power was broken by the Reformation, which not only greatly improved those who came out of the Roman Church, but those who remained in it. The great revival, of which the Wesleys, Whitefield, and the Countess of Huntington were the leaders, came when most needed.

The next great step in advance was the inauguration of modern missions, commenced in the last century, but scarcely noticed until the work expanded in the present century. Those missions have already penetrated with more or less success into nearly every heathen country in the world, except the unexplored regions of Africa, and they have done more in eighty years than was accomplished in the previous sixteen hundred. In consequence of this vigor, we are at the commencement of what promises to be one of the most important steps of all. We mean medical

missions. Till very recently the name of missionary was applied to men alone; although in many instances the missionaries' wives contributed greatly to success, and a few unmarried women were sent out as teachers to aid at various mission stations. It is now found that only women missionaries could be useful to the women of more than half of the whole population of the earth: and India, Turkey and China have been drawing largely on the Christian women of America and Britain for female missionaries. And now it is becoming evident that the most important step in advance is to multiply trained medical missionaries, both men and women, but especially the latter. Everywhere in the dark places of the earth it is found that missionaries who have a competent medical education, including surgery, are not only the most prized and successful missionaries, but by far the cheapest, as they are supported by the low fees they charge when the patients treated are able to pay them. Female medical missionaries are not only the most welcome to Hindoo, Mohammedan, and the higher class of Chinese women, but the only ones that can obtain access to them; and if there were one thousand or ten thousand such missionaries, they could soon be all placed in almost self-sustaining positions to prescribe for the health of the soul as well as the body. Of course, male doctors would be wanted for the male population. Husbands and wives could therefore carry on the work well.

Slowly but surely the Christian public is opening its eyes to the extreme importance of medical missions, which are the only kind that the natives in many places can appreciate, and just as their importance is discovered and appreciated, will medical missionary colleges be erected and endowed; and more especially those for young women. To teach a woman medicine and surgery was long refused in public colleges, and even brutally resisted, but that barbarism will scarcely be believed in future generations. It will soon be looked back upon as we now look back on the burning or hanging of witches.

That the great, wealthy city of New York should have been destitute till quite recently of a medical missionary college, and that that college should still be without adequate support or even a building of its own, may be looked upon as one of the greatest marvels of a progressive age; and what is worse, that there should even yet be no female medical missionary college at all, in which the Christian religion and the healing art could go hand in hand, and the young ladies who attended it would not be shocked by the flings at Christianity of infidel scientific teachers.

China, with its four hundred millions of immortal souls, India and its additions with their two hundred and fifty millions, Turkey, Persia, and Africa are all open, so far as their women are concerned, to female medical missionaries only. Yet these regions, all accessible now, are almost destitute of that help which medical missionaries can alone supply.—*New York Witness.*

Progress of Missions.

For 3,000 years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken. In 1804 there were in all the world only 5,000,000 Bibles, in 1880 there were in the hands of humankind 160,000,000 copies of the sacred Word. At the beginning of our century the way of life could be studied by but one-fifth of the earth's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominal adherents of the evangelical faith. Of the 1,433,000,000 that people the world 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52.000,000 square miles; of these 18,000,000 square miles are under Greek and Romish Church dominion; 20,000,000 square miles under Mohammedan and Pagan governments, and 14,000,000 square miles under Protestant rule.

BEAUTIFUL THOUGHTS

Your salvation is *His* business: His service, *your* business.—*Fuller.*

Mourning after an absent God is an evidence of love as strong as rejoicing in a present one.—*F. W. Robertson.*

Hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the world.—*J. Foster.*

Christ has lived, and He asks living followers. He has died, a sacrifice, and He asks the spirit of self-sacrifice in you.—*Bishop Huntington.*

We must never separate faith in Christ's atoning death from the necessity of communion with His risen life.—*Rev. Peter S. Menzies.*

Every day we may see some new things in Christ; His love has neither brim nor bottom. Oh, that I had help to praise Him!—*Samuel Rutherford.*

The heights of early promotion and glory lift us no whit nearer Heaven. It is easier to step there from the lower vale of humiliation and sorrow.—*Poor.*

I want to feel a holy aptitude to give my heart to God, and to walk in His ways; I do believe I shall go to Heaven if I have heaven in my heart now.—*Paul Pastrior.*

The desire to do right, the will to do right, and the power to do right are not of ourselves but of the Lord. . . . He stands ready to give all these in their fulness to all who will receive them.—*Theo Parsons.*

I have been much self-accused for not referring all to God as the last end; that I do not eat, drink, sleep, journey, speak, and think for God; that practice was so short and narrow, light so long and broad.—*Samuel Rutherford.*

True zeal is modest and retiring; it is not like the scentless sunflower, which spreads its gaudy petals to the light of heaven, and turns its face to the orb of day, as if determined to be seen; but, like the modest violet, it hides itself in the bank, and sends forth its fragrance from its deep retirement.—*J. A. James.*

Only God can blot out iniquities. A poor creature may soon involve itself in sin and misery, but 'tis beyond the sphere of men or angels' activity to blot out the least sin, or disentangle the soul of the least corruption. The mighty hand of God Himself must be put to the blotting out of iniquities.—*Culverwell.*

The highest critical and grammatical knowledge of the Bible will find it a sealed book without the teaching of the Holy Ghost. Its contents are often "hid to the wise and prudent and revealed to babes." Reader, remember this, and say always when you open your Bible, "O God, for Christ's sake give me the teaching of the Spirit."—*Ryle.*

There is sunlight on the hilltop,
  There is sunset on the sea,
And the golden beams are sleeping
  On the soft and verdant lea.
But a richer light is filling
  All the chambers of my heart;
For Thou art there, my Saviour,
  And 'tis sunlight where Thou art.
—*Anon.*

Money is a golden breasted bird, with silver beak. It lights on the counting-room desks and on the parlor centre table. Men and women stand and admire it, not noticing that it has wings larger than a raven's, larger than a flamingo's, larger than an eagle's! One wave of the hand of misfortune and it spreads its beautiful plumage and is gone, as an eagle toward heaven.—*Dr. Talmage.*

"Lord speak to me, that I may speak
  In living echoes of Thy love;
As Thou hast sought so let me seek
  Thy erring children, lost and lone.

"O strengthen me, that while I stand
  Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
  To wrestlers with the troubled sea."
—*F. R. H.*

No one of all redeemed souls on earth or in Heaven, who has approached the glorified Jesus for the ten thousandth time—who has even lived with Him in the intimacy of familiar friendship—has ever ceased to find new visions of beauty and goodness, new depths of mercy and compassion, new revelations of sweetness and grace, new exhibitions of greatness, wisdom, and love.—*Dr. Ray Palmer.*

"Where the bond is never severed;
  Partings, claspings, sob and moan—
Midnight waking, twilight weeping,
  Heavy noontide, all are done.
Where the child has found its mother,
  Where the mother finds the child;
Where dear families are gathered,
  That were scattered on the wild;
Where we find the joy of loving,
  As we never loved before;
Loving on, unchilled, unhindered—
  Loving once, forevermore."

40. Looking Up. MATT. xiv., 30.

When I was once going from Scotland to America, and we had got to the south of Ireland, a number of the passengers, myself among them, were very sea-sick; and as we sat looking at the great waves rising and falling, we became worse, and worse, until the steward came along and shut the door, bidding us to look the other way. We did so, and as our eyes had no longer the sea before them, we gradually recovered. I thought —that is just the way with many of us. We keep looking at our waves of trouble, and the more we fret about them, the worse we become; whereas, if we had simply looked away from them to Jesus we should have got on much more smoothly.

41. Anchored to the Rock.
—II. SAM. xxii., 2.

Readers of Darwin will recall the description he gives of a marine plant which rises from a depth of one hundred and fifty to two hundred feet, and floats on the surface of the water in the midst of the great breakers of the Western Ocean. The stem of this plant is less than an inch through; yet it grows and thrives and holds its own against the fierce smitings and pressures of breakers which no masses of rock, however hard, can long withstand. What is the secret of this marvellous resistance and endurance? How can this little slender plant face the fury of the elements so successfully, and, in spite of storms and tempests, keep its hold and perpetuate itself from century to century? The answer has leaped to every lip; it reaches down into the still depths, where it fixes its grasp, after the fashion of the instinct that has been put into it, to the naked rocks; and no commotion of the upper waters can shake it loose.

42. Unquestioning Faith. JOHN. iv., 50-53.

It is related that one day, when Napoleon I. was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the Emperor. "Much obliged to you, captain," said Napoleon. The man immediately believed his chief, and said, "Of what regiment, Sire?" Napoleon, delighted with his quick perception and ready trust in his word, replied, "Of my Guards!" and rode away. As soon as the Emperor left, the man laid down his gun, saying, "He may take it who will;" and, instead of returning to the ranks whence he so suddenly issued, he started for the company of staff-officers. They were amazed at his apparent rudeness and disobedience of orders, and one of the generals contemptuously said, "What does this fellow want here?" "This fellow," replied the soldier, proudly, "is a captain of the Guard." "You, my poor friend, you are mad to say so!', was the answer of the superior officer. "He said it," replied the soldier, pointing to the Emperor, still in sight. "I ask your pardon, sir," said the general, respectfully; "I was not aware of it." And so the soldier came duly to his post as a captain of Napoleon's Guard.

43. The Gospel Sandals.—EPH. vi., 15.

The safety of a mountain-climber depends upon being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning a famous man of science started with two gentlemen to ascend Piz Morteratsch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Senni, the boldest guide in the district. After reaching the summit of Morteratsch they started back, and soon arrived at a steep slope covered with a thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Senni, "for a false step here might start the snow and send us down in an avalanche."

He had hardly spoken when the whole field of ice began to slide down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them, and at the end of it was a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foothold. Senni shouted loudly, "Halt! halt!" and with desperate energy drove his iron nail boots into the firm ice beneath the snow. Within a few rods of the precipice Senni got a hold with his feet and was able to bring the party all up standing, when two seconds more would have swept them into the chasm.

The narrow escape shows the value of being well shod when in dangerous places.—*Dr. Cuyler.*

O wondrous star of Bethlehem!
Shine in our hearts thro' years to come
And guide the souls Christ came to save
All safe, at last, to His own home.

BOOK DEPARTMENT, Etc.

KEY TO THE WORD, or Helps to Bible Study. By A. T. Pierson, D.D., New York: A. D. F. Randolph & Company, 38 W. 23d St. Price 75 cents, post paid.

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MISTAKES OF MODERN INFIDELS, or Evidences of Christianity, comprising a complete refutation of Colonel Ingersoll's so-called mistakes of Moses, etc. By Rev. George R. Northgraves, Diocese of London, Ont., Canada. Second edition. Detroit Free Press Printing House.

Those who read this book will be supplied with a quiver full of arrows with which to pierce the gaseous oratory with which the doughty Colonel entertains his audiences, composed chiefly of those whom the Apostle says "are unskilful in the word of righteousness."

ROMANISM AND THE REFORMATION from the Standpoint of Prophecy. By H. Grattan Guinness, F.R.G.S. New York: A. C. Armstrong and Son.

Romanism in its various aspects has for many years engaged the profound study of the author, and the lectures embodied in this volume give his views of that religious political system from a prophetic standpoint. While the reader may not assent to every view advanced, he will find much with which he will be in hearty accord, and which will show the necessity of resisting the encroachments of this wily foe of civil and religious liberty.

THE PSALMS IN HISTORY AND BIOGRAPHY. By the Rev. John Kerr, D.D. New York: Robert Carter & Brothers, 530 Broadway. $1.00.

There is a peculiar interest attached to this volume in that it received the finishing touches by the author's hand immediately before his death, and contains in its pages one or more touching historic incidents connected with the use of nearly every one of the one hundred and fifty Psalms. There are also testimonies to their value, by several eminent men both ancient and modern, together with an account of the various metrical versions. Every reader of this book will estimate more highly these ancient Songs of Zion.

FOUR LECTURES, delivered in the Church of the Holy Trinity, Philadelphia, in the year 1877, on the foundation of the late John Bohlen, Esq. By Alexander Vinton, D.D. Second edition. New York: Thomas Whittaker, 2 and 3 Bible House.

The topics discussed are: The Personality of God. The Tri-personality of God. The Atonement. The Holy Ghost. The aim in these lectures is to expose and refute the sophistries of Materialists and other errorists, and both objects are accomplished by one thoroughly conversant with the truth, and skilful in his use of the weapons of Christianity. It is a choice compend of logical facts which may be readily consulted by the reader.

THE ROMANCE OF PROVIDENCE: being a History of the Church of the Strangers in the city of New York. Edited by Joseph S. Taylor. New York: Wilbur B. Ketcham, 71 Bible House. $1.25 postpaid.

There is something so wonderful and mysterious in the origin and progress of the Church of the Strangers in New York City, of which Rev. Dr. C. F. Deems is pastor, that the book which recites its history may very appropriately be called "The Romance of Providence." The story is as fascinating as that of any novel based on fiction, and yet every statement in it is a record of fact, and every fact has on it the impress of God's finger. It is, indeed, a marvellous record of the leadings of God, and should be in every church, Sabbath-school and family library in the land.

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The articles on the various phases of Christianity and Evolution appeared in the Homiletic Magazine of London and deserve the permanent and compact form given them in this book. The reader may not possibly agree with every opinion advanced, but by reading all he will have a comprehensive view of many of the arguments advanced for the reconciliation of Christianity and Evolution and be thereby better prepared for arriving at a just decision.

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HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

BUDS AND BLOSSOMS AND FRIENDLY GREETINGS. Temple Musings. The Hospital on Fire. The Voice Within. A Strange Procession up the Mountain.

THE CHRISTIAN QUARTERLY REVIEW, JANUARY, 1888. Ordination, *E. W. Hendon.* The Blood of Christ, *David Lipscomb.* The Resurrection, *W. B. F. Treat.*

LIPPINCOTT'S MONTHLY MAGAZINE, DECEMBER, 1887. Earthworms and Society, *Mary Parmele.* Jenny Lind-Goldschmidt, *Charlotte Fiske Bates.* Dinah Maria Mulock-Craik, *Mary B. Dodge.*

FRANK LESLIE'S ILLUSTRATED SUNDAY MAGAZINE, DECEMBER, 1887. Christianity in Jerusalem, *J. N. Cushing, D.D.* True Christian Hospitality, *T. DeWitt Talmage, D.D.* Gardens, *W. Edgar McCann.*

THE MISSIONARY REVIEW, JANUARY, 1888. Missionary Problems in India, *J. M. S.* Christian and Non-Christian Religions, *Prof. Sir Monier Williams.* Mission Work in Papal Europe, *W. Clark, D.D.*

CHRISTIAN HERALD, DEC., 1887. Portrait and Life of the late Rev. W. Morley Punshon LL.D. Recreations Good and Bad, *Dr. Talmage.* The Three Conditions, *C. H. Spurgeon.*

HOMILETIC MAGAZINE, DECEMBER, 1887. Symposium on the Reunion of Christendom, *Rev. Hugh P. Hughes.* The Book of Amos, *J. J. Given, D.D.* The Healing of the Nobleman's Son, *Rev. William J. Deane, M.A.*

CHRISTIAN THOUGHT, DECEMBER, 1887. The Religion of Humanity, *Lyman Abbott, D.D.* A Study of Trichotomy, *S. G. Van Slyke, D.D.* An Introduction to the Study of Comparative Religion, *Frank Ellinwood, D.D.*

THE AMERICAN MAGAZINE, DECEMBER, 1887. Frontispiece, The Boy Christ Among the Doctors. Christ-Ideals in American Art, *Wm. H. Ingersoll.* Christmas in the Grand Army, "Number Eight." The Gates Never Shut, *C. H. Parkhurst, D.D.*

ANDOVER REVIEW, DECEMBER, 1887. The Philosophy of the Social Questions, *Prof. T. G. Peabody.* Henry George's Tax on Land Values, *Edward W. Bemis.* Church Problems in Germany. Paul's Theology. II. Propitiation, *Lyman Abbott, D.D.*

THE COSMOPOLITAN, DEC., 1887. Frontispiece, Mme De Longueville. The Shah and his Court, *Wolf Von Shierbrand.* The Politician and the Saint, *James Breck Perkins,* From Forest to Floor, *J. Macdonald Oxley.* Dangers of the Ice Pack, *W. H. Gilder.*

THE CENTURY MAGAZINE, DECEMBER, 1887. Portrait of A. Lincoln. The Sea of Galilee, *E. L. Wilson.* Durham Cathedral, *Mrs. S. Van Rensselaer.* The United Churches of the United States, *Prof. C. W. Shields.* Lincoln's Inauguration, *J. G. Nicolay, John Hay.*

THE ECLECTIC MAGAZINE, DECEMBER, 1887. Literature and Language, *Prof. E. A. Freeman, D.C.L.* Effects of Town Life Upon the Human Body, *J. Milner Fothergill, M.D.* Pascal, the Sceptic, *W. L. Courtney.* Experiences of an English Engineer on the Congo.

THE ATLANTIC MONTHLY. The Thraldom of Japan, *E. H. House.* Robert Louis Stephenson, *Sophia Kirk.* Some Aspects of Pessimism, *Agnes Replier.* French and English VII., *P. G. Hamerton.* The Soul of the Far East, Religion, Imagination, *Percival Lowell.*

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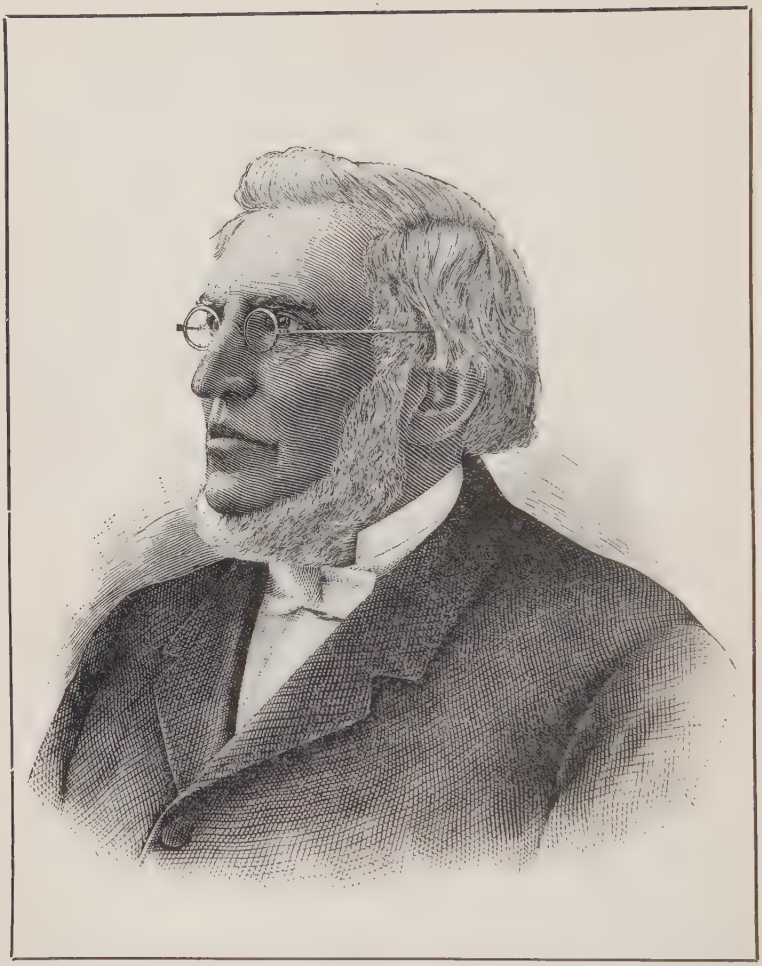

Joseph Cummings

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SERMONS

THE POWER AND ASSURANCE OF THE GOSPEL.

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For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance.—I. THESSALONIANS i., 5.

THESSALONICA was distinguished for wealth, for commercial and mental activity, and also for its pomp, display, and architectural beauty. It was the first place in Europe, after the opening at Philippi, where the banner of the cross was uplifted by Paul. Here the great power of his ministry was manifested in awakening great multitudes to a knowledge of the truth. His success surprised the leaders of the people, and filled them with indignation. They were amazed that a Jewish adventurer, without power in person, ancestry, or oratory, proclaiming the doctrines of the despised, crucified Nazarene, should so move the people as to induce them to forsake the religion of their fathers, and overturn the customs of the place. They arose in their wrath and expelled him from their city. The Thessalonian Church was especially dear to Paul ; and when he learned that strange, corrupt teachers had attacked the doctrine he preached, declaring it to be a delusion and a snare, he wrote this first epistle, in the fulness of his heart, and with the strongest devotion to its interests. He rejoiced in the fruits of the piety of its members, and reminded them that the Gospel he preached came not in word only. Like all concrete

truth, all general doctrines, it came in word, but it came not in general abstract statements, in mystical speculations, such as perplexed the minds of thinkers in ancient times. It came not in eloquence or poetry, that may charm and gain entrance for a season, but not leading to any earnest change in purpose or life. It came in power, and with the influence of the Holy Ghost that reached the heart, so that those who received the word knew whereof they believed.

The first characteristic mentioned of the Gospel is power. This is a familiar word, yet how few who claim to understand it can tell its origin, or state its laws! Men have long and vainly sought to know its mystery. There is undeveloped power in each atom of matter—in a single drop of water sufficient to rend a mountain or shatter a world. There is power in the opening flower, the waving grain, the sighing breeze, the murmuring rivulet, the warring winds, and the dashing waves. There is power that draws the long, heavily loaded train, and causes it, with the speed of the wind, to thunder along the iron road. There is power that in defiance of winds and waves, carries the ship, laden with costly treasures, to distant shores. There is power when lightnings flash and thunders roll. There is power when earthquakes move and volcanoes flame—when earth's strong pillars bend, and cities fall. There is higher power in thought, that turns from earth to the heavens, discovers universal laws that govern the motion of a planet and determine the motions and times of the stars. This power of thought teaches man how to multiply enjoyments, prolong life, and raise society in the scale of spiritual being. It creates ideals of wondrous beauty, and reveals them in the works of painting, sculpture, and architecture. It originates sublime truths, that in song or eloquence through countless ages will move men, and inspire them to deeds of heroism and the sacrifice of gain and life in the cause of humanity and God.

The power of the Gospel, including all that is great, good, noble, sublime, elevating and inspiring in the thought of all ages, does yet a nobler work. It transforms a soul base, sensual, grovelling in vice, lost to hope and to Heaven, averse to holiness and to God, into a state of peace, purity, joy, and holiness. It removes the guilt and stains of sin, clothes him in righteousness divine, and raises the slave of sin and Satan to be a child of God and a brother of Christ. It gives hope when all else leads to despair, and fills the soul, redeemed and sanctified, with joy unutterable, and with the glory of God. It reveals truths man could not otherwise know. It tells how the unjust may be just, the impure pure, the guilty innocent, and the lost be saved. It dispels the darkness and gloom of the grave, and gives assurance to the fearful and the bereaved, that the hour will come when those that long have mouldered in the dust, shall come forth in forms of wondrous beauty, to die no more.

It is a characteristic of the Gospel that it not only comes with power, but with much assurance. The evidences of its truth are varied and multiplied, and sufficient to convince every candid inquirer; but the assurance to him

that receives the Gospel is not so much derived from miracles, prophecy, history, and the ever-accumulating proofs of its reality, as from the inspiration of the Holy Ghost. This assurance comes to the believer with a power that overcomes difficulty and fear and doubt.

There is an essential sameness in the experience and assurance of all believers. They will tell of their sorrows, their fears, their sense of guilt and dread of condemnation, and weariness of sin. In this condition they received and obeyed the Word of Life. They resolved to forsake sin, they renounced it, they consecrated themselves to Christ; they obeyed, trusted, and in that hour were changed. Their guilt and fear were removed, and they received peace and joy. Once they thought of God and were troubled, but then they received Him as a father and friend. They each will say:

"Long my imprisoned spirit lay
Fast-bound in sin and Nature's night;
Thine eye diffused a quickening ray;
I woke, my dungeon flamed with light;
My chains fell off; my heart was free;
I rose, went forth, and followed Thee.

"No condemnation now I dread,
Jesus with all in Him is mine;
Alive in Him my living Head,
And, clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ, my own."

These witnesses are among the most intelligent and worthy in all communities. They are men whose word, in all events of society, is received without question. We may bring witnesses from all lands, speaking all the languages of the babbling earth, from the remotest islands of the ocean, from the lands of darkness and paganism, from the abode of cruelty and death, and when they shall stand face to face, and the story of their conversion shall be told, there will be found an entire agreement in all that is essential. They will tell of their sense of guilt, and the fear and dread of the future, that oppressed them, and then of the surprise with which they heard the Gospel, how they submitted to its requirements, believed on Christ, and received pardon and peace. They will tell of the change in heart and life they experienced; that they abhor now things they once loved, and rejoice in holiness and righteousness they once despised.

This personal experience and assurance of the saving power of the Gospel has been professed by Christians in all ages. Many of these witnesses have ranked with the mightiest of earth, men of peerless intellect, before whose character and recorded opinions men bow with respect. The power of the Gospel and the faith it has inspired, have been most strikingly shown in the changes wrought in the characters and lives of believers. Solely in consequence of their faith have they often forsaken positions of highest power and influence, given up wealth, the comforts of life, and the respect and love of relatives and friends, submitted to loss, privation, persecution, torture, and a

shameful death. They have persisted in their course when life, wealth, power, and restored affection of friends were offered, if they would renounce what was termed an execrable superstition, and with their last gasping breath, have expressed their confidence in Christ as their only hope, and have recommended Him to others. Can it be that they are either deceivers or deceived? Can they be mistaken as to their own emotions, the change in their hearts and lives? Do they not know that they have passed from the condemnation of sin into peace and joy, that they have a power that triumphs over passion and the inducements of vice and the fear of death? Their honesty in this belief is shown in the fact that there is no possible motive for insincerity. If the Gospel is a delusion, then they sacrifice all that men hold to be desirable in this world, and have no hope in another life. On the other hand, can it be possible they are deceivers? Can it be supposed that hundreds of thousands, who never had opportunity to confer with each other, have conspired to proclaim what they knew to be false, and have passed their lives in want, in misery, in labors, dangers, and sufferings, simply to lead men astray?

The power of the Gospel to change men's characters from lowest debasement to highest excellence, from low affections to love of holiness, the benefit it confers on individuals and society, the confidence it inspires in all classes of men with reference to things they fully know, are a strong and incontrovertible argument for the truth of religion. What can the infidel say in reply to it? He cannot affirm that the influence of the Gospel is evil, and he cannot affirm that its followers are deceived or deceivers, fools or knaves.

There is nothing peculiar in the nature of Christian faith. It involves the exercise of the same faculties and the same state of mind as are manifest in relation to any other opinions men receive. Faith in God is essentially the same as faith in man. No one, in religion, is required arbitrarily to exercise an unreasonable trust. Faith always implies evidence, and there is no contradiction between the requirements of religious trust and true reasoning. There is no credulity in religion like that required by our confidence in men with reference to common affairs of life. Suppose, in a given community, that pestilence walked in darkness and wasted at noonday, and suppose that in the midst of desolation and death, while on every side were heard cries of anguish, shrieks of the dying, and the moans of the bereaved, there should be heard the voice of one of power, proclaiming a remedy so simple, so clearly understood, that the feeblest and the youngest could take it, and it should be found that all who did trust the voice of the healer, and take this remedy, were instantly healed; what would be the duty of all afflicted with disease? If witnesses of the power of this remedy, who were persons of truth and integrity, were to affirm that they were brought back from the gates of death, if in no case was it found that the remedy failed, if in no case did any harm result from its use; would any man of sense refuse to take it? It matters not that no one could tell how so simple a remedy could remove pain, restore strength, and bring back to life; the only question would be, does it heal? In

religion alone, do men demand that the evidence of a fact should be accompanied by a philosophical explanation of the method of its accomplishment. The evidence of the truth of God's Word is varied and inexhaustible. It is connected with all man's history and his works. Generation after generation have added to its force, and each discovery in science, when rightly understood, pays to it tribute. Not till investigation of the deeds of the past shall cease; not till science has no fields to explore; not till reason and thought shall cease, will this evidence be completed. While no one can understand the full force of this proof, God has kindly provided that personal assurance of the truth is within the reach of every man. Whoever will do what the divine will enjoins, has the promise he shall know of its truth. Has this test ever failed? Did a man ever conscientiously obey God's Word and thus seek the truth, that has not been satisfied?

Mysteries are connected with the origin and development of all the truths of common life, and we know but little beyond the facts which no sensible man rejects because he does not know more. So should we act in religion. God has revealed facts, but He has not given explanations. These facts we should receive on their own evidence.

The course of the man born blind, to whom Christ gave sight, is instructive. The unbelieving Jews pressed him with difficulties. They asked how his eyes were opened, and what was the character of Him who opened them. They sought to prove that He whom he trusted was a sinner, inasmuch as He did not regard and obey their traditions and opinions. The poor man's answer was, "I know not where Christ now is; I know nothing about His history or His life: I know not how He opened mine eyes; but one thing I do know, whereas I was blind, now I see." Here was a fact evident in itself. No cavils of the Pharisees could convince him who had been in darkness, with no knowledge of earth's varied beauties, and the heaven's radiance and glories, that he did not see, that his eyes were not opened to see wondrous things not known before.

So the humble Christian, in answer to the suggestions of infidels and the difficulties they present, may say, "I know little relative to the nature of God, the nature of the Trinity, and the twofold nature of Christ. I know not whether creation were direct or by evolution. I know little of the problems of science; but one thing I do know, I was under condemnation, crushed by the burden of guilt, I believed on Christ, He gave me pardon, peace and joy. I was blind, but now I see." This assurance no arguments of infidels can shake. No man depends on the opinion of others to determine whether he is in pain or joy, whether he loves his friends or hates iniquity and vice.

This argument for the truth of Christianity, derived from the experience of believers, is stronger now than in the time of the early churches. Now, on account of the character of the witnesses and the fruits of godliness, the presumption is in favor of the Church; then it was against it. Then the State and its religion were united, and whoever opposed the religion of the people was a disturber of the public peace. All the learning of the age, its

power, its traditions, were against any new form of doctrines and worship. The author of Christianity was of lowly birth, unknown to fortune and to fame. He was born in an obscure city, of a nation despised. He was tried as a criminal, and suffered a shameful death, such only as the greatest of criminals and vilest of men were condemned to suffer. His followers were obscure, ignorant men, yet, as it seemed, with the highest degree of arrogance and presumption, they proclaimed their Leader, the despised, crucified Nazarene, to be the only true God. They taught an exclusive religion, that demanded the destruction of all others. They proclaimed the wisdom of the world to be folly, and the gorgeous, showy worship of ages to be a delusion. Thus everywhere these teachers of the religion of Christ awakened fierce and natural opposition. Their doctrines met with contempt before examination. We can understand somewhat the feelings of opposition and abhorrence with which this new system of doctrines was received, should we suppose that in our community, some obscure, illiterate, positive men should arise, and denounce our views of religion as false, our churches as nurseries of ignorance and superstition, and call on us to receive them as the only real teachers of the truth.

When we consider the difficulties of the early Church, destitute of all earthly support, arrayed against all governments, and in rebellion against all rulers, opposed to all the traditions, customs, and wisdom of ages, all the associations that genius and art had connected with a religion which was upheld by the founders of empires, and held in highest reverence, and teaching doctrines in the highest degree humiliating and opposed to all principles of true manliness as then regarded, we can see that the Gospel came not in word only, but also in power, and with the Holy Ghost. In no other way could it have achieved success. Christians became a separate and peculiar people. All who received, as true, the doctrines of the cross, believed on Christ as a personal Saviour. There was no communion and fellowship with those who received not their doctrines. An unbeliever was then a pagan and an infidel. The Church then had no costly temples, no privilege of public worship, but in secret places, in the depths of the wilderness, or in caves of the earth, believers met to strengthen each other in the faith, and by prayer to obtain new power from on high. No polished orations, no formal prayers were heard; but earnest petitions in burning words and undoubting faith went up before the throne, and with confidence claimed the fulfilment of promises divine. To them faith lends its realizing light; earth, with its scenes of trial, persecution, and sorrow, recedes; Heaven seems to open its golden gates, and on the sea of glass the white-robed multitude who had come up out of great tribulation, sang the song of redeeming love. They communed with each other relative to the trials through which they had passed and the perils before them. Sadly, and with prayer, that at the last day they might not be rejected, they mentioned those who, through fear, had renounced the faith, and with tears and joy named those who had finished their course and triumphantly kept, unto death, their trust. Tenderly they strengthened the

faith of the wavering, and encouraged the desponding to a firmer trust. Then, commending each other to God, they separated, who never might on earth meet again. For well they knew that ere another such a meeting might be held their blood might dye the sands of the arena, or their bodies be given to the burning flame.

The great characteristic of the preaching of the Church in the early ages was power not derived from man, but from God. The Gospel was preached with the Holy Ghost. The disciples before going forth to their work were told to tarry at Jerusalem till indued with power from on high. They had been with Jesus from the first, had heard His words, had seen His miracles, and knew all the facts of the Gospel history. They knew of His death, His burial, and His resurrection. They saw Him on the morning of the ascension rise from the earth till a cloud received Him out of their sight; yet they were not qualified for their work. They always recognized their dependence on the Holy Spirit. Peter says the Gospel was preached with the Holy Ghost sent down from Heaven. Paul says the Gospel is the power of God unto salvation, and without this, preaching was but a stumbling-block and foolishness. The great truths eye has not seen, ear hath not heard, neither hath it entered into the heart to conceive, are given by the Holy Spirit.

This power enabled humble men, inured to toil, who had little of the grace of society, little of the learning of the times, to speak truth that subdued men of highest culture and greatest intellectual power.

The circumstances of the present time differ greatly from those of the early Church. Man is essentially the same. His nature is averse to God; by nature he is dead in trespasses and sins. The Gospel is the same; it is the power of God unto salvation to all that believe. It comes to turn men from darkness to light, and to rescue them from the power of sin and Satan, and to bring them to peace, holiness and Heaven. We have no sympathy with affirmation of the degeneracy of the Church, or with those who say, "What is the cause why the former days were better than these?" The Church of God is still the glory as well as the hope of the world, and the truth is proclaimed with the power of the Holy Spirit; but we may earnestly ask whether, considering her numbers and resources, she is as efficient as in the days of the Apostles. On any given Sabbath, consider how many sermons are preached in our land, and what a vast library they would make, should they appear in a printed form; yet may we not ask, with reference to what other subject is so great intellectual effort made, with so little apparent result? Persecution and open opposition to the truth in our country have ceased. The Church is received with favor by the world, and membership in it is reputable and considered becoming. There is a class, unknown in the early ages, who assent to the truth, give it support, yet obey not its precepts, nor make it the rule of life. There are ominous signs that should not be neglected. There is a restlessness on the part of the Church, a dissatisfaction with the ministry, an impatience with the presentation of the old and familiar truths relative to man's sinfulness, the necessity of repentance and faith, and consecration and

holiness. There is a search after men who, in eloquence and power to awaken worn and jaded sensibilities, may rival the attractions of the stage. The secondary things of religion are exalted to the first place. The treasures of architecture, art, and beauty are lavished, regardless of cost, on the church, and music, uttered with wondrous skill and fascination by the trained voices of the undevout, forms a large part of the exercises of worship. The ministry of to-day are trained in the schools, and have the advantages that learning and culture can give; but too often the themes presented have little reference to the evil and danger of sin, and the glorious hopes inspired by trust in Christ. How many would be surprised if, in the midst of these elegant discourses their hearers should cry out, "Men and brethren, what must we do to be saved?" Too often preaching is in word, not in power, nor with the Holy Ghost. The power of the Word has often been ineffective, because the Church has been timid and silent relative to important subjects, lest powerful supporters should be offended and alienated. The claim has been made that actions connected with social relations, or business, or politics, shall not be denounced as sins. A broad domain of human action has been named, upon which the pulpit may not enter. Slavery and intemperance have been regarded as prohibited themes. The faithful presentation of the Gospel rebukes all sin, under whatever name or in whatever circumstances or social relations it may occur. It is worse than a farce to denounce sin in the abstract, and never cause the men of to-day to recognize their guilt. When a minister allows the world or the Church to dictate to him the themes on which he shall speak, and to command silence on certain subjects, he has lost the power that comes from communion with the Holy Spirit. The minister who never gives offence to those that hear, cannot be considered a faithful ambassador of Christ.

The worldly prosperity of the Church has oft caused a decline of spiritual power and paralyzed its energies. All good and beautiful things belong to God, and may fittingly be connected with His worship. It is proper for the Church to seek wealth, that with greater efficiency it may make known the truth. But when these things become an end, and not simply a means of greater usefulness, then prosperity becomes a snare, and a source of danger to a church. In the history of many a church it will be found that in the days of poverty the people worshipped God with sincerity, with earnest sacrifices and consecrated efforts. Then came prosperity, the natural result of piety, but with it came pride and a desire for public notice. The humble temple where their fathers worshipped is abandoned, and a new one is erected on which are lavished all the riches of architecture and the treasures of beauty. A wondrous structure, with walls of polished stone, and glittering turrets, is reared, admired by all, and the pride of the community. Its very costliness and its similarity to churches of a past age, render it unsuited to the purpose for which it was designed. With the changed temple, the worship of the people is changed. Discipline is relaxed, worldly amusements and follies and customs are tolerated, from which the people in early years

would have shrunk with horror. The splendid cathedral becomes a mausoleum of a spiritually dead church. There are forms and ceremonies of worship, but in them is no power, no life. The dim light that comes through its costly windows is emblematic of the darkened spiritual light that shines on the worshippers. Its towers are polished and cold, but not colder than the hearts of the people. Its turrets rise high, and tower to heaven, but they do not rise higher than the pride of the worshippers. All things are arranged in the best taste. Obsequious attendants, in faultless attire, serve the throngs that gather to the temple. Skilled singers, gathered from other scenes, whose voices are heard oftener in other than religious songs, charm the assembly. The minister presents his oration with well studied mein and grace. Neither in the selection of his theme, nor in its treatment, does he awaken any unpleasant emotions. No sacrifice is enjoined, no harsh doctrine taught, that his hearers must strive to enter in at the straight gate, and cut off the right hand, and pluck out the right eye, in order to enter Heaven. All things are pleasing, restful and cheering. In such a church the Gospel is preached in word only. There is no assurance, no power, no influence of the Holy Ghost. There is no earnest call to perishing men to awake from the sleep of sin, and put on the righteousness of Christ. It were better for the people, better for the world, that such temples should be destroyed. Better that the thunder-bolts should smite them, that the fire of Heaven should consume them, and that wild, warring winds should cast them down, and the tempest scatter the small dust of them on the billowy ocean, and that in lowliness and poverty the people of God should again consecrate themselves to His service, and strive to lead perishing men to the cross of Christ.

One of the saddest indications of the loss of the power of the Church is in the alienation of the poor, and the deep hostility of the dangerous classes. Infidelity is wide-spread among these classes, and often openly and fiercely avowed. There is now a fearful strife between labor and capital, that seriously endangers the good order and the existence of government. Manifestly there is a serious wrong in the present constitution of society and the unequal distribution of capital. In no previous age were the poor relatively in so good condition as now. They may not deny this, but with increased intelligence and a better appreciation of the advantages that, from larger possessions would come to themselves and their children, they demand a larger share of the wealth of the State. The poor allege that the Church favors the capitalist, from whom it derives its chief support, and that it is not in sympathy with their condition. This complaint is unjust, but the Church might do more than it has done to remove it.

There is an increasing tendency to erect costly, elegant churches, the cost of which is, in many cases, a burden to those who attend them. The desire to glorify God, to consecrate beautiful things to His service, and to promote His cause, has led to this custom, but mingled with such motives oft have been those less worthy, such as sectarian rivalry, and a desire to attract worldly influential persons to the church, by an appeal to their culture and

taste. From these costly churches the poor are virtually excluded. The appointments of the service, and the dress and equipage of the worshippers, correspond in cost to that of the church. The poor man and his family, sensitive, and with wrong ideas of self-respect, are unwilling to exhibit, in contrast, the evidences of their poverty. Unable to contribute, as do others, to the expense of worship, he scorns the free offer of what he deems the accommodation for paupers. Chapels for the poor, erected in narrow lanes near the elegant churches standing on broad avenues, will not please or induce him to attend church services. He sees himself and family doomed to poverty and hopeless toil. He is conscious of as great natural endowments, and of as great moral worth as those who live in luxury, free from the necessity of toil, having of the means of enjoyment more than heart can wish. In his indignation at what seems wrong in the use of God's gifts for luxury and pomp and show, while His creatures suffer in want and perish for lack of food, he has bitter hatred toward the class he deems favored, and all the institutions connected with them. He believes God has forgotten to be gracious and merciful and just, and casts away his trust in His providence and care. The Gospel has power to remove the evils and the injustice in the inequalities of social conditions. When its great lesson relative to the Christian use of money shall be obeyed, the strife between warring classes will cease. The joy and happiness of a Christian life are too often presented as the highest results to the believer, and Christian emotion has been cultivated and Christian ethics too much neglected. More and more must Christian teachers insist that service to God consists largely in service to man. Every Christian must recognize himself as the steward of God, and remember that all his powers and all his gifts, spiritual and material, are to be used to secure the highest good of society.

The true doctrine of consecration not only holds all possessions as devoted to God and the welfare of men, but also requires of all Christians, efforts, individual and united, for the conversion of those unreconciled to God, and for the removal of all evil, so far as practicable. In the societies formed for the promotion of Christian work, we see the efforts of the Church to realize this duty of personal effort. These efforts are useful and noble, yet they need modification. The great cost with which they are maintained would secure greater good were it used in means better adapted to the class that most needs the efforts and sympathy of the Church. It is not so much costly buildings, libraries and complicated organizations that are needed, as personal sympathy and intercourse with the poor. It is vain to call to them to come to provisions made for their good. The Church must seek them out, and carry the truth, with practical means for their comfort, to their lowly homes. Earnest, sympathizing laborers must personally visit the cellars beneath cellars and stories above stories, where are herded want, misery, hopelessness and crime, and make known the blessings of the Word of Life. The Church has sufficient resources and numbers for this work. When the duty of personal work shall be understood, and the membership of the Church now suffering from

inactivity shall engage in this service, then will the power of the Gospel come not in word only, but with the conquering influence of the Holy Spirit; then will social strife and its evils be removed. Then, proclaiming the great doctrine of the fatherhood of God and the universal brotherhood of man, the Church will make manifest more gloriously the power of the Gospel that was seen in its conflict with heathenism in the apostolic age.

THE OBJECT OF CHRIST'S MISSION.

By Rev. Charles Higbee, Christ Episcopal Church, Pelham, N. Y.

The Son of Man came to seek and to save that which was lost.—Luke xix., 10.

The work of Christ is salvation. Salvation implies something to be saved, and a something to be saved *from*, some condition of the object demanding a rescue.

The fifteenth chapter of the same Gospel according to St. Luke, shows to us in three parables, the same great truths—the parables namely of the Lost Sheep, The Lost Coin, and the Prodigal Son. These set forth the *work of Christ* as not merely a preventive of some threatening peril, not as a guard set about the soul to keep it in its place; nor yet in the language of medicine is the work of our Lord a mere prophylactic from some possible disease. But this redeeming work is represented to us as a deliverance from a peril already encountered—a disease already present—a lost condition in which the soul of man already finds itself a remedy after the fact. At this point Christianity as a salvation begins. The solemn truth on which it rests is that man who is to be saved by it is a lost being. There is a prejudice against this truth in the minds of many. They will admit a perversity in the race, a something wrong, a need of forgiveness, a need for all possible moral helps; but the general state of comfort and prosperity in the world at large and their own consciousness and average of experience impel them to doubt the lost condition of mankind as set forth in the Holy Scriptures, and so find themselves at issue with the Gospel teaching however unwillingly. True it is that the doctrine may be so stated, has been so conceived of and expressed, as to awaken instinctive opposition—a doctrine of total depravity has been wrought out by the speculative theologians to fortify theologic systems that is extravagant and contrary to what is known of the many graces and virtues that adorn our human life.

Yet, after all, the fault may be with us and if we have no sense of the lost condition that Christ speaks of so clearly, if the salvation that He proposes seems to be uncalled for, then be well assured that the error is with us. The Gospel for the salvation of the lost, as St. Paul says, is often hid from the lost. But let it be well noted that when mankind is said to be lost it does not mean that perdition is literally accomplished in the full significance of

the expression; but rather that it is begun, but begun with the certainty of being accomplished without the rescue that Christ brings to us. Thus, if we see a man topple over some high precipice, we say, as soon as he has passed the centre of gravity, "He is gone," with the full assurance that unless there be a divine interposition his destruction is certain. Or on the first symptoms of an incurable disease, we say, it is merely a question of time for its sure and fatal termination. Again, it is often suggested to the mind that God would not put a race into being to be lost, to fall into endless wanderings from all the good ends of being. But there is a counter suggestion quite as likely to be true, that God desired in the creation of man free beings like Himself, capable of excellencies, and that being free and not controlled by force they must be free to evil, and being once in evil fallen and lost, He Himself must go down after them and restore them by a redemption. This being true, creatures may be made that fall into lost conditions. To this the world of nature is full of analogies. As an analogue to God's moral government of the world, nature presents abundant phenomena of destruction of beauty and life, of failures to reach the end of being—abortive growths and wide desolations that stand as so many tokens that possibly there may be blasted growths in the higher realms of being.

We might pass into the realms of fact and show that whatever may be the dictate of isolated individual consciousness, the condition of mankind is just such as the Word of God often represents it to be. We may be helped to get at the condition of the race by what we see and experience in nations and communities under the powerful influence of Christianity, partly restored from the lost condition by the holy influence of the Church and the mighty working of the spirit of the Gospel; yet notwithstanding all these, what suspicion, what pride there is, what cruelty, lust, hatred, falseness, what deep undertones of discontent, of threatening violence. Reason from the condition of our ordinary Christian communities now and we shall understand how it is that history is chiefly a report of the conflicts of war, the oppressiveness of slavery, the wrongs of women, the hard lot of labor, the corruption of courts and governments, the persecutions of the good, all flowing from the lost estate. It affects the mind in its action. It is disordered. Make an internal study of the current of thought, and as Bushnell puts it, nothing is regular there, there is a crossing of lines, no terms of order, uncontrollable, unaccountable leaps of transition from the low to the high, from the grand to the base. Metaphysicians may make up their solutions in the name of the laws of suggestion and mental order; but the single word disease tells more than all their speculations of the real state of things in the moral world of humanity.

"Ambition is too high for possibilities or place; passion too strong for prudence; prudence too close for affection; irritabilities too fiery for either; resentment too impetuous for occasion; appetite too strong for safe indulgence." Will overrules conscience; inclination overmasters reason. Is there not disorder? Try to become better, try to put down the wrong habits that have taken hold upon you, resolve to rise higher in spiritual apprehen-

sion; try to become thoroughly Christian in sentiment, in motive, and in life. Is it done? Is it brought about by mere force of will? What is this that makes such discrepency between good resolves and the performance, such a beggarly show of success in contrast with wealth of aspiration? What is it that pulls us back, keeps us down? Why is it that under the powerful influence of a perfect religion so few rise above the median line of spiritual attainment? Again, who is the revelator of the fallen condition of the human race? An enemy, a mere dogmatist, a speculator making out his article of depravity? No, dear brethren, there is conclusive force in the fact that He who teaches this truth is the ever-blessed Saviour Himself, who, while He teaches with authority, is never harsh. His feeling for us is ever tender. Never censorious, He never shows any lurking disposition to exaggerate faults. It was He who loved the world. He showed His love for mankind by the most affecting evidences. He called mankind His brethren, His friends. When one might expect His denunciations against them as enemies, then it was that His whole tone was that of benignant kindliness of feeling coupled with the sublimest wisdom, most divine insight, and unlimited power. Yet He it was that declares us to be lost. He speaks of condemnation; He describes the moral state of man as blindness and darkness, and declares that He the Son of Man came to save that which was *lost*.

He saves the lost, but He does it in the way of our own free will. The soul's free nature is acted upon in this way. He works by no fiat of absolute will as when He said let there be light. He is a Saviour, not by virtue of omnipotence, but by the deliverance power of His will; by His goodness acting upon our convictions, our wants and our sympathies.

There is the authoritative demand to repent, to turn from perdition to God. There is the threat and warning of destruction to those who wander away when the path to Heaven is made known; but the true motive of salvation is the very attractiveness of the Father's house, of the Father's own deep affection for those wandering in the far country of an uncertain life. Let no one hold off, saying, I am well enough in the far country. I have no need of religion and of the Church. It is the spirit of this world. But there is another world and another life. There is a time coming when it will be asked of each whether we have found the salvation of God. Let us more than distrust in this matter anything that contradicts the word of Christ.

We come together to the Holy Communion this morning, my brethren, to call to remembrance the Saviour of our souls; so of necessity we call to mind the lost condition from which He saves us. Not too often do we assemble ourselves together to bring to mind the great facts of our being—that mankind is lost, and that there is a Saviour for the lost ones.

What will it profit a man if he gain the whole world and lose his soul? Then let our coming together be an eucharist, a thanksgiving to God for His grace, an individual thanksgiving for the deliverance He has wrought in us, for the glorious hopes He has enkindled, and that the mansions of God the Father are not very far off; that though lost we are on our way back to God under the

leadership of Jesus Christ, and that in the communion and fellowship of the Church we are leagued together for mutual and affectionate help, that together we may all reach and enjoy the end of our faith, even the salvation of our souls.

THE ONLY SAVING KNOWLEDGE.

By O. O. McClean, D.D. (Presbyterian), Lewistown, Pa.

This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.—John xvii., 3.

In the best countries of our world, we see what knowledge does for man. In them it is more than power. It may be said to be the very life of them. We are of course speaking, not of mere theoretical, but of applied knowledge. Knowledge received earnestly in the love of it, and turned to positive uses. Such knowledge is indeed vital to the individual, the family, and the State.

Now, the life mentioned in the text, differing in kind, manifestations, and endurance from the most exalted life of natural civilization, still has its beginning in knowledge. Without knowledge it could neither exist, nor be sustained. It is knowledge. "This is life eternal, that they might know." Of necessity it is applied knowledge—knowledge made convincing, converting, sanctifying—knowledge with which the Holy Spirit adorns the soul and the life, by its inward workings and outward results, summed up in faith and repentance.

All having this divine knowledge thus begun, and continued in them here, have it at length perfected. "At their death, the souls of believers, being made perfect in holiness, do immediately pass into glory."

In considering this text further, let us notice:

I. *The object of knowledge to redeemed man.* Among all the various objects of knowledge here, there is no one that a man may pursue, devoting himself to it exclusively, that will introduce him to the knowledge of all the rest.

In proportion to his being intent on that one object, he must remain ignorant of the others. If he is an exclusive linguist, he cannot be a mathematician or botanist. There is then no one object of earthly knowledge that contains in itself the germs of all knowledge. There is no one, which, a man having thoroughly understood, puts in his hand the key to unlock the treasure, vault of all science.

But, as to the life eternal, the text places before us but *one* object of knowledge. And we are given to understand that the knowledge in which eternal life consists is the knowledge of that one object. There may be indeed, infinitely more objects of knowledge in Heaven. But the knowledge of this one object, introduces the saint to the knowledge of them all.

They are substantially contained in this one object. It is the revelation, the manifestation of them all. It is the sum of them all—the great sum of all that man ever needs to know or understand.

Other objects of knowledge have, to the saved, no separate existence from it, nor any separate interest. Apart from it, they have no power to instruct, edify, or satisfy.

All this is in strict accordance with the text. "This is life eternal, that they might know *Thee*." But one object, of all things actual, or possible in the range of immortality, being selected as *the* one in the knowing of which eternal life consists. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." "The only true God, *and* Jesus Christ"—one with the Father, "sent" into the world, as the Life Bearer, having life in Himself, the one source of all the blessings suited to the intellect or heart of man. "This is the record, that God hath given to us eternal life, and this life is in His Son." "He that hath the Son hath life." "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." The experimental, practical knowledge of Him begins here, in an interest in His justifying righteousness and sanctifying grace, and continues and increases through the believer's whole existence, and, in the exact language of the text, is the life eternal. The perfect, unutterably glorious civilization of the redeemed in Paradise, is the certain result of it.

II. *Let us consider some of the particular practical issues there of the divine knowledge of Christ.* "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." All mere physical evil shall be finally and forever suppressed; for sin, the cause of it all, has been banished from God's Kingdom; and all this evil being no more, there will no longer be the least impediment to the out-working of the knowledge of "the true God, and Jesus Christ."

One practical result is *Law and Order.* If they are destroyed, what can the people do?

Where there is no just and equitable government, no beneficent legislation, no proper executive authority, no righteous protection of person and property—where the selfish instincts of one are continually colliding with the selfish instincts of another—under such circumstances, men may breathe, and feed, and work, but we can scarcely say they live. It is only under good, just, merciful, and therefore strong government that people can be said to make the most of life every way.

Such government is merely applied public intelligence and virtue.

Now, through the applied knowledge of God in Christ saints at length arrive at a state of things where law and order absolutely prevail. In this world, through faith's knowledge of an atoning Redeemer, all the difficulties between themselves and the Lawgiver and Executive of the universe were adjusted. The guilt of their offences was wholly removed, and government's eternal curse for sin no longer rested upon them, and regenerating grace made them obedient and loyal to God.

Thus prepared, they ascend at death to the Capital City of perfect government, and find themselves in perfect harmony with everything in it. Their experimental knowledge of God, as a good and righteous Lawgiver, will, through grace, bind them to Him and His holy dominion more and more. Their habits of willing subjection will be absolutely confirmed, and their peace will abound in proportion. Thus, they will have unbroken law and order in themselves, and there will be unbroken law, and order around them. An eternal government will bless them in their holy citizenship, with unspeakable rewards of well-doing. They will dwell in a land where there can be no popular commotion, where revolution for the worse never can occur; where true freedom never can be impaired by the human will coming into conflict with the will of God.

All this is *life*. This is living indeed. This is the applied knowledge of the living and "true God, and Jesus Christ, whom He hath sent."

Another practical result of this knowledge appears *in the social state* of the redeemed. Man was made to be social with his Creator and his fellows. But sin has sundered the ties that bound him to both; and no perfect social relation exists on earth. Even the harmony that religion establishes between the Christian, his God, and the brethren, is marred by daily offences. Still, the gracious applied knowledge of God does bind His sons and daughters in the most blessed relationship. They dwell together in the highest form of social life. Frail, partially sanctified though they are, their society is based on Gospel truth, righteousness, and a charity that never wholly faileth; and from that charity spring some of the most precious satisfactions of life. To love God better than all, and to love His people for what is seen of God in them—to love thus, fervently, practically—this *is* living, even in this world.

In religion thus practised our social nature has its best education and development.

In eternity, through the applied knowledge of God in Christ, this social life of the redeemed comes to its final elevation. Who can tell of the words of affection, of the generous offices of a perpetual friendship, that abound in Heaven? These are the unfading flowers that beautify that incomparable region. Without them, its external splendors would soon lose their attraction; and unblessed by congenial associations, souls would look back regretfully to the love and sympathy they had known in the "vale of tears." But they are where there is a perfect realization of the love of God, and of the love of all around Him. And they say *this* is living—this *is* life eternal, that we know Thee.

Another result of this divine knowledge appears in the *business pursuits* of saints in glory.

Earthly knowledge experimented on and applied, is life's business, and the industrious pursuit of that business in its various forms, is what makes life here real, earnest, satisfying (such satisfaction as it is) to most men.

But the business of our earthly life, however necessary and important, is

doubtless in kind and value, the lowest business attended to by rational beings. There must be an everlasting business for redeemed man. Constituted as he is, he could not be happy without it. There must be work, in the pursuit of which the realms of eternity will present a spectacle of industrious, joyous life—work, whose results, as the endless cycles run on, will be admired by angels, and by God Himself.

Saints take the primary lessons in that everlasting employment here. They learn them when they attain through faith and repentance to the knowledge of God in Christ. When that knowledge results in the high consecration it ought to, they try to turn everything to account for God. That is, they pursue life's business in a religious way; and thus the daily drudgery of the farmer, mechanic, and professional man is raised out of the sphere of the natural into that of the spiritual, and is turned into Gospel labor. Thus the affairs of the world, attended to in faith and love, are introductory to the life business of the region beyond, to be pursued in the same way. Of course, speculation as to the particulars of this business cannot be profitable. It is enough to know that it will all relate to Christ, and the advancement of His glory. All matter in the universe, will, to the saved, bear His impress; and if they are permitted to mould it into forms of strength and beauty, these will reflect not so much the skill and taste of the builders, as they will the wisdom and power—the beauty of Christ.

All intellectual pursuits, in that human Heaven, however various and far their excursions into the realms of thought may be, will have one great purpose—to discover more of Christ and to glorify His name. So, too, all (if we are permitted to use the word), the domestic pursuits of God's great House—all the direct mutual ministrations of perfect love—will derive their whole tenderness and sweetness from Jesus.

Thus, Christ being all to them, and being in them all, and in all persons and things around them, the redeemed will go on performing their unwearying labors forever. And, as they carry on the now unexplained, and grandest of affairs, in a region where evil never enters, they will say, *This* is living—this *is* life. "This is life eternal, that we know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Denying Christ (Matt. x., 33).—There are many ways of confessing Christ and many ways of denying Him; among the latter may be mentioned: I. By advocating opinions which tend to lessen His religious teachings. II. By representing Him as a mere man. III. By keeping silence when we ought to speak. IV. By appearing at places and engaging in pursuits which irreligious people themselves recognize as unsuitable for an earnest Christian. V. By neglecting efforts to spread the saving knowledge of Him at home and abroad. VI. By every wrong act performed, every duty disregarded, every indication of character not conformed to His will and likened to His image. —*J. A. Broadus, D.D.*

EXEGETICAL COMMENT

A SEEMING CONTRADICTION RESOLVED.

By S. H. Kellogg, D.D., St. James' Square Presbyterian Church, Toronto, Canada.

I. John i., 8; ii., 2; iii., 6–10.

In the First Epistle of John we meet with two classes of statements in regard to the connection of sin with the believer, which, as they stand both in the common and the revised versions, present to the ordinary reader a seeming contradiction. There are statements, in the first place, which teach explicitly that sin abides continually in every child of man. Such we find in chap. i., 8–10, where we read,

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us."

The sense of these words is very clear. They teach that if we say that we have no sin we deceive ourselves, and that therefore we must confess our sin as the condition of forgiveness; and that for any one to say that he has not sinned, is to be guilty of making God a liar. The Apostle adds that the reception of this truth is essential to salvation from sin, for he adds, chap. ii., 1,

"My little children, these things write I unto you, that ye sin not."

And yet he reminds us again that every believer is liable to sin; for he then continues,

"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

If this were all, no difficulty could arise. But plain as are these words, no less plain seem the words in the second group of passages, which we find in chap. iii., 6–10, where we read,

"Whosoever abideth in Him, sinneth not: whosoever sinneth, hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin, is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God, doth not commit sin: for His seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God."

These words seem to teach that no one who abides in Christ, no one who is born of God, either sins or "can sin," and in appearance, therefore, they stand

in contradiction with the previous affirmations in the former part of the epistle. That John, however, could have directly contradicted himself, on such a matter, even apart from any question of his inspiration, is not supposable. There must be agreement here, whether we can discover it or not.

Wherein lies the true reconciliation of the apparent contradiction, is the present question.

It is to be noted, in the first place, that even if we grant the possibility of the attainment of such a "perfection" by the believer, as Wesley and his followers have taught, these last statements cannot be referred to this so-called "evangelical perfection," and that for two reasons. First, because those who teach what is commonly called the doctrine of "Christian perfection," are careful to say, that by this they do not mean absolute conformity to the infinite righteousness and holiness of God; as they phrase it, they mean only "gospel perfection," as contrasted with "legal" or "Adamic" perfection. But here the standard is expressly declared to be the perfect righteousness of God (v. 7). In the second place, those who hold to the Wesleyan doctrine of perfection, do not claim that this perfection is to be found in every true believer, but only that it is a privilege *attainable* by all. But the freedom from sin which is here affirmed, is declared to be the characteristic of *every* person without exception, who has been born of God. It is not described as merely the privilege of all, but as a necessary mark of the child of God. He who has not this mark, is—not an imperfect Christian—but (v. 8), a child of the devil.

Some have sought to bring these statements as to the believer's freedom from sin, into harmony with the other class of statements, by assuming the doctrine of two natures in the regenerate, according to the intimation of Paul in Rom. vii., 25. They tell us that in every believer are these two, the old nature, "the flesh," and the new nature, "the spirit," which latter is given in regeneration; that the former is not changed or improved by regeneration, but remains to the end of life, the same evil thing which it ever was. And inasmuch as this, they say, is in the believer to the end, there is abundant reason for the statements of John in chap. i., 8, *et seq.* But, on the other hand, the new nature, which is implanted in regeneration, is as wholly free from sin, as the old nature is wholly destitute of holiness. As the latter cannot do any thing but evil, so, on the other hand, the new nature, neither sins nor can sin, and it is of this *new nature* that John is speaking in chap. iii., where he seems to declare that a regenerated man is a sinless man. In other words, the reconciliation between the two groups of statements is to be found in the assumption that John in each case makes his declarations, not concerning persons, but concerning a *nature* as belonging to the person; in the one case, the old nature, in the other, the new. Hence there is really no contradiction.

But this is not satisfactory. In the first place, this teaching as to the two natures, is Pauline rather than Johannine. This does not affect the question of the truth of the doctrine but it does bear upon the present argument. It is so foreign to the Johannine type of thought that the doctrine of the two

natures should be introduced here, and that without any hint to that effect, that the supposition is not to be admitted without the clearest evidence that this was really John's meaning. In the second place, it seems to lie on the face of the text, that John is here speaking in both classes of statements alike, of *persons*, not of *natures*. One need but to refer to the phraseology, as given above, one would think, in order to see this.

But dismissing this interpretation, how then shall we harmonize the seeming contradiction?

The correct reconciliation is found, if we mistake not, by simply noting the specific force of the Greek tenses employed in each class of statements.

The present and perfect indicative tenses, which we have in the declarations of i., 8, 10, call for no remark. They have exactly the same force that the corresponding tenses have in English. But the present indicative in Greek is also used to describe an action as done *continuously* and *habitually*.

The same usage of the same tense obtains in English. A good and undoubted example is found in iii., 8, "The devil sinneth from the beginning." No one could mistake the sense of these words either in Greek or in English. This *continuative* or *habitual* force of the present obtains also in the subjunctive, optative, infinitive and imperative moods and the participle. Hence Winer ("Grammar of N. T. Diction") tells us, that the present participle is used "of a *continued* state of things"; and that the infinitive present is employed "to express an action as . . . continued or frequently repeated." So also in the subjunctive, the present stands in contrast with the aorist, in that while the former represents an action or state, hypothetically, as *continued habitual*, or *progressive*, the latter represents it as merely "momentary." So Kühner, Winer, and all the authorities.

We come now to the passages before us with these principles of Greek grammar in mind, and on applying them, the apparent inconsistency of teaching vanishes. The interpretation is clear. "Whosoever is born of God," ἁμαρτίαν οὐ ποιεῖ—habitual present—"doth not commit sin," is that, as the habit of his life. He does not *live* in sin. "For His seed remaineth in him, and" οὐ δύναται ἁμαρτάνειν,—infinitive *present*—"he cannot sin;" *i. e.*, "cannot *continue* sinning," "because he is born of God." Had John written οὐ δυναται ἁμάρτειν, infinitive *aorist*, then indeed there would have been direct contradiction with the statements in chap. i.; for the aorist infinitive would have denoted the "momentary," individual act of sinning, and thus would have expressed a denial that it was possible for one born of God, even to fall into a momentary act of sin. And this accurate discrimination in the use of the Greek tenses, which is also to be observed in the use of the present participial forms as denoting habitual action in vs. 7, 8, is further illustrated when we return now to the former group of passages, where in chap. ii., 1, 2, we read as follows:

"My little children, these things I write unto you," ἵνα μὴ ἁμάρτητε, "that ye sin not"; where the subjunctive *aorist* denotes the act of sinning as *momentary, individual*. That is, my object in writing what I have is this, that ye may

thereby be kept from falling even into any single act of sin. And yet there remains still the possibility that the believer may nevertheless sometimes fall; and so he adds,

"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous"; where we have not the *present* subjunctive, ἁμαρτανῃ but the *aorist* subjunctive, ἁμάρτῃ; because the reference is still to the individual act of sin, that which is occasional, and not habitual. Had he written, on the other hand, ἐαν ἁμαρτανῃ, using the present instead of the aorist, the sense would have been, "if we *continue* sinning." Thus he would have presented the advocacy of Christ as an encouragement to a life of sin, in direct contradiction then, most truly, with his subsequent declaration already considered; where, employing now the present, instead of the aorist, he tells us that "he that hath been born of God, *cannot* continue in sin."

Such then we take to be the true explanation of the seeming inconsistency which many find in the English version. Give to the tenses used with such accurate discrimination, their proper distinctive force, and no semblance of contradiction remains. The teaching of these various passages, taken together, is simply this, namely:

No man lives who can truly say that he has not sinned, or has no sin. Even the believer may fall into sin, but for every sin into which he may fall, if he confess it, there is ever ready forgiveness, through the great Advocate and Propitiation, Jesus Christ the righteous. And yet, no one is to argue hence that he may therefore continue in sin that this grace may abound. For he that is really born of God cannot live in sin, so that if any man thus live, he thereby makes it manifest that he is not a child of God, but of the Evil One.

The exegesis of these passages well illustrates the truth of Winer's remark ("Grammar of the N. T. Diction," sec. xl.) that "in general the tenses are employed in the New Testament with exactly the same respective import as in Greek (classic) authors." It also illustrates incidentally—what is not always duly appreciated—namely, the importance for the minister of a thorough acquaintance with the niceties of Greek grammar.

Christ about His Father's Business (Luke ii., 10).—God takes such an interest in the work of salvation that Christ calls it His "business." And the Son so condescends that in order to do this "business" He becomes the Father's Servant. I. Note the spirit of Christ—that of undivided consecration to His Father's will. It was the spirit of obedience, of a sacred call to the work He had undertaken and of a vow to do the work. II. The Father's business lay in these things: To send into the world a perfect example for our imitation, the establishment of a new dispensation, and the great work of expiation. III. We should imitate Christ in devotion to our work—we must give God all—that is only being a faithful steward. That is the way of usefulness, of happiness, and of obtaining eternal glory.—*Rev. C. H. Spurgeon.*

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Law and Love.—Both are required for the reformation and regeneration of society. Both are used by God for the reclamation of a lost world, and man in working with God for the same purpose must work along the same lines with Him. Men are naturally rebellious, need to be controlled, and kept within certain restraints both for their own good and that of others. These restraints are wholesome to the individual, tend to thoughtfulness, give time for consideration and make him feel that he is not an independent unit in this world, that he is one of a great multitude, each and all of whose interests are to be considered with his; and having gained by the use of restraining laws, right views of his position and relationship in society, he is prepared to appreciate the amenities of society, to open his nature to the softening influence of affectionate and sympathetic natures, who would lead him with care and love into the green pastures of Christian brotherhood, and who would encircle him in the arms of those who love as brethren, and are willing to make sacrifices for his welfare. We must not therefore forget that as we find humanity today, both law and love must be called into exercise, if we would restore it to health, peace and purity.

Combined Endeavor.—The moral and religious condition of our country seems to call more loudly than ever upon all Evangelical Christians for this kind of effort. Without wholly sinking denominational differences it should be made manifest to the unchurch-going masses that there is something vastly more important in the estimation of all Christians than the peculiarities of their denomination—even the salvation of immortal souls. The flag that distinguishes any tribe of the hosts of God's Israel however high it may seek to soar over that of its neighboring tribes must always float *beneath* the banner of Immanuel who is the Great Captain of all. And to win sinners to Him should be the first and prominent aim of every individual in every tribe. To accomplish this, all should combine in earnest, persistent, prayerful work. Such combination would tend to silence the taunts of those who are continually speaking of the differences between Christians; it would bring those of different denominations closer to each other, thereby increasing their mutual love, and promoting their unity in counsel and work; it would avoid waste of energy, time and money, and it would, to human thinking, be more fruitful of good results than any method that has yet been tried.

In Touch with the Masses.—This is the most effective way of doing them good. The degraded can understand and appreciate sympathy and help, when they care nothing for lectures or logic. The practical effects of Christianity as exhibited in kind words, genuine sympathy and needful aid will do more to win the ignorant

and fallen, than all the mere preaching that can be bestowed upon them. This is the kind of Christianity that the world needs more and more every day. When the members of churches will mix freely with the people around them, as sympathizing members of a common humanity, converse with them, as those who have their best interests both for this world and the next truly at heart; are willing to exercise self-denial in efforts to do them good and to contribute of their means to the alleviation of their sufferings and the relief of their wants, they will be giving them a demonstration that cannot be gainsaid that Christianity is their best friend, and will be taking the most efficient method of opening their minds to the reception of the truth and their hearts to the acceptance of the Saviour.

Genuine Interest.—Nothing else will "tell" upon the masses of the degraded that are seething around the churches in every large city and town of our country. Whatever else may have almost become extinct in their nature, they have retained the instinct whereby they discover the charity that is counterfeit—that has only the semblance of real kindness and does not flow from a heart of love. No pretence of interest will be long mistaken for the reality of true friendship, and no radical reform can be brought about, except by the display of a kindness as genuine as the gold coin dropping from the mint. Workers for Christ must get their hearts right, filled with the spirit of Christ, burning with love for souls and sweetened with the very honey of the Gospel, before they can expect that He who wept over Jerusalem will bless them as co-workers with Him, and give them favor in the eyes of those whom they seek to reclaim.

The Rights and Responsibilities of Wealth.—These enter into the structure of the social system and are calling aloud for more serious consideration than has yet been given them. Government is formed for the protection of that to which any individual of the body politic has a rightful claim, and that is not injurious to its health or morals; but that which is thus shielded and defended has its responsibilities as well as its rights, and these responsibilities ought to lie very close to the heart of those who are the possessors of wealth. They have been entrusted with it not as absolute owners, but as stewards amenable to the Great Proprietor and measurably responsible to the community. If the latter accountability is not practically acknowledged by considerate thoughtfulness in the fair remuneration of service rendered, in the bestowment of a helping hand to all those in poverty and distress; then may society reasonably apprehend the throes of revolutionists, the insecurity of property consequent thereon, and all the evils permitted by the Righteous and Sympathetic Governor of all for the chastisement of His stewards, and it may be for the transfer of His property to the hands of others. All the brood of socialists of every type can be successfully met by the constant conformity of wealth to the laws of God and by the devotion of its possessors to their duty as the stewards of God.

Homiletics.—A theoretical knowledge of these as they are taught in seminaries are no doubt of great value to preachers in general; but some preachers are thrown among elements of society where all systems of homiletics must be disregarded, and where pithy pointed expositions of passages of God's Word, such as fit the heterogeneous mass of hearers, will be more likely to find access to the mind and heart, than expositions that are "cabined, cribbed, confined" by the rules of homiletics. And what is true in such cases will often hold true with other preachers in the ordinary course of their ministrations. "Where the spirit of the Lord is there is liberty" in modes of sermonizing and biblical lecturing, as well as in various other things that God blesses for the furtherance of His cause.

THE NORTHWESTERN UNIVERSITY AT EVANSTON, ILL.—UNIVERSITY HALL.

Joseph Cummings, D.D., LL.D.

The life of every successful man has its lessons of great value, even if it be a life devoid of striking incident or romantic adventure.

Rev. Joseph Cummings, D.D., LL.D., President of Northwestern University, was born in Falmouth, Maine, March 3d, 1817. Like the adjacent Canadian provinces, this portion of our country has long been noted for the remarkable size and vigor of its inhabitants. Of these the subject of this sketch is more than a typical specimen. The foundation of his success was laid in a physical constitution of extraordinary vigor and endurance, a constitution which at threescore and ten is still full of vitality, and enables its possessor easily to out-work many a man in the prime of his years. One of the tritest and therefore one of the most important of proverbs tells us that a sound mind is found in a sound body. Perhaps this Latin "*Mens sana in corpore sano*" has lost something of its force by familiarity, and a new emphasis may be given to the thought by the testimony of Anglo-Saxon etymology. We see the alliance of physical and moral virtue in the original identity of *hale*, *whole* and *holy*, and a similar connection between physical and moral infirmity in *foible* and *feeble*, and if we accept their derivation from a common root, still more emphatically in *weak* and *wicked*.

The robust body of Dr. Cummings corresponds to the sturdy quality of his moral nature. The characteristic of his life and preaching is that "he that doeth righteousness is righteous." Another moral trait corresponding to, and, in part at least, growing out of this marked physical strength is an energetic and persistent will. Bearing in mind these priceless natural endowments, we shall be prepared to understand the useful and honorable life their fortunate possessor has given to the Church and the world.

I am of the opinion that the praises of poverty in early life have been rather extravagantly sung, and that there is an important unwritten chapter on the advantages of inherited opportunity, suggested by the life of Aristotle, of Milton, of Humboldt, of John Quincy Adams, and a thousand other eminent men. But whatever the bracing effect of a severe early struggle may be, and this sharp stimulus is doubtless in many cases an inestimable benefit, Dr. Cummings had this advantage to the full. He paid his way through the Maine Wesleyan Seminary by his own hard work. He entered the Wesleyan University at Middletown, Conn., in 1836 and was granted his diploma in 1840. In obtaining his college education also he relied upon his own exertions, receiving no aid except some loans of small amount which were repaid shortly after graduation. He was absent from college during a large part of his course but kept up with his class in their studies and passed successfully all the required examinations. The final examination was in all the studies of the four years' course. While a member of college he was a teacher in and subsequently principal of the high school in Augusta, Maine. Immediately after graduation he became the teacher of Natural Science and Mathematics in Amenia Seminary in New York. From 1843 to 1846 he was principal of this school, which was then regarded as one of the best academic institutions in the State. In 1846 he joined the New England Conference of the Methodist Episcopal Church and was successively pastor of several of the leading churches of New England, the rule of the Church then in force limiting a pastorate to two years. He was elected in 1853 Professor of Theology in the Methodist Biblical Institute in Concord, N. H. In the same year he was also elected President of Genesee College and accepted the office, after a release from his engagement at Concord had been obtained by the trustees of the college. In the year in which he entered upon his

duties as a college president, 1854, he received the degree of D.D. from Wesleyan University, and three years later was elected to the presidency of this institution, his Alma Mater.

He began the duties of this office in the spring of 1858 and resigned in 1875. The sixteen years of his presidency were among the most prosperous and progressive of that honored University. The scholarship of the institution was greatly improved and its resources were largely increased. Several professorships were endowed, and a fund was secured the interest of which is used for the increase of the library. Several important buildings were erected among which may be named a well-equipped gymnasium, an astronomical observatory, furnished with one of Alvan Clark and Sons' best telescopes, a library building sufficient for 100,000 volumes, a memorial chapel costing $75,000 which was erected in memory of the alumni and students who died in the war of the rebellion, and the Orange Judd Hall of Science, which cost $100,000, and at the time of its erection was one of the best furnished scientific buildings in the country. After resigning the presidency he retained for two years the professorship of Mental Philosophy and Political Economy. On resigning this professorship in 1877 he became pastor for the second time of the M. E. Church at Malden, Mass. In 1880 he became pastor of the Harvard Street Methodist Church in Cambridgeport, Mass. In 1881 he was elected president of Northwestern University, Evanston, Ill. During his presidency of this institution an addition of $200,000 through the generosity of its friends has been made to its endowment. A large, well-furnished hall of science costing $45,000 has been erected. The Dearborn Observatory with all its valuable instruments has recently been transferred to the university, and the funds for an observatory building have been secured. Several new departments have been added and the number of instructors and students has been greatly increased. Most of the public life of Dr. Cummings has been passed as an officer and instructor in the higher institutions of learning, and he has officially signed more diplomas than any other minister of the Church with which he is connected. He devoted himself to the work of the Church in early life and since he became an ordained minister, I have his authority for saying, that he never bargained for a salary or directly or indirectly sought any office of honor, influence, or responsibility. He received the degree of D.D. from Harvard University in 1861 and the degree of LL.D. from Northwestern University in 1866. He is a fellow of the American Association for the Advancement of Science, of which he is one of the oldest members, having been elected in 1859. He has many times been a member of the General Conference of the Methodist Episcopal Church.

The engrossing duties of the offices he has held have not allowed him much time for authorship. He has planned and partly written several works, but has not thus far found time to complete them. His pen has nevertheless not been idle. He has edited "Butler's Analogy," written several pamphlets on important controversial subjects, and numerous articles for newspapers, magazines, and reviews. As a preacher Dr. Cummings is convincing rather than persuasive. His discourses are clear, strong, and cogent, yet they are usually enlivened by apt illustration and pathetic incident.

The venerable Doctor has great knowledge of practical affairs, and that unfailing tact and good sense that enable a a man to co operate with others in great enterprises. He has risen to his high place in the Church purely by his merit and without any of the arts of the clerical politician. The Church saw his power and without his solicitation put him as one of her representative men into some of her most important offices. The University of which he is now the head has more than 1,200 students and 100 professors. Of the esteem in which he is held by the college community the celebration of the seventieth anniversary of his birth on March 3d, 1887, will sufficiently testify. There were congratulatory addresses at the college chapel and at the Doctor's house, the presentation of a large sum of

money by the trustees and other friends, and the gift of interesting souvenirs by professors and students. A poetic eulogy by Professor Charles W. Pearson was written for this occasion, of which we regret we have only space to insert the concluding paragraph :

Great deeds when done upon a worldly stage
Fill Fame's loud trump and blazon History's page;
Like deeds when by the Church's servants done
Are known to few and heralded by none ;
But let us not lose measure and degree;
The cloudy pomp of comment that we see
Makes not the deed itself or less or more,
But leaves essential merit as before.
Who rules a College well could rule a State,
And, judged aright, his worth is just as great.
By many years of wise and faithful rule
Has Joseph Cummings strengthened Church and School,
Then right it is that we congratulate
Our President upon his happy state,
Upon his labors prospered with increase,
Good name without, a heart within at peace.
We celebrate the day that marks his birth
Because in him we honor sterling worth,
And pray that Heaven upon his silvered head
Its choicest grace and blessing long may shed.

NORTHWESTERN UNIVERSITY.

WOMAN'S COLLEGE OF THE NORTHWESTERN UNIVERSITY AT EVANSTON.

Northwestern University, is located in Evanston, the most beautiful suburb of Chicago, and one of the best and most healthly summer resorts on the great lakes, having all the advantages of city, and all the enjoyments of rural life. It is a model university village, and unusually free from immoral influences. By the laws of the State the sale of intoxicating drinks is forbidden within four miles of the University.

The University campus contains thirty acres on the shore of Lake Michigan. The buildings are shaded by native oaks through which one catches glimpses of the blue waters of the great lake.

There are connected with the University one hundred professors and instructors, and more than thirteen hundred students.

In all the Departments the highest advantages of education are given at a moderate cost.

The University includes the following Departments:

1. The College of Liberal Arts, which has four regular courses of study and opportunity for a select course.

2. The College of Medicine, Nathan S. Davis, M.D., LL.D., Dean.

3. The College of Law, Henry Booth, LL.D., Dean.

12. Swedish Theological Seminary, Rev. Albert Ericson, A.M., President.

13. Norwegian and Danish Theological Seminary, Rev. N. E. Simonson, A.M., Dean.

The Woman's College is a large and elegant building that gives the young women the advantages of a well-regulated home, Rena A. Michaels, Ph.D., Dean.

There is also a College Cottage which offers special advantages to young women of limited means.

The three theological schools are on the grounds of the University, but are under distinct corporations.

HALL OF SCIENCE.

4. The College of Pharmacy, Oscar Oldberg, Pharm.D., Dean.

5. The College of Oral and Dental Surgery, John S. Marshall, M.D., Dean.

6. The Dearborn Observatory, George W. Hough, Director.

7. The Preparatory School, Rev. Herbert F. Fisk, A.M., Principal.

8. The School of Elocution, Robert L. Cumnock, A.M., Director.

9. The Conservatory of Music, Oren E. Locke, Director.

10. Department of Art, Catharine Beal, B.P., Director.

11. Garrett Biblical Institute, Rev. Henry B. Ridgaway, D.D., President.

The Colleges of Medicine, of Law, of Pharmacy, and of Dental and Oral Surgery are in Chicago, and the other Departments are in Evanston.

In the College of Liberal Arts, the College of Law, Preparatory Department and in the Departments of Elocution, of Music and of Art, young women are admitted to the same privileges, the same courses of study, and receive the same degrees as young men.

In the Preparatory School, the special work of which is to prepare students for college, so as to meet the most advanced requirements of the highest and best colleges of the country, there is also provision

for a general academic education for students who wish to prepare themselves for the study of medicine, law, teaching in the public schools, or for business.

There has recently been erected on the college campus a large and well-furnished Hall of Science, which affords unusually good accommodations for the departments of chemistry and physics. Practical instruction is given in the laboratories in this building in the departments of Chemistry and Physics, and also in the biological laboratory in University Hall.

COLLEGE OF MEDICINE.

Museum.—The University Museum contains large and valuable collections for illustrating the departments of natural history. The specimens are properly labeled and are well adapted to aid the student. The museum contains:

1. An Herbarium, consisting of nine large and valuable collections of plants from various parts of the country.

2. A zoological collection of five thousand specimens.

3. A collection of specimens in mineralogy, lithology and geology.

HECK HALL.—GARRETT BIBLICAL INSTITUTE.

4. In ethnology, it contains a number of well selected specimens, illustrating various stages of civilization.

Library.—The University Library contains about twenty-eight thousand volumes, besides eight thousand unbound pamphlets. It contains a large number of books for general reading and reference, and for use in the several departments of study.

It is unusually complete in the department of Greek and Latin literature. Every author is represented by the best editions from the earliest date. In the related subjects, also, of archæology, criticism and history, the library is correspondingly full, so that in the special field of classical philology it ranks with the best in America. In modern literature it is well supplied with standard works in German, French, Spanish and Italian. There is also a valuable selection of books, illustrating the history and best productions of the fine arts.

There is a reading-room in connection with the library, open morning and afternoon, supplied with a good collection of

reviews and other periodicals. Every student is entitled to its privileges.

The Dearborn Observatory with its telescope, meridian circle, and other instruments has recently been transferred to the University. The funds for a new building have been given by James B. Hobbs, Esq., of Chicago, and it will be erected as soon as the necessary arrangements can be completed. This telescope, whose object glass is eighteen and a half inches in diameter, is one of the best, as lately it was the largest telescope in the world. Numerous and valuable discoveries have been made with it.

Gentlemen of liberality and large means have also promised a library building, which will be one of the finest and best in the country.

The endowment of the University is large and rapidly increasing by the sale and lease of property which has been unproductive. In a very few years its income will be largely increased, and then there will be a corresponding increase in its resources and facilities for instruction.

The Chicago Medical College was founded in 1859 as the Medical Department of the Lind University. It is now the Medical Department of the Northwestern University. The college, which is represented here by a cut of the building, is located at Twenty-sixth street and Prairie avenue. The instruction consists of a practitioner's course, a regular three years' course, and one other year if desired. It was founded by Doctors Johnson, Davis, Byford, Andrews, Isham, and Rutler, and its officers now are N. S. Davis, M.D., LL.D., Dean, and Frank Billings, M.D., Secretary.

Union College of Law.—This school of law was originally organized in the fall of 1859 as the Law Department of the University of Chicago, with an endowment of $5,000, by the late Hon. Thomas Hoyne. It was opened with an attendance of twelve students, Hon. Henry Booth, the present dean, being the first professor. It is now connected with the Northwestern University as its Law Department. The school has steadily increased in numbers, popularity, and favor with the legal profession, until the average attendance is now about 150 students. A graded course of instruction is offered requiring two collegiate years of thirty-six weeks each for its completion; and the diploma, with the degree of bachelor of laws, when conferred after a full course in the school, is a passport to the bar of Illinois. The method is by critical, familiar examination upon the subjects read by the students in the textbooks carefully selected for their perusal, with full exposition, occasional lectures, moot courts, etc. Two hours are spent each day with each class in the examinations.

LEADING THOUGHTS OF SERMONS

The Bible School.

By Albert G. Lawson, D.D. (Baptist), Boston.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word.—Ps. cxix., 19.

Further on the Psalmist says: "Thy word have I hid in my heart, that I might not sin against Thee." These ideas are not all that the Bible School expresses, but they indicate its general aim and purpose, to put the heart under God's control and to purify it by God's truth. Andrew Smith, speaking on the verse last quoted, made the following division: The best thing, the Bible; the best place, the heart; the best purpose, not to sin against God. We are to take the Word of God intelligently and lovingly and give to it a thorough search. This is the aim of the Bible School.

As from a mustard seed this institution has grown to vast proportions. Like leaven, it has moulded society. Ther

are eighteen million teachers and scholars, about half of whom are in our land, an enormous army. What are the results? Does it pay? There are intrinsic and relative values which attach to things. A pearl of great price is beautiful in itself and will procure, by exchange, other objects of beauty. The bit that holds the horse and the rudder that turns the ship are of comparatively insignificant importance and value in themselves, but relatively they are all-important as connected with security of life and property. Other things like the Bible School are intrinsically and relatively valuable. In itself and in its work it represents that which ministers to man's immortal nature. A traveller in a desert fell exhausted with hunger and thirst. After a while he spied what he thought was food, but dragging himself to it, found it only a bag of jewels dropped by some caravan. Water was what he wanted. Water he must have or perish! So with the truth of God for which our spiritual nature is made.

1. Notice that this is a school. It is not a play-ground, not an assembly, not an entertainment, but a school, where something is taught and something learned. Truth for the mind and truth for the soul is furnished. What shall we give in exchange for the soul? They who win souls must be wise and the truly wise are winners of souls. They shall shine like stars. The work before us is soul saving and soul training. The power is not in the size, but in the consecration of the school to this aim. Humble though the teacher's work may be compared with other conspicuous service, it is honored of God. The first shall be last hereafter, and the last, first.

2. It is a Bible School. The Old Testament and New are one, as two halves of a fruit. There are preachers and editors who seem to forget the unity and continuity of divine revelation throughout the older and newer Scriptures. This unity must not be violated. There are truths in the New Testament and words like "altar, atonement and reconciliation" which need for interpretation the light of the Old Testament.

In Genesis and in Matthew we have, as it were, the mustard seed which expands into the books which follow each. This is our study. Not for children and young people but for the adult, is the Bible School established. We all need it. The age needs to have the authority of this Book emphasized. It is not my interpretation of it, but the open Book itself I would insist upon. It guards the interests of morality and human happiness. Its teachings are plain to a candid, willing heart. They are the power and wisdom of God to the salvation of man. Its study constitutes a Bible School aside from any other material or spectacular accessories. I once organized a school in a far-off, destitute place, in a building little other than a barn, where our seats were slabs and all other appointments the rudest imaginable, but it was a school for Bible study and soul saving.

Christ gave three reasons at different times as to the purpose of His coming into this world. At one time He said that it was to reveal the Father; again to seek and save the lost, and once more to bear witness to the truth. These three facts, like roots to a tree, are fundamental to our work. We are to exhibit the love and grace of God; to bring the remedial agencies of the Gospel to the salvation of men and we are, individually, to bear witness to the truth as it is in Jesus.

It is in the school, even more than in the sanctuary, that the rich and the poor mingle. Here is personal contact. The Gospel is not given at arm's length, but by mouth to mouth. A certain preacher has told us that Mohammedanism is doing for the world more than Christianity. If that were true I should wish to be a Moslem and take the Koran instead of the Bible. But as Jesus pointed to the fruits of His mission in vindication of it, so may we. Not only are material interests advanced, but "the poor have the Gospel preached unto them."

Now there are relative benefits, first to the Church and then to the community and nation. Here is the study-room of God's people. The effort to teach is an educating experience to the teacher and sends him to the Word with new interest

and urgency. It illustrates the productiveness of individual effort. In this age of machinery and organization we overlook the value of hand-work and personal obligation. Christ clung to this idea, seeking one soul at a time, and perhaps it is because of this fact that, to a superficial view, His ministry appears not to be notably successful. But we know not how vast a power may be originated by one conversion. A Christian pastor in his parochial and his revival work knows well where to look for allies. It is among his toilful teachers. To those who have wrought well, more work is given. This is our highest reward and glory.

The school also ministers to a devotional life. Some homes have no family prayers. Even professed Christians excuse themselves. In this absence of devotion in irreligious homes, from whatever cause, it is something that the child has the sanctifying influence of prayer in the school. Sometimes he carries the spirit into his prayerless home and thus becomes a blessing there.

But there are blessings coming to society. The school by its Sabbath keeping does something to stay the course of Sabbath breaking in our land. On the banner of a school I once read, "America's best hope is in her Sunday-school." Better than guns and forts to protect our land is a loyal and united generation of Bible-trained youth. In the public school attendance is compulsory. Disobedience is followed by punishment. In despotic governments men are controlled by force, but here in this organization which we are studying, the cement is love. The affections of the child are educated. This vital element binds the school together. Love is the wisest, strongest and most abiding power. "Now abideth these three . . . the greatest is LOVE." Benjamin Franklin at the signing of the Declaration of Independence was convinced that this was to be "not a setting but a rising sun." The Bible School is an orb that is rising into fuller and fuller effulgence. The Church has but begun to see its potential force. It has but begun to use the means put into her hands by the school. Will you invest time, toil, treasure, prayer and effort? By its blessed influence many are reached who may never be reached in any other way. It needs your aid. Let yours, then, be the cheerful response to its call, "Here am I, send me."

True Teaching.

BY REV. JOHN W. COLE (BAPTIST), LONDON.

And he came out, and spake unto the children of Israel that which he was commanded, and the children of Israel saw the face of Moses, that the skin of Moses' face shone.—EXODUS xxxiv., 34, 35.

The acknowledged want of most of our churches is a more intense spiritual life. This is needed both by old and young. It may be taken for granted that one of the means by which intense spiritual life may be obtained is more intense spiritual teaching. But we must bear in mind that spiritual teachers; and that spiritual knowledge and power can only be obtained by direct personal intercourse with Him, who has declared Himself to be a Spirit, and who seeks the worship of spirit and of truth. Our text reminds us of one who knew better than most men what it is to have close communion with God, and therefore, its consideration may be profitable to all who are engaged in the work of imparting spiritual instruction. The words of the text record three acts of Moses, the man of God, after his forty days' intercourse with the Lord, on Mount Sinai, and they are these: He "came out," He "spake unto the children of Israel," and he spake "that which he was commanded."

1. "He came out." The question naturally arises, "from where?" And you have the reply recorded in the thirty-fourth verse, "Moses went in before the Lord to speak with Him." In this going in to speak with God we discern a characteristic of all true godly teachers. The true Christian teacher, whether he stands in the pulpit, or sits in the class-room, waits upon God. Not only does he use all human aids in his sacred work, but he also seeks the help of the Divine. And he values the latter even more than he esteems the former; for he knows, by experience, that the Word of God is his

surest fount of wisdom, and the Spirit of God his most unerring guide and counsellor.

2. He "spake unto the children of Israel." When the Holy Ghost imparts His truth to a human soul it is not that the man should hold it for himself alone. "Men do not light a lamp to put it under a bushel." In the days of our Saviour's sojourn upon earth, there were men possessed of demons, "and He cast them out" Is it a breach of charity to say that the same kind of possession exists in the Christian Church in the present time? Are not some of us possessed by dumb devils; or do we not live at so great a distance from God that our hearts are cold, and our tongues are dumb to speak His praise, and tell the wonders of His love? May we not suppose that when Moses went in before the Lord to speak with Him he was so filled with divine love, and charged with divine power, that he could not refrain from coming out and speaking to the children of Israel? Then his soul must have been like an overflowing cup, or a cloud burdened with rain. He was filled with the Spirit, and this must have made the Word of God like a hidden fire within him which could not be restrained from bursting into flame.

3. But Moses not only "spake unto the children of Israel," he spake "that which he was commanded." In Sunday School, as in all religious teaching, it is incumbent upon the teacher to speak in accordance with divine command. Moses was an educated man, and a wise man, but he did not talk to the children of Israel about merely secular knowledge, or profound mataphysical speculation, or concerning doubts, and hopes, and fears. Eternal verities, dictated by Jehovah's voice, were his theme of converse. What a freshness there must have been about his teaching. What a fulness of discourse, and freeness of utterance, and force of expression, must he have displayed. His power to arrest attention, and command obedience, came from no learning of Egyptians. No second-hand theology was his: he obtained it direct from God. He spake of those things which he had heard and seen. How grand, how glorious, how blessed to be enabled to teach like this! Can we be surprised that, as he taught, "the children of Israel saw the face of Moses, that the skin of Moses' face shone"? Unconsciously Moses carried about with him the radiance of the divine presence, and the splendors of celestial light. It is always so.

> "When one who holds communion with the skies
> Has filled his urn where the pure waters rise,
> And once more mingles with us meaner things,
> 'Tis even as if an angel shook his wings;
> Immortal fragrance fills the circuit wide,
> And tells us where his treasure is supplied."

Our text reminds us of individual power and responsibility. Moses was but one man, yet how powerful was he for good. Le tus,then, never forget our own individuality and might. It is the privilege of each to hold communion with "the Father of Lights," and all those who enjoy this communion should speak to others of the wonders of unmerited grace, and the sweetness of redeeming love. Each, too, should tell his own experience, and recount his own mercies, and reveal his own spiritual knowledge. We are to be witnesses for God, — to bear testimony to His love and truth, His faithfulness and power. Nothing tells upon the human heart, old and young, like the relation of personal experience. Men, naturally, like to know the minds, and hearts, and knowledge of their fellows. Happy is that preacher, or teacher, who can speak to listening and attentive hearers those truths which he himself has tasted and handled of the word of life. The service of such will not lack present pleasure, or future reward. May the Lord help us to teach as Moses taught, with all meekness, and yet with that persuasive and irresistible might which comes from close communion with Him who is the source of all wisdom, and the fountain of perennial joy.

> "And as the path of duty is made plain,
> May grace be given that we may walk therein—
> Not like the hireling for his selfish gain,
> With backward glances and reluctant tread,
> But cheerful in the light around us thrown,
> Walking as those to pleasant service led:
> Doing God's will as if it were our own,
> Yet trusting not in our, but in His strength alone."

God's Children and Their Hope.

By Rev. Hugh Price Hughes, London.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.—I. John iii., 3.

Every clause in this overwhelming passage is full of deep and delightful meaning. It is most encouraging that St. John begins by calling us "beloved"; for you cannot really teach or help any one whom you do not love. The fact which St. John wishes to bring home is, that we are the children of God—a fact which many Christians have never realized. Because we are created in the image of God we are capable of being renewed in the likeness of God; so the Christian is not the servant of God, not even "the friend of God"—he is literally a son of God. In the words "It doth not yet appear what we shall be," St. John anticipates the objection that there is a great deal in the ordinary Christian very inconsistent with his divine sonship. It is urged that men who make no profession of Christianity live quite as moral lives as Christians; but it is difficult to determine how far such men are unconscious Christians; for as the power of Jesus Christ spreads in human society it is difficult to find anybody who is not more or less a Christian; and on the other hand, "You often see the product of Christian regeneration at its worst." The product of mere secular morality has reached its highest development. The Christian is in a low stage of evolution. A million ages hence he will be immeasurably better than the secularist. The best things take the longest time to reach their maturity. The word which St. John uses also expresses the fact of growth and development, and that at an early stage the son is not so well formed and matured as his father. Everybody who repents of his sin is a child of God, but he may be an undeveloped child of God. If we do not resist and frustrate the grace of God, we shall outgrow all that is awkward and ugly and unwise in our raw Christian youth. You must not judge of the possibilities of Christianity by the worst specimens produced. What purely secular morality ever reached the height attained by the most eminent saints? St. John goes on to say that all this immaturity and unworthiness will pass away. "When He," the God man, Jesus Christ, "shall appear, we shall be like Him." You often notice a striking likeness between parent and child in this world, and yet there is a very great difference. Look at the undeveloped Christian, look at Jesus Christ. The day is coming when the poor Christian shall be like Jesus Christ; that is his destiny. John gives a proof of this bold saying, "For we shall see Him even as He is"—a very philosophic proof. You shall see the inward reality of the essential life of the Son of God. You could not thus see Him unless you were like Him. Schiller says, "Love delightedly believes divinities, believing itself divine." Plato had a glimpse of this lofty truth when he said the highest good for man was to be as like God as possible. Now comes the practical result—"Every man that hath this hope in him purifieth himself, even as He is pure." Is this the definite and conscious goal of your personal life? Or is your idea of Christianity merely to escape from hell? Oh, horrible! Will you, as Mr. Pearse has said, reduce Jesus Christ to a mere fire-escape? But perhaps you believe that Christ came to get you safely into Heaven that you might be very happy there. If that was His object, why doesn't He take you there at once? for you are in great danger in London. The real object of Christianity is to make men like Christ. The duty of every Christian under all circumstances and everywhere is simply to do what Jesus Christ would have done. I venture to prophesy that the time will come when ministers of State will not say what will be the best for our party? But what would Jesus Christ have done if He had been Prime Minister of England? We must do and say the thing which Jesus Christ would have said and done, and then all will be well—we shall be so delightfully happy down here that we shall not wish to go to Heaven when the time comes. Let us think a little less of original depravity and a little more of our Divine sonship. Let us not be discour-

aged, for all evil things are very weak. Oh that God would raise up in this city half-a-dozen men so full of the Holy Ghost as to be entirely emancipated from the fear of men! Oh that we may all join the number of those Christ-like sons of God who will yet save the human race.

NEWSPAPER MISREPRESENTATIONS OF MINISTERS.

By Editor.

It is generally conceded, we think, that in this world as at present inhabited, error travels faster than truth. Misrepresentations also of good men, especially if these good men occupy leading positions in the pulpit or in the pew, are taken up and circulated as on the wings of carrion birds, by some newspapers, without the least attempt to investigate the truthfulness of these erroneous statements. And, on the whole, it is very frequently considered more judicious to permit these misrepresentations to run their course, than to try to follow them with a correction which may never overtake the swift-winged evil sprite, and more judicious, too, for the individual specially maligned, to trust to his own good name, to his well known spotless character, and to his life of honored usefulness before the world, to unmask the misrepresentation, and "to put to silence the ignorance of foolish men." But there may be occasions when a present unmasking may be necessary, especially, when a religious newspaper of an unquestioned high character, and in a leading city, as the *Watchman* of Boston, takes up and publishes, not only without investigation but with concurring comments, one of these unfounded reproaches, against one, who has occupied a pulpit conspicuously, for many years, in one of the most important pastoral charges in the country, and who has wielded for good, and only for good, his immense influence on the religious community and on the rising ministry.

The writer of this article has the best authority for correcting the misrepresentations that have been made respecting Dr. J. Hall, the "millionaire preacher," as he has been called—misrepresentations that have been circulated from the capital of the United States to the ends of the earth.

The income of this preacher has been misrepresented at about five times its real amount and the details given have been equally exact. Ten thousand dollars a year have been named, as coming to him for work, which cost him some money, but never brought him anything but the satisfaction of doing it. These falsehoods spread by newspapers subject him to many inconveniences and bring him begging letters even from Germany and New Zealand. He is misrepresented as "essentially a society man, and if it were not for his remarkable business ability he would not be able to dispose of his parish work with sufficient promptness to allow him the social diversion which he takes. His house is the scene of frequent receptions, and he goes about among fashionable people a great deal."

Twenty-three receptions have been given by this pastor in his house during the twenty years of his work in his present charge. Twenty-one of these were on New Year's days to the gentlemen of his congregation—a day when it is customary with all pastors in certain cities to give such receptions. The twenty-second was to raise $177,000 for church purposes, and the twenty-third was for church extension in the city in which he labors! As to "society," his dress coat, now approaching senility, has only had a chance to show itself five times last year, mostly at University dinners, which his official position constrains him to attend. He has never attended an "afternoon tea" in his life, but dropped in for a few minutes to a reception to the Mayor of Toronto when he came to New York in the interests of the Sabbath and Temperance. His name and that of his wife have appeared in society articles as being at "receptions," when the reporter got the list of the invited from the caterer and reported the invited as present. We saw an instance of this in a

leading newspaper on the very morning this article was written, in which the misrepresented pastor was published as present at a fashionable reception, when he was attending to his church duties and was advocating in the evening the cause of aged Ministers. But social veracity often assumes this form of misrepresentation.

This pastor is also misrepresented as going "about among fashionable people a great deal." That is true in this respect that he aims at visiting his people annually at their homes, and also when they are in trouble of any kind, and that whether they be domestics or dwellers on "the avenue." The latter sometimes complain of being neglected by their pastor, but they receive compensating attention from many others—admirers of our "republican simplicity." This pastor does not know practically what "diversions" are, as he never attended in the city of his residence or anywhere else, a theatre, a ball, an opera, or even a concert. He did attend one "diversion" this season in hearing a lecture on Mr. Gladstone—but that did not "rest" him nor even divert him. He once warned his mission-school children against confounding prayer to *Santa Claus* with prayer to God. A paper reported his address in its own way, and numerous severe articles from newspapers have been sent him denouncing one who said that *Santa Claus* must go. Preaching lately on mission work, he mentioned some of the causes of pauperism. A report of "a sermon on poverty" purporting to be from him, went out, stating that idleness, intemperance and crime produced it. A Western editor has a strong editorial on this and on the preacher, not marked by truth, charity or common sense. The editor confounds poverty with pauperism and argues that Christ and His Apostles were poor, so the preacher must be wrong. But examples of this kind of misrepresentation need not be multiplied. If the present instance were not an egregious one, persistently continued, calculated to smirch the ministry generally and to prejudice the minds of thousands of young ministers to whom our "millionaire preacher" has spoken, we would not have turned aside to correct these misrepresentations, or by presenting the facts, leave "no cloak" for the continuance of the false.

Of course every religious paper that has given currency to the misrepresentations, will be glad to publish this and to correct the mistake. So will other editors who wish to do justice and take back erroneous statements.

A SABBATH DAY IN PARIS.

By George R. Leavitt, D.D., Congregational Church, Mass.

Some twenty-five years ago, while a student in Andover Seminary, I had my interest awakened in the evengelization of France by hearing pastor Fisch make some stirring addresses on the reformation of French Protestantism under the lead of Monod, de Pressense, himself, and others, who had led a secession from the rationalized National Protestant Church. One interest which I had in visiting France was that I might see, at least in a glimpse, the religious life of the country. I wished to see French Romanism. I wished to see the state of the Reformed Protestant churches. In particular I wished to visit the McAll Missions. I was in Paris but a single Sunday. At best it was only a glimpse which was possible on this day, or during the three days which followed it. But a glimpse may be instructive, if it is not overvalued. To judge of the McAll work it is necessary to realize a Parisian Sunday. The gaiety of the city is then gayest; its worldliness most worldly. The vision of Heaven is dim, and its voices faint and far away. Paris is an oppressively wicked city. It is hard to breathe there. A young Parisian standing beside me in the Louvre, after speaking of the great French sovereigns, so able and so corrupt, whose names are associated with it, Francis I., Henry IV.,

Louis XIV., the Napoleons, remarked in a desponding tone, as we looked away across the waste where the Tuilleries had stood, "The world was destroyed once by water. It is to be destroyed again by fire. Perhaps Paris is not quite wicked enough yet to be burned." He seemed doubtful. This is the impression a thoughful man must get in that great, wicked capital every day, and especially on Sunday. So it seemed to me. This was my Paris. I felt the charm of the brilliant city. But its very charm was baleful, undermining to all convictions. London is wicked, but one does not miss God there as in Paris. I might get used to His absence. I feared it, and stayed only five days. It takes a Lot to bear the contamination of Sodom. Moreover, like Lot, one may have a wife and children. If I were making an itinerary for six months instead of five, I would give to Paris less than the five days which I gave it, rather than more.

The Roman Catholic church has lost its hold on the people, at least on Sunday. At the Madeleine one hears fine music, and sees an audience of foreigners, and a few French people assembled to hear it. At St. Eustache, so elegant and fashionable, the same fact is true. At St. Germain l' Auxerrois, the church from whose tower rang out the signal for the massacre of St. Bartholomew, a strange scene is to be witnessed, a choir led by an elegant conductor, with white kids and baton, and a foreign congregation. The churches are deserted by the people. This is a general conclusion based upon an observation of three famous churches on one beautiful Sunday in July.

If the famous Church of the Oratorio be taken as an example, the Protestant churches have a very slight hold upon the people. At midday, on a perfect Sunday, not more than one hundred and fifty persons were present in the vast and stately building (bare and defaced, it should be added, and "wiggy" like so much of the architecture of the eighteenth century). There were few children or young people. The silence and decorum were observable. When I sat down on the spectacles of the little old lady in black in the chair next mine, the dismaying crackle echoed through the room, and drew to me great, though temporary, attention. There was decorum without warmth in the services. The necessary decorum of worship makes a great requirement of sympathetic warmth and spiritual heat. Between the preacher in the lofty pulpit under the sounding-board, and his assistant in the high pulpit just below, and the people, there was a cold and awful gulf. The sense of it numbed my soul. If Heaven should prove to be like this, in the Sabbath that remains for the people of God, I would seriously regret not having given more than five days to Paris outside the Oratorio. It was not such Protestants as these who were massacred in the square of the Louvre and throughout the Paris and France of three hundred years ago.

The inspiration of Mr. McAll was to come near the people. This was our Saviour's method. Between the temple and the priesthood and the people a great gulf had widened. He brought religion nigh. He could be touched. He could touch men. When Mr. McAll began his work he knew but two French sentences: "I love Jesus;" "Jesus loves me." But the Gospel is in these. He used them.

At three o'clock on the afternoon of my Sunday I visited the Salle Philadelphia in the Rue St. Honore. Men at the door distributed dodgers; women within gave out hymn-books, and paid thoughtful attention to the visitors, especially to women with babies in their arms. The room was light and cheerful. It was filled, some two hundred being present. The hymnal was admirably adapted in its hymns and tunes for the warm, evangelistic nature of the services. The sermon upon the story of Zaccheus was graphic. The men listened. Some of them were in the tree! They realized, as the preacher told them, that Jesus was beneath calling to them to come down. The congregation at this mission is rather fashionable. Elegantly-dressed men came and went. At the close the attempt was made to get a personal hold upon the strangers present, and also upon the regular worshippers. Another service was

to be held in the evening and for every evening during the week. This is the order at all the centres at which the mission is established. Many persons are hopefully converted. This meeting was a revelation. The kingdom of Heaven was in Paris. It was coming without observation, but it was coming.

At the Baltimore Salle, in the Bonne Nouvelle, my brother, Rev. B. F. Leavitt, of Chicago, attended two services. The Bonne Nouvelle is one of the gayest of the great Boulevards. The room was large, holding between three hundred and four hundred. It was crowded. The characteristics of the service were the same as at the Salle Philadelphia. Attempts were made by well-dressed young men to break up the meeting by the singing of ribald songs. They were overcome by the patience of the leaders and of the Christians present. In these two centres the work seen was substantially the same as may be viewed in not less than twenty-five local missions in Paris and its environs. Though Paris is so worldly, and so seemingly near its judgment, though the churches, Roman and Protestant, seem to have lost their hold upon the people, in the work of the McAll Missions is the greatest hope for Paris and for France. The great break in the Reformation, made by the revocation of the Edict of Nantes, may yet be repaired. France has the bright hope before her of yet again becoming Protestant, the better France of Calvin. This work makes the strongest appeal to our American churches.

I did not see the American church, at the time of my visit, under the wise care of Rev. Dr. Beard. I wished to see the work among the French rather than among foreigners. This church is doing a valuable work. Dr. Beard found a herculean task at his hand when he assumed the pastorate. His deacons were in the habit of attending the Sunday horse races. This is changed. The church has a good deal of spiritual life and power, and does very valuable service in stimulating the missions comprehensively grouped under their founder's name, and called the missions of Mr. McAll.—*The Advance.*

JOHN CALVIN.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

The world had, from the days of our Lord, grown old by 1,500 years, when this celebrated Frenchman was born. In the maturity of life, Calvin stood five feet eight inches in height; weighed 135 lbs.; was of dark complexion; had a keen, sparkling eye and a nervous disposition. His health was never firm; his appetite always poor, and he felt himself happy when he could sleep three hours out of the twenty-four. He had a massive brain; an extraordinary memory; a clear judgment; great powers of reasoning; was a natural-born organizer; had no superior as a statesman; rivalled Augustine as a theologian and never had a rival as an expositor of the Holy Scriptures. He died at the age of fifty-three.

John Calvin's deep religious nature and extraordinary intellectual force had been transmitted to him by a worthy ancestry. Grapes do not grow on brambles. As to his parents, he owed more to the maternal side—happily, however, he rose above her deeply-seated Romish spirit. When but thirteen years of age he was a good scholar and a youth of marked moral character—so much so, that he was appointed to read the prayers in one of the churches of his native town. This service he daily performed with "the demeanor of a man of twenty-five." From the University of Paris he graduated in his eighteenth year, taking the first honors of his class. To study for the priesthood was his purpose. Being shocked by the lack of religious life among the clergy, Calvin turned to the study of law. At Orleans was the great French law school. There he entered, making the highest record as a student

ever made in the history of the institution. In his close application, however, his health broke and was never again fully repaired.

Though so successful as a law student, he did not enter the profession, but turned aside to join himself to the great Protestant movement. Luther was twenty-six years older than Calvin and the Reformation had been in progress fourteen years when he became acquainted, in the city of Burgos, with Professor Wolman, who was deeply impregnated with Luther's doctrines. It was in a Bible-class taught by this man that Calvin had his mind opened to the truth of God's Word and in his twenty-third year, he experienced a change of heart; "*when*"—to use his own words—"*God in His mercy visited me with a sudden conversion.*"

If, at any time since his day, there have been those in the Church calling themselves Calvinists and, yet, making little of the new birth, it ought to be remembered that such have not been of Calvin any more than they have been of St. Paul. It was the one great charge that this reformer and minister of Jesus Christ brought against the Church of Rome: "She was not *converted*—her clergy and people were strangers to the Spirit of *regeneration*—hence, she was only a human compact and not the Church of the Lord Jesus Christ." On all occasions Dr. Calvin held up the doctrine and was in the habit of saying: "I believe the Spirit of God can convert a million of souls in the twinkling of the eye, and when such conversion does not take place men are to blame—not God."

It was in Burgos that John Calvin received Christ as a personal Saviour. There, too, like Paul in Damascus, he opened his mouth boldly for the Master and in defence of the Protestant faith. By his clear exposition of the New Testament, his fervent eloquence and mild Christian spirit, great congregations were drawn to hear him. From Burgos he went to Paris. Driven from there by persecution, he fled to Basle, Switzerland—a great educational centre and a resort for Protestants from every country.

It was then eighteen years since Luther had revolted against papal authority, setting Germany in a blaze of religious excitement. Martin Luther was a mighty man of God. He feared neither pope, king nor the devil; he was bold as an archangel. No trimmer! In eighteen years he had done a marvellous work. Luther was, however, no organizer—had not the faculty for mustering out mighty forces and leading them on as an united host of the Lord. What the German reformer lacked, our rising Frenchman possessed to an uncommon degree. At Basle, John Calvin's great work commenced, viz.: "The organization of the Protestant Church and uniting into a grand compact the Reformation of Western Europe." To do this, he wrote a book: "The Institutes of the Christian Religion." The work being voluminous, was slow in being completed. It came out in parts, during a period of fourteen years. Calvin took the old apostolic ground that a Church organization must be founded and maintained by well-defined doctrines and by a compact code of discipline; *i.e.*, a *creed* to be believed, and a *law* to keep the Church within the bounds of such creed. That great work, "Calvin's Institutes," was written in the interest of these two things: *theological belief and Church government.* It did more for the Reformation of the sixteenth century than anything else. Since that time till now, every denomination of Protestants has held to Calvin's idea of Church organization—viz.: *a doctrinal basis guaranteed by the Word of God, together with a strong code.*

At Geneva, in Switzerland, John Calvin rose into his fame. He was but twenty-eight years of age when he took up his residence in that city. There he continued to write the volumes of his "Institutes;" there he preached to immense congregations of admiring listeners and friends; there he held public debates with the enemies of the Reformation, waged war against the vices of the town, making men, high and low, take an oath to be moral; schools were established by him, and from Geneva this famous orator and scholar went forth on grand preaching, lecturing and debating tours throughout all Western Europe.

A word should be said regarding Calvin's connection with the death of Servetus. By many there is supposed to rest upon his good name a black cloud, because of the burning of the person in question. The facts clear away the cloud. Michael Servetus, a Spaniard, born in the same year that Calvin was—1509—was a priest. Then he became a Protestant. After that, a freethinker and a sort of an Ingersoll in his blurting blasphemy against the Bible, God, the Church and all sacred things. In 1553, a book was issued by him of the same order as "Paine's Age of Reason." Coming to Geneva, he began a most vile onslaught on Calvin's personal character, Protestant people in general, and on the doctrines of Christianity. Calvin had him arraigned before the city authorities and was the prosecuting attorney in the heresy case. Servetus had a just trial, had every opportunity to prove his doctrine or recant. Neither being done, he was condemned to death by the Geneva Court—*not by Calvin.* The sentence was executed by fire, October 26th, 1553. That was 334 years ago. Heresy was then a crime and the stake was its penalty. Only those ignorant of the times and of the actual part taken by Calvin offer condemnation.

The subject of this sketch was married in his 31st year, had three children, all dying young, his wife, too, nine years before himself. He was a most affectionate husband and father—ever as tender in his feelings as a cultured woman, and naturally diffident and shy as a country boy. He was not a conversationalist and passed for less than he was worth on first acquaintance. Either something from his pen had to be read or himself heard in debate or in the pulpit before the grandeur of his great mind could be appreciated.

Such was Calvin; a man of great sweetness of spirit; great breadth of intellect; one of the first scholars and organizers of the Christian era. The Roman Catholic Church has anathematized him. Protestant sectarianism has pierced his heart with the sharp sword of condemnation. Infidelity has gnashed upon him in cruel derision. Yet, John Calvin lives in his Theology, Church Polity and beautiful spirit of loyalty to God and fidelity to the highest good of mankind—inspiring men with zeal for the truth; with courage against every foe of God and a profound detestation for all half-hearted measures in Christian work and all temporizing with falsehood, dishonesty and sin in the Church and in the State!

PULPIT SCRIPTURE-READING.

Pulpit Scripture-reading is one of the fine arts which clergymen as a body fail to cultivate; yet it is one which has a doctrinal, interpretational and instructional function, as well as an æsthetic value. The thoroughly qualified clergyman who rises in his pulpit to read the sacred Scriptures will first have studied the lessons for the day, both in the Revised Version and in the original. He will have placed himself in possession of all the facts procurable regarding the real aim and meaning of the writer. He will have determined whether he is to read history, prophecy, parable, doctrine, reproof, or consolation. Generally clergymen have one manner and one intonation for all these, simply because they have never studied to have any other. An interpretative elocution in Scripture-reading has appeared to them, if at all, as a petty manner or beneath their dignity, or as savoring of dramatic puerility.

But sacred elocution, like sacred rhetoric, has a place and a dignity all its own, comporting at once with the loftiness of Scripture themes, and with the reverence of the most thoroughly consecrated clergyman. Let the clergyman who has paid little heed to this subject begin to practise on the different sentiments, feelings, and emotions which belong to the one word "Nevertheless," as it is found in the Scriptures. Let him

seek till he finds the appropriate tone-color of voice which shall match each in its place; until he comes to that most fiery trial of expression environing the word as he finds it in Gethsemane, and on the lips of the tempted yet obedient Son, "Nevertheless, not as I will, but as Thou wilt." Let him do this, and he shall learn the possibilities, the demands, of sacred elocution.

Or let him read the parable of the talents, and the account of the servant who digged in the earth, and hid his Lord's money. "I knew thee that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strawed; . . ." "Thou wicked and slothful servant, thou knewest that I reap were I sowed not . . ." Let him read it as a statement,—as he will, if he has not the true *feeling* which belongs here, and which tells out its presence in the correct interpretation,—and he will blunder. Let him read it with the rising inflection and as an exclamatory question, containing surprise and reproof as well, and he will utter the very spirit of the scene, "Thou knewest!"

The Master Himself, on the morning of the resurrection, talks with Mary, word after word, and she hears only the voice of the gardener. But when He says "Mary!" He in one word reveals Himself to her. It was the way He said it that made Mary recognize the Master. Let the clergyman who will be as his Master learn the scope and methods of such sacred elocution as will lead Magdalens to recognize the ever-living Lord. In all godly sincerity and gravity, with the utmost simplicity and naturalness, let him join to the matter of his reading, and to a thorough knowledge of the ideas to be conveyed, the elocution appropriate to each sentiment; and, like Ezra's Levites, he will "cause the people to understand the law, he will read distinctly, *and give the sense.*" Pulpit Bibles are the only ones some people ever hear read. Many, in every congregation, seldom read it for themselves. And when they listen on the Sabbath, they are not interested; for they have been suffered to believe that it was but a part of the introductory services, a part to be dimissed by both the clergyman and the choir and the congregation as rapidly as is possible, in order to make way for the—anthem, and for the sermon.

But surely if the proclamation of God's Word is to fall on some ears for the last time, or on some ears with all the sanctions of Scripture authority which those ears will feel for another seven days, the clergyman should be master of his work in reading the sacred oracles. For it is not alone in the general honesty of tone and manner, which the straightforward clergyman shows, that the dull auditor is to find his warrant for special attention. An intonation of the voice, a rising inflection, where usage—dull, blind, perfunctory usage—has decreed the falling inflection, a qualification of reprimand with the *felt* tone-quaver of genuine sympathy, —in these trifles, which are the items of perfection, the studious clergyman may prove himself a schoolmaster to lead some to Christ. The Bible is the best book of elocutionary readings extant. Not a single department of worthy elocutionary practice is wanting. The principal reason why the Bible has not been so considered is evident: there have been no men or women found great *and* good enough to interpret it. Jenny Lind was the only singer who ever came near to singing Handel's immortal masterpiece, "I know that my Redeemer liveth." Handel wrote greater things than he himself knew or ever heard. The hand of inspiration was on him for its own purposes. And the Jenny Lind who will yet sing that as it has never yet been sung, will be one, who, having the perfect mastery of song-technique, shall know within her soul that her Redeemer liveth. So no man has yet appeared who was both great enough *and* good enough to adequately render the Bible masterpieces of pastoral life, history, drama, and tragedy. Men great enough have appeared. Men good enough have appeared.

We are not pleading that clergymen should apply the rules of the dramatic art to the rendering of Scripture themes. Precisely this has been the bane of pulpit elocution. Dramatic rules do not apply, except in part. It is easy to read into the

tenderness of the scene where Paul parts from the elders of the church on the shore at Miletus an indefinite amount of sentimentality, utterly at variance with the rugged devotion of the great Apostle. The parable of the Prodigal Son offers an almost unlimited field for the display of "stage business." We are not pleading that clergymen should dramatize the Scripture scenes, but read the Scriptures themselves, making the facts and events illustrate the doctrines, and making the said facts and events as real, and only as real, as may be necessary to fully bring out their illustrative force.

And if they will study the Bible as much as they study text-books on elocution, *and for the same purpose*, clergymen will soon have the right, because the ability, to instruct the teachers of elocution in Scripture-reading as a fine art. Why should Edwin Booth presume to tell Richard S. Storrs how to read the fifty-first Psalm? Pulpit Scripture-reading blunders have an amusing as well as a serious side. We heard an eminent clergyman, in reading the Scripture lesson on a Christmas morning, say, "And they came with haste, and found Mary and Joseph and the babe, lying in a manger" (Luke ii., 16). The misplacement of a comma after "babe," and the displacement of commas after "Mary" and "Joseph" laid the entire family in the infant's cradle. Sometimes it is not the clergyman's fault, but the fault of the text. At Mark iv., 27, the A. V. reads, "And should sleep and rise, night and day." The R. V. omits the comma. These different texts must be differently read. At Luke xxiii., 32, the King James's Bible *printed* in 1611 has "two other malefactors," the A. V. of our day has "two other, malefactors," and the R. V. has "two others, malefactors." Surely these different texts must be differently read. At Luke xxiv., 25, is a genuine *pons*. How shall one read "O fools, and slow of heart to believe all that the prophets have spoken?" Let him emphasize either word, and he is snared. Let him put a comma anywhere, and he is equally snared. At Eph. iv., 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God," we confront the question, How far shall the clergyman be bound by the punctuation of the text? On general principles it would be replied, "Wholly." But, when bad grammar and false doctrine are alike buttressed by a comma like the one after "faith," does not fidelity to the text put in an unanswerable claim to first consideration? In the Creed occurs another of these mischief-making commas, "the Holy Catholic Church, the Communion of Saints." What Protestant is there who should not instantly cast out of his reading the comma after church? Is not "the Communion of Saints" a phrase epexegetical? Is not the Holy Catholic Church the Communion of Saints? The clergyman *must* interpret in his reading. Whatever his style of reading, his reading *is* interpretation. The question with him is not, "Shall I interpret," for that is settled; but, "How shall I interpret in my manner of reading?" If he reads at John xx., 2, "to Simon Peter, and that other disciple whom Jesus loved," he will interpret the last phrase as belonging exclusively to John. If in his reading he puts the comma after "disciple," and omits it after "Peter," he will interpret it as belonging to both Peter and John. If he doesn't know where the comma belongs, *it is his duty to find out.* At Luke xxii., 31, 32, he reads, "Simon, Simon, behold, Satan has desired to *have* you, that he may sift *you* as wheat; but I have prayed for thee, that thy faith fail not." If in reading he omits the comma after "thee," he interprets the special object of Christ's prayer to be that Peter's faith may not fail. If he inserts it, he may intend to interpret the sentence as showing the general nature of Christ's prayer for Peter. If he doesn't know which interpretation to give, *it is his duty to find out.*

If in this same passage he should emphasize the first "you," as though Christ's warning as well as his address is to Peter individually, he will make an unpardonable blunder, for he will utterly destroy the meaning and force of the passage. The Greek is plural; and the reference is to all the disciples, including Peter. If

the clergyman who reads doesn't know the fact, how can he rightly read a statement of the fact? *It is his duty to find out the fact.*

A multitude of cases might be cited where grievous blunders, and errors similar to those here indicated, lie in wait for the heedless clergyman. If he would escape them all, he must have three qualifications for his work as a pulpit reader of the Scriptures,—

1. A complete Christian character.
2. A thorough mastery of the Scriptures themselves in the originals.
3. A thorough mastery of elocutionary and expressional art.—*Boston Academy.*

Christian Edification.

Sweetening Bitter Things.

BY THEODORE L. CUYLER, D.D.

Every day practical religion often has to be parsed in the "passive voice" as well as in the "active." It does not consist only in working for Christ in church, Sunday-school, and elsewhere, or in praying or battling with temptations. One very practical quality of it is, bearing hard trials and sweetening the bitter things of life. A healthy Christian ought to be equal to either fighting bravely in the field, or suffering bravely in the hospital.

When God's people had just entered upon their wilderness journeyings, they came upon a very inviting fountain. Rushing eagerly to it in their burning thirst, they were provoked to find that the water was too bitter for either man or beast. So the disappointing spring was named "Marah," or the water of bitterness. The songs of gratitude for deliverance from Pharaoh give place to the murmuring growl, "Now what shall we drink?"

This scene is often repeated in the experience of God's people. Right in the midst of joys and successes and of high hopes, we sometimes come suddenly upon a *Marah* of most distasteful disappointment. We had set our hearts upon some favorite plan or project. Perhaps, for example, we had made our arrangements for a pleasant tour; but the day for our departure found us on a bed of sickness, and the hardest dose to swallow was the disappointment. But presently we began to discover that the best place for us to be was at home, and even in that sick room. It laid right on our road to Canaan, and our heavenward Guide had led us there. We talked with our hearts in that sick room, we thought over our past lives, we tasted anew the comforts of prayer and the promises, we found out how much our friends loved us and how much God loved us. So as God opened the eyes of Moses to see a certain tree whose branches sweetened the fountain of Marah, he also opened our eyes to certain truths which sweetened the bitter cup which he had given us. By the time that the unwelcome sickness was over, we were ready to confess that it had been better for us to be shut up with Jesus a while than to take the voyage to Europe or the journey to California. God was wiser than we; as Jeanie Dean said, "He kens better what is for our good than we ken oursells."

I have often seen how, even in a worldly point of view, a sore disappointment proved to be a great mercy. An acquaintance of mine once felt terribly provoked when he reached a wharf and saw the steamer just moving out into the stream. But the next morning he read in his paper that the vessel he had tried to reach had been burned to the water's edge, and many of the passengers had perished. The only daughter of a dear friend was engaged to be married to a youth of aristocratic family. On the day appointed for their nuptials the faithless fellow ran away, and afterwards turned out to be a fashionable rake. She bore her disappointment so meekly that it won the admiration of a

young lawyer with more brains than money; with her as his noble wife he fought his way up to a seat in the United States Senate. These two are only illustrations of that vast number of people who have had occasion to say, blessed be disappointments!

Observe that God did not create that tree whose branches sweetened the Marah fountain at that moment. He only "*shewed* them the tree." In like manner God opens our eyes often to discover compensations and comforts and rich blessings which sweeten the bitterest trials, The worst blunders that many Christians make is their way of looking at God's providential dealings. A worldling who believes in "luck" and "fortune," cannot be expected to scan God's dealings rightly, but a Christian who professes to trust God, ought to know better. Yet how often we call things by wrong names; how often we christen as afflictions rich blessings in disguise; how often we congratulate people on gaining what proved to be a terrible snare, and we condole with people over a hard lot which turns out to be a gold mine of blessings! Probably the patriarch Jacob felt that he was to be pitied in his disappointment when Joseph, Simeon and the pet son Benjamin were all taken from him; yet the caravan was on the road which restored two of the absentees and brought the glorious news that the third was Prime Minister of Egypt. When faith gets its eyes open it has some delightful surprises. It discovers many a happy escape that came in the disagreeable shape of a disappointment; it discovers precious promises that sweeten bitter fountains, and make them as helpful and invigorating as the springs of Saratoga. Faith, if it would always keep its eyes open, would see that all things, not only *some* things but *all* things, work together for good to them who love God, who are the called according to his purpose. We all have dark tunnels to pass through on the journey of life. We need good eyesight so as not to stumble or to lose sight of our guide or of the bright light which shines at the farther end of the tunnel. Let us all pray for spiritual discernment. Lord, open Thou our eyes! Then we shall see that this world is only a training-school for a better, and the hardest lessons yield the strongest discipline. We shall discover our Father's smile through the darkest cloud, and when we reach some *Marahs* that are exeeding bitter we shall always light on some precious blessings to sweeten the water.—*Christian Intelligencer.*

PRAYER MEETING SERVICE

A Model Prayer Meeting Talker.

Rev. Wm. Harris (Baptist), St. Louis.

There are very few model prayer meeting talkers. I want to tell of one whom I have known for several years, and who has been a great comfort to me. His presence and influence and power in the prayer meeting are felt and appreciated by his brethren, and yet I doubt if he himself is ever conscious of the fact.

1. *He talks cheerfully.* Never has his pastor known him to talk gloomily or mournfully. He never puts ice in the pulpit nor in the pew. He rather melts the ice. His views are cheerful and his talks are cheerful. Eyes brighten, hearts stir, heads are lifted, when he talks. The cheerfulness of his talks is often very striking and noticeable, specially after some one has delivered a sad and mournful address, lamenting the coldness of hearts and confessing sins for other people. He is a child of light. I have known him to talk cheerfully in the prayer meeting when he had just left sickness in his home and depression in his business, and when I knew that he had enough to make the average man gloomy.

2. *He talks to the point.* I have never known him to ramble. When he rises to

speak, people get ready to catch his point. And they catch it. It goes right to their hearts. People understand him. He does not confound and mystify them. He does not deal in glittering generalities. He does not go all around the subject. He does not attempt to make a speech. He attempts to make a single point. He succeeds. The brethren never have to scratch their heads and wonder what he is trying to get at. He states his point, and makes his point. Incident, example, illustration, a single passage of Scripture, a bit of personal experience, a fact well known to all—any of these he usually employs to make his point, and he never fails. People seem to say, as soon as he is through: "That was a good point."

3. *He talks briefly.* Frequently one minute will suffice. I never knew him to talk five minutes. He never wearies people. They never feel that they must get ready to listen to him. They listen forthwith, because they know he talks right to a point and then stops. He never talks against time. He thinks time is precious. He wants others to have a chance to speak. Speaking briefly, he condenses his thoughts, and this adds sharpness and power to his talks. When he talks, the leader wishes that twenty such talkers might follow. Nobody tires, nobody hangs his head, nobody snaps his watch, nobody gets restless or sleepy when this brother talks. He is ready to talk if he gets a chance; will wait if somebody gets ahead of him; and yet he does not always talk, and he does not think that he has committed the unpardonable sin if he goes away from the prayer meeting without testifying for Christ.

And, best of all about this model prayer meeting talker, *his life is godly and his walk is consistent.* He is not a mere speech-maker. He does other things well. He works and prays and gives. He is a very sensible business man and a very successful one. He is "on 'Change" six days in the week, and is known in the commercial world as a Christian business man. He is full of spiritual life. Oh, for more men like him!—*Religious Herald.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

February 5, The Transfiguration.—Matt. xvii., 1-13. **1888.**

I. The transfiguration of Jesus. Vs. 1, 2. (1) Though our Lord did not lose His identity, yet He was changed in His outward appearance. So we read: "His face did shine as the sun and His raiment was white as the light" (v. 2); "And His raiment became shining, exceedingly white as snow; so that no fuller on earth can white them" (Mark ix., 3); "And as He prayed, the fashion of His countenance was altered and His raiment was white and glistering" (Luke ix., 29). (2) The cause of this change was the bursting forth of the divine nature of Jesus and, for the time being, closing from sight His mere human appearance. The transfiguration was the result of "the temporary freedom of the Son of God from His body limitations." Of course such a view as this can only be held in harmony with the doctrine that Jesus Christ was "God manifested in the flesh." In a word, the circumstance we are considering, has little meaning apart from a mere vision, except Jesus is divine. (3) The means producing this wonderful display of supernal glory, was *prayer* (Luke ix., 29). The external change in the case of our Lord, may subjectively take place in us—we may undergo a spiritual transfiguration (Rom. xii., 2; II. Cor. iii., 18). True *prayer* is ever the agency. Properly understood the transfiguration gives the strongest proof of the divinity of Christ

and the power of prayer. (4) Prayer, in this case, was induced by our Lord's mental condition. Entering, as He now was, upon His *suffering* period, this being the very time when He turned his face toward Jerusalem and His death (Matt. xvi., 21), it is natural to suppose that a tumult of anxious feeling filled His human heart and that, as a man, He felt the need of that spiritual support which alone can come through true prayer. This is why He went to the Mount. Let all learn that prayer is the service to engage in when the exigencies of life are upon us. (5) The full answer to Christ's prayer involves all the circumstances contained in the lesson. As He came down from the Mount, how encouraged the Son of Man must have been to go on His way rejoicing, completing to the end His glorious mission of suffering. So it is that God ever strengthens His people to go forward; however dark the future may seem, He will give encouragement at every step. The first purpose of the transfiguration was encouragement, which as a man, Jesus needed.

II. Moses and Elijah. V. 3. (1) The appearance of these glorified saints upon the Mount gives us the second great purpose of the transfiguration: The fulfilment of the Old Testament Scriptures in Christ and their oneness with the Gospel of the new dispensation. Moses who gave the Law and Elijah who was the first of the great line of prophets, both stood in the glory of our Lord; thus acknowledging the completeness of their work in Him and that henceforth the law of the new dispensation—THE LAW OF LOVE—should rule all hearts. Nothing shows the *unity* of the Bible more than the appearance of these three persons—Moses, Elijah and Jesus—on the Mount. Nothing exhibits the superiority of Christianity, with its "Grace and Truth," to Judaism, with its Law—"the ministration of death written and engraven in stones"—than the transfiguration of Christ Jesus, while the Lawgiver and the Law-defender both stood in His glory. Mount Hermon was a dramatic presentation of the truth which Paul so grandly presents in II. Cor. iii., 1–18. On Sinai and Carmel the star of justice shone with a steady, penetrating light. On Hermon there burst forth the great Sun of Love; and, from then till now, the earth is being filled with its radiance.

III. Peter's desire to build tabernacles. V. 5. (1) A glimpse of the divine glory satisfied the disciples, making them willing to abide in it evermore. So it is with us—the first gleam of Gospel light that really comes to us, charms and satisfies us, making us willing to build our tabernacles and ask for nothing more. (2) Peter was not to have his desire—the glory of the Mount must fade, and the toil of the world below must be re-entered. All this is not the most tasteful to our natural desire; but it is that we may be brought into a greater glory and a better dwelling-place. (3) Let no one hanker for the delights of mere religious feeling to the exclusion of that earnest toil which seeks to cast devils out of men and help a needy world. (4) The disciples were willing to serve Jesus, Moses and Elijah on the Mount and yet these three required no attentions from Peter, James and John. This is a common mistake. We offer our service to those desiring nothing at our hand and having no appreciation of our zeal. There are those who do need and will gratefully accept all we may do for them. (5) Let us never make the blunder of supposing that we can do anything for Jesus *personally*. If He were hungry He would not tell us. If He wanted a booth in which to dwell, He would not accept one of our building. Martha's fine dinner was scarcely appreciated (Luke x., 38-42). He cared nothing for the "meat" His disciples offered Him at Sychar (John iv., 31–34). At Caesarea Philippi, Peter undertook to give our Lord a few words of advice. We know how it turned out. Poor Simon was soon silenced (Matt. xvi., 22, 23). The truth is this: Jesus Christ is a *Giver:* He is not a *Receiver!* No disciple shall ever build Him a booth! The service He demands at our hands, is for His needy people—the sick, sorrowful, sinful (Matt. xxv., 31–46).

IV. The cloud. V. 5. (1) This was not an ordinary cloud, but the famous "Shechinah" or manifestation of the Divine Presence. Shechinah is from a Hebrew root, meaning "to dwell." It was in the shape of a cloud that God dwelt over the mercy-seat. In II. Pet. i., 17, we have the true nature of the transfiguration cloud placed beyond all doubt. There it is called "the excellent glory." (2) This "cloud" is a bond of union between the new dispensation and the old, making the Bible one. Over the ark of the covenant and Hermon was the same magnificent glory. (3) We see here, also, a token of the Divine Presence returning again to earth—having once, on account of the sins of the people, departed (Ezek.

ii., 23). (4) We do not now behold God in a visible cloud of glory, nevertheless He is here in the inspired Word, the ordinances of the Church, and the power of the Holy Spirit. Such now constitute the form of the Shechinah cloud and hence the fulfilment of Isaiah's prophecy (Is. iv., 5, 6).

V. The voice. V. 5. (1) Call to mind the heavenly testimonies regarding Jesus —(*a*) at His birth (Luke ii., 14); (*b*) at His baptism (Matt. iii., 16); (*c*) on the Mount of Transfiguration (Matt. xvii., 5), (II. Pet. i., 17); (*d*) on the fourth day of Passion Week, as He prayed (John xii., 28). Barring the first, each of the other three preceded the most trying times in our Lord's life—the first, His temptation; second, His last journey to Jerusalem; and the third, His death. Thus it is that God comes to us at times when He is most needed, strengthening us to meet great trials. (2) Contemplate the beautiful, tender words of the Father regarding Jesus: "He is a *Son—my* Son—*beloved* Son—in whom I am *well* pleased!" When He is all this to God, how can men be cold and indifferent as to the great Christ. O that we all may be able to bear our testimony before the world: "He is a *Saviour —my* Saviour—my *beloved* Saviour—in whom I am *well* pleased!" (3) Listen to the terse and powerful exhortation: "Hear Ye Him." O that these words of the Eternal God might to-day stir every soul like a trumpet blast, till all would indeed hear the Gospel of free grace and be saved.

VI. Jesus only. V. 8. (1) Moses and Elijah had departed, but their Lord remained; thus teaching those disciples and all future generations, that the time of Law, as the supreme authority, was past and that henceforth "Jesus only" must be heard. (2) All history bears testimony to the fact that among men Jesus stands out alone. (3) In all our study of the Bible, "Jesus only" must stand out in our clearest vision and highest love—let all seeking salvation, comfort, guidance, usefulness, Heaven, behold Christ as did Peter, James and John on the Mount of Refreshment—*all alone.* (4) The battle-cry for the world's redemption is "Jesus only!" In this we find not *creed* nor *form* our hope, but a *living, personal* Saviour!

The remainder of this lesson has to do with our Lord charging the three disciples to keep the "vision" of Hermon a secret and an explanation regarding Elijah and John the Baptist (vs. 9–13).

February 12, Jesus and the Little Ones.—MATT. xviii., 1–14. **1888.**

Ambition is the spirit of the natural heart: "Who is the *greatest* in the kingdom of Heaven." V. 1. This is the universal idea: The end of life, *greatness* in some kingdom. Even in the Church, some think that all is of no account except they hold a high position. "Go up," "go up," is the cry—get among the great, lofty, noted, if you want to attain unto life's end: never go down to the meek, lowly, needy—"the little ones." How opposed is all this to Christ's idea of true greatness. He humbled Himself; wherefore God highly exhalted Him and gave Him a Name which is above every name (Phil. ii., 6–10). It is the lesson of true greatness and how to attain unto it that is set before us in these verses. This Christ does by showing us the spirit of and our obligation to little children.

I. We must be converted, becoming child-like in heart. Vs. 2, 3, 4. The child heart is the spirit of Christ's kingdom, and, therefore, of true greatness. Hence conversion consists not in—(*a*) a change of belief; (*b*) a change of mere outward deportment; (*c*) a change from a mere negative to a positive attitude towards religion; (*d*) it consists not in observing the sacraments of the Church, nor attending upon the mere forms of worship. To be converted is to have our hard, cold, selfish, ambitious nature broken up and replaced by a disposition child-like—that is, a spirit of obedience, love, truthfulness, self-sacrifice, and humility. Our Lord, in verse fourth, calls special attention to the last quality. "Whosoever shall humble himself as a little child, the same is greatest in the Kingdom of Heaven."

II. We must minister to the little ones —help the weak and needy, if we would be great in the kingdom of Heaven. Vs. 5, 6. The first thought has reference to our inner spirit; this one to our outward life and public service. The duty Christ here places on us is expressed (1) in v. 5: "And whoso shall receive one such little child in My name receiveth Me." The meaning of this verse will be clear when we remember that a child stands for what is small, weak, needy, dependent. If, therefore, we are possessed of the real

spirit of Jesus, we shall spend much time in doing good to all who are insignificant in the eye of the proud hearted man—all who are weak, needy, dependent. To be the means of blessing to "one such little child" is to serve Christ and show forth His glorious spirit of true greatness. The basis of true success is this: "Mind not high things; but condescend to men of low estate" (Rom. xii., 16). (2) In verse 6 the thought is given in reference to the selfish spirit of ambition: "But whoso shall offend one of these little ones which believes in Me." The language here shows us that Jesus has not in mind only little children naturally, but those also who are such in faith, strength of purpose and general need—"one of these little ones which *believe* in Me." (3) How can we give offence to the weak and needy? Answer: (*a*) By doing nothing for them—lending no hand to help; (*b*) By setting them a bad example. "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak" (I. Cor. viii., 9); (*c*) By trying to injure them. Now a selfish man may be guilty of all these three. And what a doom is to come upon such (v. 6). And this judgment shall surely come upon all who have not the child-heart of love and self-sacrifice for others.

III. The world's sad state. Vs. 7–9. (1) The race is suffering and doomed because of great wrongs: "Woe unto the world because of offences! for it must needs be that offences come." (2) Much of the sin that is in the world is because of the selfishness and inconsistency of the professed people of God. By neglect of the needy; by immoral deportment; or by deeds of oppression, we, who call ourselves Christians, may cause our neighbors to sin and multiply offences against Christ. But listen to His awful words: "Woe to that man by whom the offence cometh!" (3) What the Church to-day needs is an "ethical revival!" Many, orthodox in belief, are heterodox in heart! This is what our Lord means in verse 8. "Wherefore, if thy hand or thy foot offend thee cut them off and cast them from thee," etc. This means that whatever makes us or others sin must be taken away from our lives. We must suffer the loss of all things, rather than lose our own souls or be the means of bringing woe upon others. We may think how the hand may be evil, the foot evil, the eye evil, and how these three may represent the propensities of the selfish soul.

IV. The sphere of our influence is among the weak, needy, dependent—those below us; the little ones as compared with what we profess to be. Among these our evil hand, foot, or eye is apt to do the wrong. Hence v. 10, "Take heed that ye despise not one of these little ones." (1) Our Lord adds a reason why we must be careful and self-sacrificing regarding the little ones and those like them in a moral sense: "For I say unto you, That in Heaven their angels do always behold the face of My Father which is in Heaven." This means that there is a special Providence watching over the young, the weak, needy and helpless. If Almighty God is so anxious about the salvation of men, what should we be? Surely our sin will be great if we be the means of launching forth "offences" upon such. We are guilty of such sin if selfishness, and not love, is in possession of our hearts. (2) Jesus goes still further in laying before us an argument why we should have the child-like spirit of love and sacrifice—ever anxious to save men at every personal cost. "For the Son of Man is come to save that which was lost" (v. 11). Not only is there a Providence watching man and shaping his highest destiny, but Jesus Christ has died to secure this end. (3) It was not in the bulk that Jesus loved the race; but as individuals, and He died for them as such—like a shepherd seeking for *one* sheep, though the ninety-nine were all safe. All this is to create in us a longing desire for the souls of men and for their salvation as individuals. (4) Such work is the true source of joy. There is no true delight in mere ambitious toil for high places and the attainment of what the world calls "greatness." But in that work of love which ends in bringing back to the fold one weak, foolish, wandering lamb, there is joy (v. 13.) (5) God's purpose is to have all saved. The work is left with us. The Christ-like spirit in us can do it (v. 14).

February 9 **A Lesson on Forgiveness.**—MATT. xviii., 21–35. **1888**

In the previous verses (15–20), we find there was a brief discourse given by our Lord on the subject of "trespass." At the close, Peter asks Him a question regarding forgiveness (v. 21). The answer given was quite significant, as showing the profound spirit of love which Jesus would have men ever exercise toward one another

—"forgive until seventy times seven." There is no limit to love in doing anything. In Jesus it is complete—how often has He forgiven us? (v. 22.) It is this thing which our blessed Saviour illustrates by this parable of the Unmerci-Debtor. Observe:—

I. The forgiving spirit of the king. Vs. 23–27. (1) The debt forgiven his servant was about $7,500,000.

(2) The servant only asked for an extension of time, with a promise to pay all (v. 26); but the King absolved him from all obligation. "He forgave him the debt" (v. 27). (3) Compassion was the spring of action.

II. The unforgiving spirit of the same servant that was shown kindness by his lord. Vs. 28–30. (1) The amount in this case was about $13 (v. 28); (2) The creditor used violence—"he took him by the *throat*, saying: Pay me what thou owest" (v. 28). (3) The two were both in the same station of life: "fellow-servants" (v. 29). (4) The debtor begged for more time, saying: "I will pay thee all" (v.29). (5) No consideration was shown—the helpless man was cast into prison.

III. The unmerciful debtor punished. Vs. 31–34. (1) His conduct so enraged all his fellow-servants, that they told their Lord. (2) He charged him with being a wicked servant (v. 32); because he had no pity. (3) Withdrawing his former compassion the king cast the cruel, hard-hearted man into prison, till he should pay all that was due unto him (v. 34).

The lessons to be learned from this story of our blessed Master are numerous: (1) The king represents God (v. 23); the servant owing his millions, is man in his hopeless state of ruin (v. 24); the commanding the debtor to be sold, his wife, children and all that he had, is divine justice with its severe condemnation (v. 25); the servant falling down and praying for mercy, is the penitent sinner seeking terms of acceptance with Almighty God (v. 26); the lord moved with compassion, and loosing him and forgiving him his debt, is God the Father, through Jesus Christ, forgiving us all our debt of sin (v.26). Mark how far beyond the servant's request the king goes. So Jesus Christ does for us, above all that we are able to ask or think. (2) The unmerciful debtor represents man in his selfish human nature, hard, rigid, exacting, cruel, as to his fellow-being, in the smallest matter of offence, trespass, debt, or obligation of any sort (v. 28); he is the professed Christian who has himself been forgiven because he asked for mercy, while his ear is deaf and heart hard to the cry of a neighbor; it shows how little we may possess or appreciate the spirit of love which we profess and which has brought to us every blessing we enjoy; it teaches the hardening power of covetousness. Though forgiven millions, yet this man would not forgive a debtor the small sum of $13! When a man sets his heart on money, he will be cold and mean for a dime. The third lesson: The punishment of this unmerciful man is God bringing His professed but selfish disciples to task (vs.31-4). He would remind all such of the unspeakable debt of trespass they owe Him (v.32); of His free and full forgiveness; of the paltry debt, in comparison, that any one man can owe another; the obligation resting upon us all to have compassion and freely forgive our fellow-being; and that all not possessing this spirit of pity or love, shall not be forgiven by Him. "*So* likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (v. 35).

February 26, **The Rich Young Ruler.**—Matt. xix., 16–26. **1888.**

I. The young man coming to Jesus. V. 16. (1) "Good Master." Here was a dignified salutation. It showed a high appreciation of Jesus and an excellent spirit. He is not a carping Pharisee, but an honester seeker after light and knowledge. (2) "What good thing shall I do, that I may have eternal life." Here is the profoundest of all questions. When we think that this person of such earnest spirit and lofty desire was a young man—a rich young man and a ruler—we are bound to regard him with profound consideration. Neither the fact of his youth, his large possessions of this world's goods, nor yet his political power, kept him from an earnest consideration of his soul's interest and from bringing his inquiry about "eternal life" to Jesus. It is a fact that the thought, "I am young," prevents many from coming to Christ. They think that religion is for the aged. Then, too, both riches and the public functions of the State keep many old and young from all serious inquiry about their souls.

II. Jesus' reply to the young man.

Vs. 17–21. (1) "Why callest thou Me good? there is none good but one, that is God." This was said to test the ruler as to his knowledge of Jesus, whether He was the Messiah or a great Jew making a name as a religious teacher. Let none think he can obtain eternal life from Jesus if He is looked upon as a "good Master" only and not a Divine Saviour. (2) "But if thou wilt enter into life, keep the commandments." This remark showed our Lord's discernment of the person before Him. He knew that the young man prided himself upon His moral purity (18–20). "All these have I kept from my youth up." (3) He was not, however, satisfied. Hence his last pointed question —"What lack I yet?" (4) Now comes our Lord's second reply: "If thou wilt be perfect, go and sell all that thou hast and give to the poor, and then thou shalt have treasure in Heaven; and come and follow Me" (v. 21). Jesus saw that the young man was covetous, he loved riches; he was living for self; that, however much he loved his neighbor (v. 19), it was not a love that led to any sacrifice for his comfort—at heart he was selfish, cold and indifferent to the wants of his fellow-creatures. Hence, the "Good Master" said to him: "You must give up your love for money; must commence and do good with your great estate—'give to the poor'—you must take up this cross out of love for Me." This was too much for him to do; hence the story closes with the significant words: "But when the young man heard that saying, he went away sorrowful; for he had great possessions" (v. 22). The great point involved in this lesson is this: Whatever keeps us from an absolute surrender of our will to God must be sacrificed, however great it may be, before we can be saved. The remainder of the lesson (23–26), contains a few reflections of the Master to His disciples on the subject of riches.

HELPS IN PASTORAL WORK

The Preacher and his Work.

This article, though very brief, is the result of many years' reading. It lays no claim to originality: the thoughts it contains are gathered from or suggested by others. May He, whose servants it seeks to help, but without whose blessing it will be in vain, graciously use it!

The minister. A minister is set apart to glorify God and help men. A true minister dares not to be other than a minister. Few men are so closely watched as ministers, and there are none whose inconsistencies do so much harm. Ministers are put in charge of souls, and will have to give account of them. No man is fit to be a minister who would not joyfully live and die in the lowest sphere so long as he can serve his Lord. No one can so easily do harm as a minister. If you are seeking to be admired, it will *at last* be better for you had you been a ploughman than a pastor. A trifling and inconsistent minister is a laughing-stock to bad men, and a sorrow to good ones.

Responsibility. "If thou speakest not to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; *but his blood will I require at thine hand.*" As a minister, when I think who I am, and who sent me, and how awful the account I must soon render, I tremble. Our opportunities of doing *harm* are immense. My brother, a million years hence your influence will tell on souls! Take care lest *you* lead men to ruin. If there be one sight in the universe calculated to inspire terror and dismay, it is that of a faithless minister about to be consigned to his doom.

Private prayer. Public teaching is useless without private prayer. A minister is in duty bound to bear his people daily to the throne of grace. If you wish to preach well you must pray much. Generalities are the death of prayer. Plead *with* God before you plead *for* God. Better neglect your body than your soul, your meals than your prayers. He that lives most in prayer grows most in grace. Let prayer ascend when you wish blessing to descend. Neglect of prayer arises from

want of faith: he who believes will pray. A little prayer does more than a great deal of study.

THE SPHERE. You turn the helm of your life when you choose the sphere of your work. Go where you can do most *for* men, not where you can get most *from* men. Be more concerned about your ability than about your opportunity, and about your walk with God than either. Your sphere is where you are most needed. He who called you to the ministry will give you a sphere of service. There is no place without its difficulties: by removing you may change them, it may be you will increase them; but you cannot escape them. Those who push themselves into a sphere they are not fitted for in this life will regret it in the next. Christ knows best where you can serve his people; *trust Him, and He will place you there.*

THE PULPIT. The moments you spend in the pulpit will tell on the ages you must spend in eternity. The *piety* of the pulpit decides the piety of the pew. Never go into the pulpit without Christ. In the pulpit self and the concerns of time must be forgotten. There is no place where Christ is more ready to reveal Himself to His servants than in the pulpit. How easy it is to dishonor God in the pulpit! Thousands of souls have been lost through the mistakes of the pulpit. *Every moment spent in the pulpit is privileged time.*

PUBLIC PRAYER. Remember that you are in the presence of God, and that you address HIM. Never pray to be admired of men. Let the sermon be omitted rather than the prayers be slurred. The prayers should make the people feel *the reality of prayer.* The prayers prepare the ground, the sermon sows the seed. The manner in praying does more than the matter in preaching.

THE VOICE. A gentle voice is of untold value. All can attain it. Feigned voices are the great causes of relaxed throats. He who seeks, by a feigned voice, to make men wonder, makes them smile. Speak oftener, and your voice will not fail so often. The voice depends on the heart. If we think how we are saying a thing, our hearers will see it, and despise us for it. A man cannot walk well when he thinks *how* he is walking, nor speak well when he thinks *how* he is speaking. *A man's own heart is influenced by the tone of his voice, and the tone of his voice is affected by the state of his heart.*

PREACHING. You must live *with* God if you would preach *for* God. Manner tells quite as much as matter. Preach as you will wish you had preached when you stand before God. Ask often, "What does *Christ* think of my preaching?" One earnest man does more than ten eloquent ones. Live well, and you will not preach badly.

PREPARATION. Without God's blessing you will never prepare a sermon that you will not regret in eternity. The state of the heart decides the fate of the sermon. Never begin to prepare till you have clearly decided whether you want to gain men's praise or save men's souls. Prepare your heart, then your sermon. Prepare your sermon with the judgment-seat in view. In your preparation, remember that it may be the last sermon some who listen to you will ever hear. When preparing your sermon, forget yourself. If you desire to make a useless sermon, make a beautiful one.

THE SERMON. Heart-sermons reach hearts. One weak point will injure ten strong ones. The Bible reiterates the same things again and again. Great sermons are given, not made. Harshness will produce resentment, gentleness contrition. The strongest part of all great sermons is the close. More depends on the last two minutes than on the first ten. The aim of our sermons should be to reform the heart rather than to inform the mind. Every sermon may be your last. No sermon is a success which does not touch the heart and move the will. Make men remember the text.

TEXTS AND DIVISIONS. Choose your text for usefulness. Reject every division which might strike, but would not help. It is God's Word, not our word, that convicts and converts. Some can only be won to God by love, some can only be driven from sin by fear: use pleading and threatening as the Scriptures do. Value truth more than taste, souls more

than symmetry. Let divisions always be: 1. Useful. 2. Simple. 3. Concise.

Style. *Simple language alone reaches the heart.* Vanity will make a man speak grandly, piety plainly. Striking and special are synonyms, when used respecting sermons. Don't whip with a switch that has the leaves on. You will not move a man if you do not make him understand you. The Great Teacher never used a big word.

Delivery. To keep attention, mix questions with statements. Think of your hearers' needs, and it will help you; of their criticism, and it will hinder you. In large assemblies speak more slowly than in smaller ones. Make each one feel that you are speaking to *him*. Your hearers think about what you think about. Address the lowest, and you will reach the highest. Make men listen, and do not let them misunderstand. For whom do you preach, *for Christ*, or for *yourself?*

The congregation. Think more of the people than of the preacher. Nearly three-fourths of every audience do not understand the great truths of salvation. Get a great heart if you would like a large congregation. Twenty are hungry of heart to one hungry of head. It is easy to manage a congregation when they are kept near to Christ. Forsake God, and your congregation will forsake you.

Visiting. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*." It is not the time of sickness so much as the time of convalescence that decides the future life. Remember this, and seize opportunities. Let each one feel that you are his personal friend. Get others to talk: what a man says to you has more influence upon *him* than all you can say to him. "If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" If you neglect the sick and they die, it will be sad to think that you lost the last opportunity of helping them; if you neglect the sick and they recover, your power to influence them will be weakened for ever.

Habits. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Principles and habits are as readily taught as Greek and Latin, and they are of vastly more importance. Evil habits begin in cobwebs, and end in chains. Good habits are begun with difficulty, but continued with joy. He who sees little does less. Read no book, do no act, harbor no thought, that makes God less near, Christ less precious, eternity less real. If piety decay, zeal will die. Have no self. Be actuated in *everything* by principle. A minister's habits should be such as to impress men with the truth of his character, and the dignity of his calling.

Books and reading. The books you read will decide the life you live. The greater the man the fewer the books. A man of one book is a man of power. He who wants to preach well should read Baxter's "Reformed Pastor," and read it often. No book published within the last thousand years has done so much to promote good preaching as Fénelon's "Dialogues on Eloquence." Whitefield and Jay were great students of Matthew Henry. No man has ever become a truly great preacher who did not know and love the Bible. Read with a purpose, or read not at all. *No one can estimate the result of giving or lending a book.*

Praise. He who seeks praise seldom gains it. Praise makes a wise man humble, a fool proud. A minister should be saddened by some men's praise. When men praise thee, ask, Will Christ accept me? Life praise is better than lip praise. Christ praised Mary more than Martha. "As the fining pot for silver, and the furnace for gold; so is a man to his praise." Some men will praise thee to try thee. If a good man praise *thee*, praise God; Seek souls for Christ, not praise for self. "How can ye believe which receive honor one of another?"

Success. He who grasps authority seldom gains influence. He who wishes to succeed must seek men's welfare, not their "well done." Do not prove truth too much, or you will make men doubt it. Affectation spoils good sermons, and makes bad ones ridiculous. The successful man is the man who has done

most for others. You *can* do all God calls you to do. What we *do* depends on what we *are*. If our words are to have power with men, our lives must convince them of our sincerity.

MISCELLANEOUS. All changes in life begin by a change in thought. You will not succeed if you have two objects. Aim to be a good public reader; few are, but all ought to be. A wise man may be in haste, but not in a hurry. God helps by hindering. Nothing is good with God's frown, nothing bad with His smile. Manner is something with all, everything with some. Contradict lies by life. Be always at leisure to do good. If you are a hireling, flee when danger threatens. When you are willing to bear the guilt of a sin, it is not necessary to reprove it. You need not flee from temptation if you are willing to commit the sin. Here are some of your Lord's own words as a finish :— "Ye are My friends." "Lo, I am with you always." "My reward is with Me." "Watch and pray."—*Sword and Trowel.*

QUESTIONS OF THE DAY

Prohibition in the U. S. Supreme Court.

Great interest has been felt in various parts of the country in the result of the two or three important suits pending before the Supreme Court of the United States. Some of the ablest men in the legal profession have been employed in these suits, and they have brought to bear upon these questions all the power of legal acumen. One of these suits involved the question of prohibition. It came up from Kansas. The constitutionality of the Kansas prohibition law was called in question and a judge of a lower court had decided that the State was liable for damages for all property which was rendered worthless by this law. For some reason the side of prohibition was but meagerly presented, while the liquor interest was represented by the ablest counsel. In consequence of this fact motion was made before the court for a new hearing, but this motion was denied. This seemed to some to indicate that the court would decide against prohibition. But the decision has recently been given, declaring prohibition laws constitutional, overruling the decision of the court below and denying the State's liability for damage.

If a man invests his money in a traffic upon which rests God's curse, he need not be surprised if the people see it in the light of God's Word, vote the traffic a nuisance, and render worthless property used in the traffic. God hath said, "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken, also, that thou mayest look on their nakedness."

Lot chose the plain of Sodom, because there was a fine prospect of growing rich. But he came out of Sodom with nothing. Not only what he gained there, but the flocks, and herds, and tents, and gold, and servants, which he carried there were all swallowed up in the overthrow of the wicked city. The liquor traffic may be a well watered plain and promise rich profits, but Sodom may be overtaken by destruction from the Lord.

Demetrius and the craftsmen became very religious and howled for two hours, "Great is Diana of the Ephesians"; but it was only because by their craft they had their wealth. No less patriotic are some now, who howl for liberty when the thought of their hearts is "This our craft is in danger."

Once the Lord Jesus met a poor man who was under the power of a legion of evil spirits, and when he commanded them to come out, they entered into some hogs that were feeding on the mountains. The hogs ran down into the lake and were destroyed. When the citizens of the country heard of it, they besought him to go quietly out of their country. It

amounted to nothing that one poor man had been saved from the power of the devils. A few hogs had been destroyed, and they were unwilling that the Lord should remain in their country. It is of no consequence that a number of men might be saved from temptation and so kept out of the power of the devil. A few stills, and tubs, and bottles, and jugs, and cross-road shanties, and dens of wickedness, and elegant saloons, and hotel barrooms, might be rendered worthless, and so in the eyes of the owners, it is better to go on making drunkards, and keeping men in the power of the wicked one, and destroying their souls, than for this proerty to lose in value. And so lest these swine should be killed, they invite the Lord Jesus to go somewhere else.—*Biblical Recorder.*

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Ramses the Great: the Man and the Mummy.

By Professor J. G. Lansing, D.D. (Reformed), New Brunswick, N. J.

He was variously named, as follows: Ransermasotepenra; Ramses II.; Miamun I.; Ramses Miamun; Ramses the Great; Anakhtu the Conqueror; Ses; Sesostris; the Pharaoh of the Oppression.

He was the grandson of Ramses I., founder of the nineteenth Theban dynasty; and the son and successor of Seti I. His mother was Queen Tua. While yet a child he became associated with his father in the throne. He ascended the throne when about twelve years old. His reign lasted something like sixty-seven years. According to some he was eighty, according to others a hundred years old when he died.

In the long line of the Pharaohs Ramses the Great, as royal and religious head, as architect and conqueror, remains without an equal, unless in some things we should except Thothmes III. of the preceding dynasty. His operations in times of war, and his industries in times of peace were all conceived and carried forward on a magnificent scale, with gigantic power, through an exceptionally long reign. Art and war, religion and science found in his patronage and power, through a long and brilliant reign, the lengthened noon of their golden age.

Ramses fixed his royal residence at the biblical city of Raamses (Zoan-Tanis).

Ramses inaugurated his reign as sole king by making, in the first year of that reign, and amid splendid displays of pomp and power, a journey to Thebes, there to celebrate, according to custom, the great feast of the deity Amon. After his return to Thebes he made a visit to Abydus, to see there especially the temple and tomb of his father Seti. He found the temple of his father incomplete, other temples and tombs in a decayed condition, and the religious services of the temple far from satisfactory. He at once set to work, and during his reign finished the temple of his father, restored the perishing glory of other buildings and gave new inspiration and force to the religious ceremonies.

These two acts of Ramses at the very outset of his kingly career mark a policy faithfully pursued by him throughout his reign. He journeyed to various important religious and political centres, there to offer worship to the local deity as well as to those deities that were worshipped throughout all Egypt. Thus at Bubastis (Pi-beseth, Ezek. xxx., 17), the ruins of which were uncovered during the past year by the Egyptian Exploration Fund, the writer, a few months since, saw and took the *fac simile*, from a huge granite block, of a life size representation of the yet youthful King Ramses in the act of paying adoration to the deity of that locality. Heliopolis especially, as the great religious and literary centre of Egypt, received largely of the care, patronage and prosperity of Ramses and his reign. What Ramses did for architecture

in Abydus, he did for all Egypt and far into the south for Nubia. Buildings, monuments, tombs, temples, cities were restored, were multiplied, were reared to surpass in might and magnificence all other similar efforts of man. The centres of his architectural enterprises and achievements were especially Abydus, Memphis, Luxor, Karnak, Heliopolis, Bubastis, Pithom, while in the north the spot he had selected for his royal residence rose into a city of palaces and temples, and in the south the same grand conceptions under the enchanted tools of his workmen changed the rocks of Nubia into a strata of temples dedicated to the great deities of Egypt. This Ramses is deservedly called the "Architect Pharaoh," and he made of his country templed-Egypt. His temple walls record, in inscriptions and in scenery, with the accuracy of history or in the boastful strains of poetry, the number and glory of his conquests in battle; but greater than all his conquests in war were his conquests in stone.

And yet Ramses was also deservedly styled "the Conqueror." In the early part of his reign war broke out between Egypt on the one hand, and on the other hand the Hittites, enforced by a number of confederate kings and peoples. The hostilities culminated in the famous battle of Kadesh. The parties in and the course of this battle, the acts of personal bravery and the victory of Ramses therein, are set forth and celebrated in inscriptions, sculptures and paintings on temple walls, as at Abydus, Luxor, Karnak, Ibsambul; and especially in the heroic poem of the priest Pentaur. In the eighth year of his reign Ramses carried his arms into Canaan, in the territory that was afterwards Galilee, and there captured the fortresses and subdued the power of the Canaanites. This warlike and conquering career of Ramses continued more or less throughout his reign. His military operations in the south were similar to those in the north. The Lybians on the west were subdued. The revolted negro tribes in the south were reclaimed and made subject to his sceptre. The names of the places he conquered are given on the walls of Karnak; while the various fortunes and successes of his arms are recorded and represented everywhere from central Nubia to the snows of the Lebanons. Moreover, under Ramses Egypt was not only the greatest land power, but also one of the most powerful of maritime nations.

In times of peace, and in the interest of home causes and native industries, Ramses was likewise powerful, successful, oftentimes oppressive in carrying out his vast projects. Religion received new inspiration. The sciences flourished. Commerce was developed, both in its international relations and in the further increase of the productive resources of Egypt.

This Ramses is generally accepted as being the great Pharaoh of the Hebrew oppression, for whom the Israelites built the royal residence-cities of Raamses and Pithom, and whose daughter found the infant Moses and adopted him as her son.

The mummy of Ramses the Great was discovered in 1881 in the tomb of the priest-kings at Dayr-al-Bahari in the territory of Thebes. The mummy was identified as being that of Ramses the Great by the official entries bearing date the sixth and sixteenth years of the reign of the high priest Her-hor Se-Amen, and the high priest Pinotem I., written in black ink upon the lid of the wooden mummy-case, and another entry of the sixteenth year of the high priest Pinotem I., written upon the outer winding sheet of the mummy, over the region of the breast.

The mummy was unwrapped in the presence of Kedive Towfeek and a number of illustrious individuals. The wrappings were of fine linen, covering the body in a number of layers and foldings. On one of these was found a figure representing the Goddess Nut. The wrappings are now thrown loosely over the body so that they cover a greater part of it as it lies in its coffin. The body lies in the Egyptian Museum at Boulak, in its own coffin, which in turn is enclosed in another case having the top-piece glass. It was the writer's privilege during the past summer to visit and look upon the mummy of the great Ramses a number of times.

In appearance and as to color the body is overspread with a yellowish hue. The skin and flesh tissues cover the body dry, hard, thin, having been greatly reduced through the process of mummification. The top of the head is bare, a few hairs appear on the temples, a heavier growth is seen at the base of the head, while the moustache and beard are thin and closely cut, the eyebrows being white and thick. The forehead is not large; the brow-ridge is prominent; the eyes are small; the nose is long, thin and aquiline; and owing largely to the process of mummification the cheek bones and chin necessarily appear to stand out very prominently, while the temples and cheeks are sunken. The breast is broad; the arms are crossed over it; the hands are small and, as also the feet, dyed with henna. After visiting it a number of times, and studying it at some length, I certainly failed to see in the mummy of the great Ramses what some have thought they saw, an expression "unintellectual, perhaps slightly animal." What is apparent, however, and what others have declared as plainly to be seen, is an air of courage, strength, ambition, kingly resolve, sovereign majesty, and which certainly comports with the history of this almost if not quite the greatest ruler of the monarchy of the Pharaohs.

It is a unique experience to stand repeatedly and for some time beside the mummied remains of the great Ramses. The thoughts and feelings that come to a person in that position, looking upon that form and into that face, are strange and impressive beyond expression. You are looking into the face of the man who thirty-two centuries ago flourished as the greatest monarch of the mightiest empire on the earth; the man whose conquering hosts swept and subdued the nations from the northern hills of Syria to the Nubian gold mines on the south; the man whose trading posts dotted the lands while his naval and commercial fleets traversed the rivers and seas; the man whose architectural achievements had changed the "field of Zoan" into a territory of temples, and whose miracles in stone rose and stretched along the banks of the sacred river from the shores of the Mediterranean to the borders of Ethiopia; the man who had wondrously advanced the wisdom and glorified the worship of the Egyptians; the man whose praises had been sung by poets, priests and peoples as the conquering Pharaoh and the impersonation of divinity; the man who in God-defying might had oppressed the chosen people while yet being himself a chosen instrument of God in preparing that people to become, in Egypt, according to the promise of Jacob, a great nation; the man who doubtless had seen and talked to that member of his household who by adoption was his grandson—Moses, the leader and lawgiver of Israel.

To look upon the face of that man, and have that face recall vividly such memories as these, is to sense a strange experience, is to make a strangely real passage over the waking dreams of the present into the mighty dynasties of the past.—*Intelligencer.*

Mission Fields

London Home Mission.

By Rev. Gideon Draper, D.D.
(Methodist Episcopal).

The London field for home evangelism is well-nigh boundless. Not only the teeming masses, but the quality of the masses, challenge attention. Europeans and Asiatics jostle one another in the crowded streets. Africa and India and the remoter colonies are represented. There is the jargon of varied tongues, a veritable modern Babel. The great city is full of "outlandish" people, in both senses of the term. The offscourings of earth come hither. With an army of professional thieves and murderers, seventy-three miles of gin palaces, socialists and

anarchists of the reddest type, the so-called respectable streets at night beset with highwaymen and innumerable low women, the British capital presents a problem that has never before to such a degree been presented to the activities of the Christian public. A knowledge of their needs and deeds will awaken the prayerful sympathy of Christendom.

In no city is there a vaster or more varied network of religious agencies. They encircle the wide-spread limits with warm embrace, and extend to every class and condition of men. This is a pre-eminent characteristic: that there is a special mission for each special class. Cabmen and bootblacks, soldiers and the police, costermongers and postmen, and entirely the countless category of trades and callings, each has its society and its workers. The vast population, the inadequate sittings of church and chapel, the widespread repugnance to the consecrated chapel, make this unique feature a necessity.

The workers are legion. One is struck with the unprecedented number; official and unofficial, sectarian and undenominational, individual and corporate, they constitute an army. The unsalaried labor of the independent laborer in the Master's vineyard meets one on every side. Men and women of business and of leisure vie with each other in holy rivalry. Life-giving and men-saving are a fashion and a passion. Rank and wealth, talent and influence are consecrated to the Divine Lord, in humble service to the sinful and the lowly.

The centres of evangelistic effort are numerous and influential. Foremost among these is Exeter Hall, historic and sacred, without a rival among the nations. What a record does it present. What countless numbers have assembled within its walls in the interest of multitudinous organizations for the temporal and spiritual welfare of universal humanity. What giants have been on the platform; what eloquence inspired from the very throne and heart of God. It is to-day, in operation, not only a theatre for the anniversaries of varied and endless philanthropic and religious societies, but of evangelistic activities. Constant effort is there made for man's salvation, particularly of young men, through the regular daily and Sabbath meetings, and also by extraordinary and multiplied gatherings. Each Saturday assembles a band of workers who will go out on the Lord's Day for the Lord's work, and in the filled hall preparation is made therefor. And at this writing the well known Grattan Guinness occupies the largest assembly-room for Sabbath evening revival services. The writer has had the blessed vision of many youth thus consecrating themselves and their all to the dear Lord. The Y. M. C. A. is pre-eminently evangelistic. Without neglecting or passing by other departments of its legitimate work, it holds this happily in the front. One of the officers is entitled the evangelistic secretary, and gives his whole thought and soul to this one work. And to this warm centre come requests from city and country, for workers in connection with special revival services. It is a kind of evangelistic bureau, and many are sent hither and thither upon errands of mercy, "beautiful feet" with the "glad tidings."

Various other kindred centres are found in the great city; the Y. W. C. A., the Polytechnic Institute, and innumerable additional ones whose list it is impossible to catalogue. Christian conferences are likewise a specialty. They take on more and more a practical turn. Not only do God's people come together for mutual edification, as notably at Mildmay, but also to generate and call forth laborers. This has become the supreme cry, the culminating glory, of vast assemblages. A demand is made for consecrated lives, with the motto "Anywhere for Jesus, and anything for Jesus," and there comes blessed response in the entire life-surrender to the Master's mission. While many become toilers in home vineyards, an increased number enter the foreign field. The China Inland Mission sweeps in its hundred recruits in one year. In late October a remarkable scene was witnessed at the Royal Albert Docks, Plymouth, when upward of seventy missionaries, destined for China, Japan, and India, sailed in a single steamer—the largest band of modern times. They represent the

Church of England, Presbyterian, Methodist, Baptist Churches, and are the advance guard of a large number who will follow during the winter. As the "Khedive" moved off with its precious cargo, amid hymns and hearty cheers were shouts of "God save China!" "God bless India!" This is an index of the deep and deepening spiritual life that characterizes the various branches of the one Church of Christ, and of the scriptural trend in the direction of personal service. The London City Mission was never more effective. With its five hundred laborers, of divers denominations, entirely unsectarian, thoroughly equipped and wholly devoted to their work, they most blessedly supplement church and chapel in reaching the masses. Fifty successful years have tested the value of this society. Its simple object is to take the Gospel to every creature, garret and cellar, particularly among the poor and vicious, unreached by other agencies. The gin palace is one of their regular and systematic scenes of labor. There they often find their largest congregations, not only of men, but also women and children. It is a matter of glad and grateful surprise that permission is almost universally given for Christian effort in these places, and that there is such frequent eagerness to receive the message. Many trophies have been won from the bar and the bottle. And the lesson may be of profit on this side of the ocean. There is no home missionary society of like extent and thoroughness. The writer has knowledge not only of the workers and the work, but also of the large and influential committee who have these important interests in charge. It numbers nearly one hundred representative men, consisting of an equal number of the Established Church and of Dissenters, clergy and laity from the various professions. This agency has the hearty confidence of the public and a cheerful support, and is constantly enlarging its borders. Nine missionaries are employed especially in the interest of foreigners. With a knowledge of their languages they go to the French, Italians, Germans, Dutch, Spaniards, Swedes, Greeks, Russians, to Asiatics and Africans, with the warm message of the Gospel, and a brother's hand, and the stranger's heart is reached. During the past year 3,500,000 visits were made and 5,000,000 tracts distributed besides Bibles and other religious books. There were 65,000 in-door meetings held in homes, halls, theatres, factories, workhouses and prisons, and 7,400 out-door services. As a result there has been a decrease of crime and brutal sports, of drink and drinking dens, and body, soul, and home salvation has come to many of the abandoned and neglected.

Kindred societies will demand another paper. The most prominent new mission is that of the Wesleyans at the West End. It was inaugurated by a sermon of Mr. Spurgeon's, who so kindly gives his aid on similar occasions, more highly prized by reason of his limited physical strength. "At the beginning of this great enterprise, I should like to say to my brethren, that intense and ardent service for Christ brings rest for the soul." This sentiment is amply illustrated in the preacher, not only by his incessant labors, but his habitual good cheer and happy humor. The well known St. James' Hall in a fashionable and thronged thoroughfare, was filled not only on this occasion, but also on that of its formal opening. The president of the Wesleyan Conference and others of note made addresses. Rev. Hugh Price Hughes, the brilliant editor of the *Methodist Times*, and Rev. Mark Guy Pearse are in charge of this unique and aggressive mission. St. James' Hall in Piccadilly will be used on Fridays and Sundays, and Wardour's Hall in the vicinity of Oxford Street, in which the writer ministered for a year, on Mondays. One hundred thousand dollars have already been promised for the work, while double the amount is asked for. The first Sabbath was a grand success. At night 3,000 gained admission and many hundreds were turned away. At the after-meeting 1,000 remained, leaving no doubt that one more influential and permanent centre of religious activity was added to those already in existence. The two men in charge, wholly unlike, are eminently fitted for the responsible undertaking. Mr. Hughes is a most popular speaker, a radical of the radicals in Church and State, a thorn in the side of conservative Methodists. He is also a successful revivalist. Mr. Pearse is known for his saintly life, his many widely circulated books, notably "Daniel Quarum," and writings on the higher life. He has a rich, racy humor, is deeply spiritual, and is a profound expositor of the Word. His pulpit services are both edifying and popular. The Congregationalists have given the use of Wardour's Hall, and great catholicity marks the movement. It should enlist the sympathy of the Church at large.

BEAUTIFUL THOUGHTS

All the way to Heaven *is* heaven.—*Canon Farrar.*

Let the Bible be thy standard classic.—*Spurgeon.*

The mystery is God's; the promise is yours.—*Macduff.*

The many mansions are good, but He is better.—*Rev. Peter S. Menzies.*

If we are God's children, we need not fear the development of His providence.—*Dr. R. Newton.*

Good company not only makes glad, but makes good, which is the best effect.—*Thomas Adams.*

The realization of God's presence is the one sovereign remedy against temptation.—*Fenelon.*

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles.—*Fuller.*

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—*Hinton.*

The late Dr. Chalmers said the three essentials of happiness were: "Have something to do, something to love, and something to hope for."

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a foot-stool.—*Spurgeon.*

Christ has lived, and He asks living followers. He has died a sacrifice, and He asks the spirit of self-sacrifice in you.—*Bishop Huntington.*

You must not suppose that the whole of religion is wrapped up in the day or two or week or two which surround conversion. Godliness is a lifelong business.—*Spurgeon.*

Losses, disappointments, ill tongues, loss of friends, houses, or country, are God's workmen, set on work to work out good to you, out of everything that befalleth you.—*S. Rutherford.*

You never find in the Bible any scornful despising of human wealth. Our Saviour was poor and His first followers were poor, but is He not spoken of as rich and becoming poor for our sake?—*Thomas T. Lynch.*

Yang Sing, on his examination for membership on experience before one of the Baptist churches, San Francisco, in response to the question, "How he found Jesus?" answered, I no find Jesus at all; He find me."

The Sabbath speaks of a Jesus risen, a grave conquered, a Heaven open. It is tropical in its luxuriance, but all its leaves are prayers, and all its fragrant blossoms praise.—*Talmage.*

Do right, and although your neighbors may scorn and avoid you to-day, in the end you will find the whole world, nature, and God, on your side. Truth is the central sun of the universe. Be truth yourself.—*Ironthrope.*

The rainbow that plays in the adverse sunlight seems for a moment a vast stable arch that spans the earth and reaches to the clouds. We look again and it is gone; not a vestige remains. Thus it is with all earthly things.—*Dr. Spring.*

They that did eat manna hungered again, died at last, and with many of them God was not well-pleased; whereas, they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be forever well-pleased.—*M. Henry.*

That there should be a Christ, and that I should be Christless; that there should be a cleansing and I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a Heaven, and I should be cast into hell, is grief embittered, sorrow aggravated.—*Spurgeon.*

By Him life's morning lovelit be,
Who loved and lived and died for thee;
So shall thy noontide never know
Earth's burning thirst and withering glow;
And thou shalt fear no gathering night,
At eventime it shall be light.
—*Frances R. Havergal.*

These very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be His errand runners. How can we let the world, the flesh and the devil have the use of what has been purchased with such payment?—*F. R. Havergal.*

Christ always sails in the ship of prayer; He steers safely; He sees the hidden rocks and secret shelves, and needs no star nor compass. He fills the sails of the Church's ship with prosperous gales, to bring her into safety. He turns calms into storms, to obey His Church's cry; and raises the waves of the sea, so that saints are glad because of a storm to bring them to a calm haven. O happy storms, that drive a saint to Heaven! O happy Heaven, that enjoys a perpetual and everlasting calm!

44. Evening Praise.—Ps. lxv., 8.

The horn of the Alps is employed in the mountainous district of Switzerland not solely to sound the cow call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summit of the mountains, the herdsman who dwells on the loftiest peaks takes his horn, and trumpets forth "Praise God the Lord." All the herdsmen in the neighborhood take their horns and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. A solemn stillness follows; every individual offers his secret prayer on bended knees and with uncovered head. By this time it it quite dark. Good-night! trumpets forth the the herdsman on the loftiest summit. "Good-night!" is repeated on all the mountains from the horns of the herdsmen and the clefts of the rocks.

45. Kindness to Animals.—MATT. xii., 11.

It is a beautiful story, that in Atri, one of the old cities of Italy, the king caused a bell to be hung in a tower in one of the public squares, and called it the "Bell of Justice," and commanded that any one who had been wronged should ring the bell, and so call the magistrate of the city and ask and receive justice. In course of time the lower end of the bell-rope rotted away, a wild vine was tied to it to lengthen it. One day *an old and starving horse*, that had been abandoned by its owner and turned out to die, wandered into the tower, and in trying to eat the vine rang the bell. And the magistrate of the city, coming to see who had rung the bell, found this old and starving horse. And he caused the owner of the horse in whose service he had toiled and been worn out, to be summoned before him, and decreed, that as this poor horse had rung the "Bell of Justice," he should have justice, and that during the remainder of the horse's life his owner should provide for him proper food and drink and stable.—*Geo. T. Angell.*

46. Silent Influence.—JOHN xx., 8.

Workmen in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fibre, are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do how is it possible for wooden wedges to be used successfully?". Just wait. The sharp well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workman just let the wet wedges alone, and they will do what the driven iron failed to do. The damp wood swells; the particles must have room to enlarge, and the granite hearts of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workman's will is accomplished.

47. The Constraining Love of Christ.—II. COR. v., 14.

In a chaste, elegant little chapel, called the "Chapel of the Sacred Heart of Jesus," in a Roman cathedral, the principal object is a crimson lamp in the shape of a heart. It is formed of glass and partly filled with oil on which floats a tiny flame illumining the crimson glass, so that the heart seems on fire—a burning heart—its flame ascending before the altar by day and night!

In a small box at the side of the chapel candles are sold for twopence each. When a candle has been procured the ministering acolyte lights it at the flame of the sacred heart, and hands it to the worshipper, who then proceeds, with lighted candle, to pray before a series of historical pictures, following the various stages of the Saviour's toil and suffering to His sacrifice on the cross.

Deeply as I mourned the idolatry of Rome's many altars and images, the scene was full of suggestion to me. What is it that many orthodox churches and evangelical Christians most need? What, but *the reality* (not the representation) of the principle rudely indicated in the "Chapel of the Sacred Heart"? Let my feeble, dim intelligence, and my poor, cold heart *come into contact with* THE SACRED HEART OF JESUS, and, through the power of the Holy Spirit, be illumined and kindled by the fellowship; then I shall understand the Apostle Paul's experience and echo his testimony, when, inspired with a quenchless enthusiasm of devotion and consecration, he exclaimed, "Whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. FOR THE LOVE OF CHRIST CONSTRAINETH US."

The native Christians of Japan contributed the past year more than $25,000 to mission work.

The first Christian Church in the Congo Free State was organized in November of last year, and there are now 1,062 converts in the Congo mission.

A new missionary society has been established in Germany, with headquarters in Berlin, for the purpose of carrying on missions in the East African colonies of the German Empire.

Ceylon is sending forth missionaries from amongst its own people. Two young natives, one of them a Buddhist convert, have left the island to join the new Wesleyan Mission in Upper Burmah.

The Chinese Governor of the large island of Formosa is starting a college, and has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago.

The Moravians report for the past year 29,283 communicants in their mission fields, with a total of 83,205 persons under the care of their missionaries. The total receipts were $95,345. There is a deficiency of upwards of $5,000.

United States consul general Cardwell, of Cairo, Egypt, in a report of the department of State, calls special attention to the successful labors of American missionaries in the valley of the Nile. Nearly 6,000 native pupils are in attendance at the schools that have been established.

The Baptist Mission in the Shantung Province, China, have in the single district of Tsing-cheu Fu fifty-five churches, all self-supporting, ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the society.

The Queen of Madagascar recently attended the opening service of two Christian churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants and all the churches are self-supporting.

The United Presbyterian Church began its work in India in 1885 with one missionary, Dr. Gordon, and his wife. This was at Sialkot. To-day they have eight districts with their several hundred villages, sixty-eight stations, thirty-five missionaries, and one hundred and thirty-six native helpers. There are over four thousand communicants. So the work grows.

The Free Church of Scotland has a mission school at Bandane, Lake Nyassa, of 173 scholars in daily attendance of whom 78 are reading and studying the four Gospels. Some of the children come a distance of four miles to the school, and do it voluntarily. Some of the boys, we are told, display surprising aptitude in learning.

The statistics of the Lutheran Church for 1887 give a grand total of 4,315 ministers; 7,992 congregations; 987,600 communicant members; 51 theological seminaries; with buildings and grounds estimated at $399,500; with endowments amounting to $210,511; with 999,550 volumes in the libraries; with 48 instructors; with 599 students. The Lutherans have 27 colleges, 33 classical seminaries; 11 young ladies' seminaries, and 48 orphan homes. The Lutheran Church has its Home Missionary Society and its American Evangelical Lutheran Immigration Missionary Society doing efficient work, and various other benevolent organizations.

Berlin has a population of 1,000,000, only two per cent. of which go to public worship. With nearly 400,000 people in Hamburg, only 5,000 attended service. The working classes are so hard pressed during the week, and have to work at such small wages, that they think they are compelled to labor on the Sabbath in order to increase their income. There was great need, therefore, for the "new gospel work" started throughout Germany. These "printed preachings" in 1881 were but 600 in number, and are now 40,000. Besides a sermon, each contains a hymn, a prayer, and benediction. They meet the case of many persons who on Sunday forenoons are detained in offices and workshops. The drivers and conductors of tram-cars in Berlin eagerly besiege the distributors for copies of these tracts.

The attitude of the Chinese toward Christian missionaries has changed from bigotry to tolerant indifference. Last year mission work in different cities of China, notably in Chung-King, a large city on the banks of the Upper Yangtse, was suddenly stopped by mob violence. After obtaining an official inquiry into these acts of persecution, the Board of the American Episcopal Missions were allowed to send a number of missionaries to Chung-King for the purpose of continuing evangelistic work. They arrived without hindrance, and are about to recommence their labors under the most encouraging circumstances. Chung-King is the most important city in a great and populous province, and if the good work is firmly established there, will become a grand centre of missionary influence.

BOOK DEPARTMENT, Etc.

THE SENSUALISTIC PHILOSOPHY OF THE NINETEENTH CENTURY. Considered by Robert L. Dabney, D.D., LL.D., Professor in Divinity in the Union Theological Seminary, Prince Edward, Va., afterwards Professor of Philosophy, University of Texas. New and Enlarged Edition. Anson D. F. Randolph & Company, 38 W. 23d St., N Y. Price, $2.50.

Professor Dabney has done great service to true philosophy and science in refuting so ably in this noble volume the irrational theories of the sensualists and the unproved hypotheses of the evolutionists. His trip-hammer of logic falls with merciless blows upon the beautifully formed shells of Huxley, Tyndall, Spencer, Darwin and others and leaves nothing of them on the anvil of truth discernible by even the microscope.

A BUNDLE OF LETTERS TO BUSY GIRLS ON PRACTICAL MATTERS. Written to those girls who have not time or inclination to think and study about the many important things which make up life and living. By Grace H. Dodge. Funk & Wagnalls, New York.

This is a small book of 139 pages but it contains an amount of good advice for girls which could not be gathered from several large volumes. It is packed with excellent counsel from cover to cover. It touches with common sense on almost every topic which concerns a girl's interests both in this life and the next; and is pervaded in every sentence with the spirit of kindness and with an unmistakable desire to do its readers good. Ministers, teachers in Sabbath-schools and all who try to benefit and elevate should recommend this book, and seek to have it placed within the reach of all girls. Read it, good friends.

THE LIFE OF CONSTANCE L. GOODELL, D.D. By A. H. Currier, D.D., Professor of Pastoral Theology in Oberlin Theological Seminary, with an introduction by Wm. M. Taylor, D.D., LL.D., Minister of Broadway Tabernacle, New York City. New York: Anson D. F. Randolph & Company, 38 W. 23d St., N. Y. Price $1.50.

Matthew Henry says "The biographies of great and good men, like Elijah's mantle, ought to be gathered up and preserved by the survivors, that, as their works follow them in the reward of them, they may stay behind in their benefit." Every reader of Dr. Goodell's life as it has been gathered up and preserved in this volume cannot fail to be benefited. It partakes so much of the savour of Christianity and exhibits so sweetly and yet so humanly the spirit of the Master in His servant, that the mind opens more fully to the truth, and the heart becomes more receptive to its blessed influence; and as the reader turns page after page the eyes moisten with tears of sympathy and love for this precious minister of Jesus Christ, till his soul passes through the gates into the city, and his body is left to repose in its place of burial. The introduction by Dr. Taylor is thoroughly appreciative, beautiful and suitable.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE ATLANTIC MONTHLY, JAN., 1888. Unpublished Letters of Franklin to Strahan, *S. G. W. Benjamin.* Constantinople, *Theodore Child.* A Liberal Education, *Edward J. Lowell.* The History of Children's Books, *C. M. Hewins.*

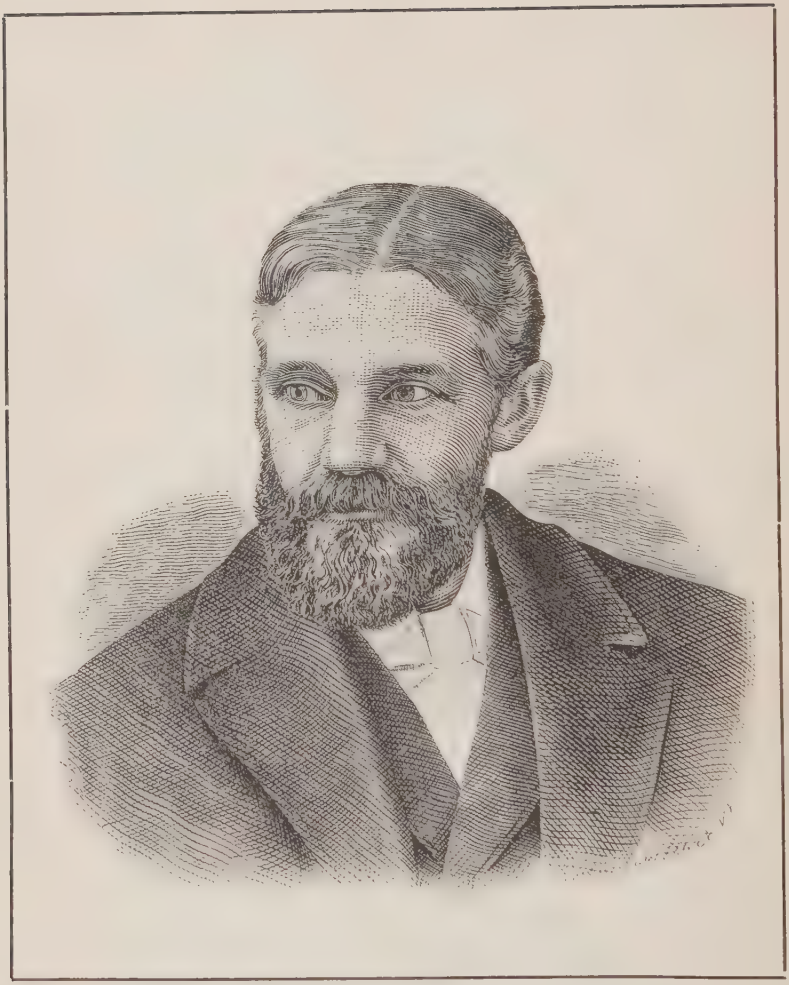
THE FORUM, JAN., 1888. The Debt of the Old World to the New, *Prof. E. A. Freeman.* The Admission of Utah, *Senator H. L. Dawes.* Concerning Women, *Prof. G. J. Romanes.* Should the Churches be Free, *Dr. A. T. Pierson.*

THE NEW PRINCETON REVIEW, JAN., 1888. Race Theories and European Politics, *John Rhys.* Our American Life, *John Hall.* American Authors and British Pirates, *Mark Twain, Brander Matthews.* The Dangers of Surplus Revenue, *Henry C. Adams.*

HOMILETIC MAGAZINE, JAN., 1888. Symposium on the Reunion of Christendom, *Henry Allen, D.D.* Relation of Christian to Jewish Morality, *G. Matheson, D.D.* The Scripture Doctrine of Faith, *J. Robinson Gregory.* The Psalter, *Sir Walter Muir.*

PRESBYTERIAN REVIEW, JAN., 1888. The French Synods of the Desert, *Prof. H. M. Baird, D.D.* Some Reasons in Favor of Retouching the Revised English Version of the Scriptures. *Elias Riggs, D.D.* The Efficiency of the Congregation, *Chan. J. Hall.* The Contributions of Christianity to Science, *Alex. Mair, D.D.*

MAGAZINE OF AMERICAN HISTORY, JAN., 1888. Frontispiece, Thurlow Weed. Thurlow Weed's Home in New York City, *Mrs. Martha J. Lamb.* Canada Reciprocity, or Commercial Union, *Dr. Prosper Bender.* Historical Sketch of Christ Church, New York City *William J. Davies.* Fundamental Principle of our Government, *Franklin A. Beecher.*



Alfred H. Mowatt.

THE

PULPIT TREASURY.

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SERMONS

THE KINGSHIP OF CHRIST.

BY ALFRED H. MOMENT, D.D., WESTMINSTER PRESBYTERIAN CHURCH, BROOKLYN, N. Y.

Draw me, we will run after Thee. The King hath brought me into His chambers: we will be glad and rejoice in Thee; we will remember Thy love more than wine; the upright love Thee.—THE SONG OF SOLOMON, i., 4.

HARK! It's Coronation Day! Jerusalem—that ancient city of high royalty—is the scene of the grand transaction! A Prince of the famous house of David is being crowned! The proceedings are unique. No joy-bells peal! No bonfires blaze! No sumptuous feasts are spread in anticipation of the temporal grandees of the realm being present! No troops, with arms and accoutrements, are in muster, great and splendid! The *King* is girt with no sword; lifted up into no visible throne; presented with no purple robes, golden sceptre, "spurs, nor orb!" Yet, never before or since has so great a potentate been invested with sovereign authority!

It is Easter Sunday! Jesus Christ has risen from the dead! This is His Day of Coronation! "The God of our fathers, having raised up Jesus, exalted Him to be a Prince and a Saviour" (Acts v., 30, 31); 'declaring him to be the Son of God with *power* according to the spirit of holiness by the *resurrection* from the dead" (Rom. i., 4), and hence fulfilling that supernal declaration made far back in the ages, "in that God raised up Jesus again, as it is also written in the second psalm: Thou art my Son, this day have I begotten thee" (Acts xiii., 33).

How the bells of prophecy all chime out in gladsome anticipation of the resurrection—Coronation—Day, when Prince Emmanuel, having humbled Himself and become obedient unto death, should be highly exalted and given a *name* above every name that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is *Lord* (Phil. ii., 7–11).

Clear as a knell of pure silver, rang out the words of the strange man of Pethor, amid the goodly tents and tabernacles of Israel: "I see Him, but not now; I behold Him, but not nigh: there shall come forth a Star out of Jacob and a Sceptre shall rise out of Israel and shall smite the corners of Moab and destroy all the children of Seth" (Num. xxiv., 17). With the most captivating frenzy, Israel's greatest bard gave grand, dramatic exhibitions of the coming Saviour—as the enthroned King (Ps. ii.); as the conquering King (Ps. xlv.); as the righteous King (Ps. lxxii.); as the Priest King, made after the order of Melchizedek" (Ps. cxi.). The weeping Jeremiah wiped away his tears, as visions of a new hope broke upon him: "Behold the day cometh, saith the Lord, that I will raise unto David a righteous Branch, and a *King* shall reign and prosper—He shall be called the Lord our Righteousness" (xxiii., 5, 6). Gathering up the choice music of the centuries, Zechariah bursts forth into the loftiest of refrains: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy *King* cometh unto thee; He is just and having salvation; lowly and riding upon an ass and upon a colt, the foal of an ass" (ix., 9). To the Virgin, the angel came ringing joy-bells, because of the Kingship of her expected Child: "And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i., 33). The Magians—those star-guided strangers—thought only of the sovereignty of the world's Redeemer: "Where is He who is born *King* of the Jews?" (Matt. ii., 2). As soon as the guileless eyes of Nathaniel rested upon Jesus Christ, he exclaimed: "Thou art the *King* of Israel" (John i., 49). Coronation Day being passed and the newly crowned potentate having entered into glory, how the subsequent disclosures that Jesus made of Himself, in the visions of Patmos, were radiant with His own royal light: We read that He is "the Prince of the kings of the earth" (Rev. i., 5); "the *King* of saints" (xv., 3); "the *King* of kings" (xvii., 14)!

In no part of the Holy Book is the *Kingship of Christ* set forth in greater profundity and sublimity, and with more dramatic effect upon the soul, than in my text—"Draw me, we will run after Thee. The *King* hath brought me into His chambers; we will be glad and rejoice in Thee; we will remember Thy love more than wine; the upright love Thee."

I. My theme leads me into a brief discussion of three ideas: (1.) Christ's Personality. (2.) Christ's Authority over His people. (3.) Christ's Protection of His people. These are, at least, some of the elements involved in "Kingship."

(1.) Christ's Personality. A king is a man of high birth—noble ancestry—pure, good blood. Royalty is the blossom on the Tree of Humanity—the ripened fruit of the race. It is the goal to which man aspires. No one de-

sires to be a drudge, a serf, a boor; all, however, would be willing to open their hearts to the life-current of sovereignty. The Kingship of Christ calls attention, first of all, to His lofty personality—that is, to the exclusiveness of His ancestral line; the nobility of His immediate parentage, and the dignity and grandeur of His own inborn substance. It tells us that even on the human side Jesus of Nazareth was not of mingled blood—neither was He of common clay—but that royalty throbbed in His heart; tingled on every nerve; marked His gait and characterized His every act. Bear in mind that the Son of the blessed Virgin was of the sovereign family of David; and that, if the temporal power of Israel had been wanting a rightful successor to the ancient throne of Solomon, the "Child born in the manger" would have been the legal heir.

But this offspring of the royal Mary was also divine. He was the Son of God. It is this aspect of His own kingly personality He would lead us into (Matt. xxii., 41–45), by asking the question: "What think ye of Christ?" The answer our Lord gives shows that David (Ps. cx.) regarded Him as an infinitely higher King than Himself—that is, a divine sovereign. The richly-jewelled chapters of Hebrews open with these superb words: "God hath spoken unto us by His Son. . . . who being the brightness of His glory and the express image of His person." Thus identifying, as to innate personality of royalty, the Father and His Son.

Behold the Saviour, whom the world sets at naught; whom you, sinners, think not worthy of earnest consideration; and of whom even some professed Christians are ashamed to boast, as their chief glory! O the strange infatuation! The race longing, struggling to be royal, and yet, what multitudes reject the "Blood" and "Life" of Him who is *King* of kings and who alone can make us "kings and priests unto God"!

(2.) Christ's Authority over His people. This is the second idea involved in His Kingship. As great luminaries studding the whole firmament of Holy Writ, we see declarations, in which the Redeemer of men is called a "Prince" and a "King." These both mean sovereignty. Each, however, has its own peculiar significance. The first is from the Hebrew, "naged," "to be in front," "to lead"—that is, a "prince" is a "king" in the sense of being a soldier—a leader of armies, a conqueror: one effecting subjugation over men and demanding from them absolute obedience to his authority. The other word is from "malek," and means a king in the sense of counsellor, magistrate, judge: one standing at the head of a nation, to execute its laws and protect the rights of his people. I do not say that these terms are, in the Scriptures, always used in their strictly etymological sense. The primal meanings of both, however, are necessary to a full comprehension of the Kingship of Christ in His work of redemption—a work consisting of two distinct parts: the conquest of and authority over His people; and, secondly, the protection of His people.

It is the first of these that is set forth in the Second Psalm. The Potentate of that wonderful prophetic disclosure, is a leader of martial forces

waging war against a bold and bantering foe, carrying conquests over the "heathen" world and unto the "uttermost parts of the earth"—breaking every enemy with the "rod" of His kingly power and "dashing to pieces like a potter's vessel" all opposition. The subjugation having been effected, then comes a loving but uncompromising exhortation for a willing self-surrender and a joyous obedience: "Serve the Lord with fear, and rejoice with trembling. Kiss the Son."

Let no one think that I am speaking of the "battle of the warrior, in which there are confused noise and garments rolled in blood." O, the conquests of our *King* are all spiritual, and "the weapons of His warfare are not carnal, but mighty through God to the pulling down of the strongholds" of the rebellious and unregenerated heart! That which takes place in every case of conversion is this: The carnal nature is broken by Christ's "rod" of truth and love; the self-will is sacrificed to the divine will; and a life of obedience to God entered upon—all this because Jesus Christ is a *King* and, as such, He must hold authority over His people—we must "kiss" Him in fear and love!

The truth is, the blessed Jesus can not be anything to us effectively, as a Prophet, Priest, Friend, Brother, until He is our Prince—that is, until we have been subdued by Him and become humble, submissive, obedient! By nature, we are under the rule of King Satan—"the prince of darkness"; "the prince of this world." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii., 7). This is the reason why Redemption had to be accomplished by *One* whose first effective work was that of a *King* subduing all things unto Himself and ruling over His conquered inheritance with absolute authority. "I came not to send peace but a sword" (Matt. x., 34). This is the language of a Potentate, bent on the exercise of high-handed power, and demanding a self-surrender and willing obedience on the part of His conquered subjects. How grandly the seraphic David took in this truth, as we see in the forty-fifth Psalm. And listen to Peter: "Him hath God exalted with His right hand to be a *Prince* and a Saviour"! O, this is the new and startling lesson the Gospel brings to every man to learn: "Christ a Prince first—then a Saviour"! Submission of will, before redemption from sin! Impenitent hearer, learn this first Gospel lesson to night! Sink your unbelief! Yield up your proud, stubborn independency of spirit! Make a whole-hearted self-surrender to Jesus, as your Lord and Master. Then will your sins be forgiven and you will be a child of God.

But what is meant by a surrender of self to Jesus Christ? Some would like to have this question answered in plain speech. I, therefore, reply, we must make Him the *King* of *Life;* the *King* of *Truth;* and the *King* of *Money.*

First, Christ Jesus is *King* of *Life* (Acts iii., 15). He must, therefore, rule over our moral characters; must be enthroned in our hearts, having no rival and no successor. His sceptre must rest upon our affections, motives and

actions. To be immoral, tyrannical, or selfish is to be a rebel to that kingdom of purity, kindness and love, over which the Prince of Life holds absolute power.

Then, too, Jesus Christ is the *King* of *Truth* (John xviii., 37, 38). How supremely grand are His words to Pilate. "Art thou a King?" said the latter. "Thou sayest that I am a King"—(was the noble reply)—"To this end was I born and for this cause came I into the world, *that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*" Listen: "I was born a *King*—the *King* of *Truth!*" Behold here the Saviour's claim to full intellectual sovereignty—declaring Himself to be the standard of all religious belief: "Every one that is of the truth heareth My voice"—"holdeth each tenet of his creed under the authority of My Word." Whatever, therefore, is not of the Gospel, is heresy and rebellion. I appeal to you all to make Jesus the Sovereign of your minds, as well as of your hearts. Doubt not! Quibble not! Speculate not! Believe the Word! Accept the Bible in every syllable! It is Christ's own Book! He says: "I am the truth!"

Jesus Christ is also *King* of *Money*, that is, of all material possessions. Who should be heard on this stupendous theme? I answer, the Holy Spirit. Man will ever be a rebel to King Jesus, in the matter of money, until he hears and obeys the Word of the Lord: "Thine, O Lord, is the greatness and the power and the glory, and the victory and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of Thee and thou *reignest* over all . . . all things come of Thee and of Thine own have we given Thee. O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name *cometh* of thine hands *and is all thine own.*" (I Chron. xxix., 10–17). "Behold the Heaven and the Heaven of heavens is the Lord's thy God, the earth also with all that therein is" (Deut. x., 14). "The earth is the Lord's and the fulness thereof" (Ps. xxiv., 1). "The silver is Mine and the gold is Mine, saith the Lord of hosts" (Hag. ii., 8). Passing to the New Testament, we find the divine sovereignty as to worldly goods exhibited in more concrete forms. The rich young ruler, anxious about his soul, was commanded by Jesus, as the first condition of salvation, to acknowledge His sceptre as resting upon the whole of his vast estate: "Go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven" (Mark x., 21). A close examination of our Lord's teaching would show that "money" was one of his favorite themes. In every case, He claimed to be the absolute owner and His people but the "stewards" of what they handle.

O for the true sovereignty of the Son of God in all our churches! Christ King of our moral lives; King of our religious beliefs; King of our earthly possessions! We would then have no more poor, lifeless, scriptureless sermons, no more half-hearted and half-converted church members, vacant pews, dull, prayerless, prayer meetings, meagre collections, and mortgaged houses of worship!

(3). Christ's protection of His people. This is the third element involved in His *Kingship*. Call to mind the Hebrew word, "malek," which means a king in the sense of counsellor, magistrate; one standing at the head of a nation, executing its laws and protecting his people from every foe. Jesus is such a *King*. You remember how we used to learn this truth when young: "Christ executeth the office of a king in subduing us to Himself, in ruling and defending us and in restraining and conquering all His and our enemies" Like a stream of rushing silver, do we behold this truth flowing through the entire landscape of inspiration. "Fear not, I am Thy shield and Thy exceeding great reward" (Gen. xv., 1). "As thy day is so shall thy strength be" (Deut. xxxiii., 25). "He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor" (Ps. lxxii., 4). "And a king shall reign and prosper and shall execute *judgment* and *justice* in the earth" (Jer. xxiii., 5). "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke xii., 32). "Lo, I am with you alway, even unto the end of the world." (Matt xxviii., 20). "Who shall separate us from the love of Christ?" (Rom. viii., 28–35). "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God which giveth us the *Victory* through our Lord Jesus Christ" (I. Cor. xv., 55–57). Matchless utterances! Hearken to them, O ye troubled, fearful, tempest-tossed disciples of Christ! In every storm of affliction, bear in mind that your Saviour walks with you on the surging billows and, saying to them: "Peace, be still," they obey, for He is their, as He is your, King! In the hour of Satan's wildest charge, when, seemingly, all the hostilities of Darkness, with gleaming bayonets and thundering artillery, confront your trembling soul, call to mind the eternal promise of your divine *Protector:* "No weapon that is formed against thee shall prosper!" When things seem dark for the Church, for the ultimate success of the Gospel and the triumph of Christianity, bear in mind that this glorious work is in the hands of an infinite Potentate. Who can stand against Prince Jesus? What gate can be bolted to stay His progress? What door of infidelity, superstition, vice or oppression, can be closed against Jehovah Jesus? "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors and the King of glory shall come in"! Glorious King! He will conquer all our enemies. He will protect His people.

Such then are the elements of the divine Kingship: The person of Christ, the authority of Christ over His people, the equity of Christ toward His people.

II. Behold, in view of the facts stated, the high spiritual teaching of my text. Just read the second verse of this wonderful Song of Redeeming Love. There we find the awakened soul praying for reconciliation. In the third verse we find a burst of praise to the Saviour. Then comes the text, with its prayer of humility and submission; "Draw me; we will *run* after Thee." The Kingship of Christ means His authority over His people and their willing obedience to Him. Here in the first words of the text we see this fact

demonstrated. The willingness "to run" after the King shows a surrender of self on the part of the seeking soul—a sacrifice of the human will to the divine: that is, conversion! We are only saved when we "run" after Jesus Christ. It is His own sovereign command; "Follow thou me!"

In the next clause, behold this saved soul's protection—absolute safety, as to every foe: "The King hath brought me into his chambers," *i. e.*, into the inner, private compartment of the palace, from which the world is excluded and where no enemy can enter. This is the secret place of the Most High, where all dwellers abide under the shadow of the Almighty (Ps. xci., 1). This is the pavilion, where, in the time of trouble, Jesus Christ hides his people—the secret of His tabernacle, giving safety to all (Ps. xxvii., 5); "The strong tower into which the righteous run and are safe" (Prov. xviii., 10).

But this part of my text is rich beyond all we have yet seen. Truly we see Protection standing before us in all the calm dignity and infinite power of divine sovereignty. But you know that the "chambers" of an eastern monarch were those secluded and gorgeously furnished apartments of his palace, into which no male friend ever entered; nor yet a concubine—only the King's most cherished wife. In these "chambers," therefore, behold the dwelling place of *Love*. That is, *Christ is King of Love!* This is the supreme point to which I desire to lead you. The fact, I have now stated, glorifies every other feature of the Kingship of the Redeemer. How grandly He stands before us as a person. He is King of kings. There is love in every drop of his royal blood and in every fibre of the inner substance of His divine nature. How demanding He is as to our self-surrender and perfect obedience. But the sceptre the blessed Saviour holds over His people, is one of infinite love. His protection, also, has in it the sweetness of that affection which a true, noble husband gives to the cherished wife of his bosom. Every law He executes for you and me; every foe He conquers—all is performed in love. Each saved soul can say: "The Lord Jesus has brought me into His chambers—to His own great heart of love." Harken! Jesus Christ is King of Life; King of Truth; King of Money; King of Righteousness; *King of Love!!* How grand the epitome! How transcendent the climax! Who would not exclaim: "We will be glad and rejoice in Thee," seeing that Christ's work is love—first, last and evermore! Behold this truth and go forth, from this hour, to make your religion a grand chorus-song—a sweet harp of a thousand cords—an immortal flower, ever beautiful, ever fragrant—a life spent in willing, joyful service!

III. The Kingship of Christ must be cherished in sacred memory. "We will remember Thy love more than wine; the upright love Thee." Memory! How sad it may be! A living, burning hell in a man's daily existence! Think of the drunkard recalling his nights of revelry and days of woe. The miser pondering over his years of greed and self-seeking. The tyrant, his reign of oppression. The prodigal, his career of spending. How dark this picture! How memory may blacken life's prospects!

Let us turn away—turn to sweeter recollections. O, there are love mem-

ories! Think of the noble ones who have been with us—who have poured their affection into our hearts—who tenderly nursed us when sick—who spoke hopefully in hours of discouragement—who stirred up all the good in us, making us feel something of our own worth—who inspired us to kindness and sympathy, and to desires to be less selfish and less earthy: O what love-memories! We would not be without them. They are a sort of compensation for the agony we had in parting and for the loneliness of living on.

But what about these love-memories, when applied to our blessed and glorious Saviour—Him who has been to us the King of Love? How He has lifted us out of our sin and misery and brought us into His "chambers"; satisfying our hearts with joy and peace; inspiring us with noble purposes and pure ambitions; filling our daily life with the grandeur of His own service, even the doing of good to our fellow-men, and ever making us assured of His presence, as our friend and protector! Surely such an experience must cause us to cry out: "O King Jesus, we will *remember* Thy love more than wine!"

"Wine," here, means the world's most desirable things: gold; learning; pleasure; power, fame; ease; human affection. But what are all these, as compared with Him who is the King of all wills, all hearts, all knowledge, all possessions, of righteousness, and of love—the Christ of God who has saved us with His own precious blood! In all the enthusiasm of our minds and hearts, in all the transport of our redeemed souls, let us remember Jesus, our Prince and our Saviour—in prayer and the study of His Word; in the sanctuary, worshipping Him in the beauty of holiness; in deeds of love to needy humanity, ever done in His Name; at the communion table, spread in the "chambers" of His love, there fulfilling our King's own parting words: "This do in remembrance of Me!"

GENUINE BENEVOLENCE AND ITS REWARD.*

By John Hall, D.D., LL.D., Fifth Ave. Presbyterian Church, N. Y.

He that hath pity on the poor lendeth to the Lord, and his good deed will He pay him again.—Proverbs, xix., 17. R. V.

This text is selected because we have to put our gifts into one fund to-day which must amount to about twelve thousand dollars, that we may carry on our work, the details of which I shall before closing recall to your minds. The statement of the will of God on such work will be a better and stronger plea to you than any mere prudential or sentimental consideration. Indeed, it is the glory of the Bible that it gives, as in combination, the purest and loftiest sentiment with the deepest practical wisdom, and it links these and other like qualities with the "faith which worketh by love." Hence there is

* At the close of the delivery of this Sermon, a collection was taken up on behalf of the Sabbath Schools of the Church, amounting, with contributions afterwards sent in, to the sum needed.

a practical benevolence produced by godliness which we seek for in vain from mere political economy or sentimental compassion.

I. It is proper to look, first of all, at the facts or truths—for both words are fitting in this place—implied in this inspired sentence. The right of personal property is recognized throughout Scripture. It may come by industry or by inheritance. It may be by kindly gifts or by honest gain. It may be large or small. Abraham, Isaac and Jacob were to their fellowmen at least what millionaires are to us. They are not censured for their wealth. On the contrary, it is among the blessings for which God is to have the glory. Wealth is a relative thing. Moderate means in New York are riches in a country town and would seem fabulous in some European and even American villages. Five thousand dollars a year many working people would count an enormous income. All which shows that the popular denunciations of wealth are wanting in discrimination. The shoemaker who can buy leather and make and sell shoes is a capitalist to the man whom he employs by the day or by the piece, though his capital may be under fifty dollars.

If there were no property recognized by God the Eighth Commandment would mean nothing. To take a horse or a house would be no more than breathing the common air or enjoying the common sunlight. It is because there are rights of property that there are duties and responsibilites linked with its possession.

II. In the second place, poverty is recognized in the Bible. It is not needful to quote familiar texts. It is little to the point to ask, "Did God mean men to be poor?" As well ask, Did God mean them to be sick, rheumatic, consumptive, paralytic? Sin entered into God's world, against God's warning, and misery came after it. We should distinguish, however, between poverty and what we have come to call "pauperism." I once knew a family of father, mother and four children—all pious, God-fearing, honest, independent. The parents and three of the children are gone, "asleep in Jesus." The surviving member is a Christian man. All the property they had any time in forty years could be bought out for five hundred dollars; but they have been respectable and respected. They were not paupers. They were not brought to their place by idleness, drunkenness nor other vice. They worked and would have been ashamed to beg. Christ and his disciples were in poverty, but they were not "paupers." They had some property, for Judas kept the bag, and some of them owned boats. They did not beg. They were poor as many an apostolic man is poor to-day, dispensing spiritual things, like Paul, and not counting it a great thing to reap of the hearers' carnal things.

III. In the third place God means that the wealthy should use wealth for the good of the poor. How could He put this more strongly than by adopting the language of our human life and making Himself surety for the repayment of the value of good done to the poor? We say "good done," for it is not gifts in money only that are contemplated. We take the Revised Version of the text—"and his good deed will He repay him again." The man who says

to a mendicant: "You should not beg, you should work. I'll not give you a cent; I'll give you work," and who so lifts up a loafer, if he does it in the right spirit, is carrying out the meaning of this text.

If one went to one of you in your office to ask you to lend money to another, you would naturally and properly ask: What is the security? Who indorses his paper? He gives you a name you never heard. You would say, and properly: I must know and have faith in the security. And the want of this faith on the plane to which our text carries us is the great check on benevolence, as the possession of it is its true fountain. Many men do not say in words: I do not believe in God; but they do in fact. He is not real, personal, almighty to them. They make no account of Him in their plans. They go on their way without regard to Him. A speculator out West sends you a printed prospectus of his way of making a fortune. You do not print a refutation of it. You drop it in the basket. You do not so believe it that you act on it. And you would say if a friend asked you about it: "I have no faith in it." So men—too many of them—even in New York, treat God's promises. They do not know Him and His attributes. When they are explained they, possibly, set it aside as "dogma." That He hates sin in thought, speech or life, and will punish it, if it be not put away, that He loves goodness in any form and will recognize it, they do not take in. The former is unwelcome truth. They do not like a God of holiness whose wrath is revealed from Heaven against all ungodliness and unrighteousness of men. They would rather have "nature" or "law," or that one side of the character of the Infinite Jehovah which they call "Benevolence." Ignoring His law they credit themselves with much goodness and in heart disregard the other side. Now it is from faith in God, knowledge of Him, and consequent love to Him that the "pity" of the text springs—the pity that God will recognize. A man gives you a nice religious paper, with his "kind regards." It contains the advertisement of his business. That is the motive. If it has no other is it love, or pity, or regard? And precisely so, on the authority of the Spirit, by Paul, you may give all your goods to feed the poor and yet you are nothing. You are wanting in the faith working by love which God requires; and the deeds of which He promises to repay.

From the beginning of organized Church life, regard for the poor has been one of its features. What modern nation has as careful and thorough protection against pauperism and provision for the poor as had the Hebrews? How soon the New Testament Church developed this same spirit! What was the duty of the deacons in the Apostolic Church? They were not ordained preachers waiting for advancement to the "priesthood." They were not ruling elders in the Church. They had a distinct office and work, with character, relations and duties fixed in the Apostolic Epistles. When Paul and Barnabas were sent out as delegates to Gentile churches, Peter, James and John told them to remember the poor, which, Paul says, they were forward to do (Galatians ii., 9–10). So the people of Achaia are commended, and the Galatians urged to imitate their example and applauded for their zeal

in ministering to the saints (II. Corinthians, ix., 1–5), So the Corinthians are directed to make a weekly appropriation "as God hath prospered," in I. Corinthians, xvi., 2. The Hebrews are popularly credited with giving a tenth. In point of fact they were required to give far more; but the Christian standard is higher still, "as God hath prospered."

IV. Let me commend to you, my hearers, the Bible form of benevolence. It is hearty. "Draw out the soul to the hungry"—that is the evangelical prophet's way of putting it. It is worth while to study the ethics of Deuteronomy (chapter xv.) on this whole matter of charity. It is illustrated in the Lord's picture of the Good Samaritan who sacrificed his comfort, put the sufferer on his saddle and walked himself, gave his personal service, his money and his credit. The "pity to the poor" is in view of God, the Divine Father, the all-wise Law-giver, of Christ's example, of the Spirit's teaching and moving. It is not from the "luxury of doing good," nor a combination of pleasure and charity, but from a regard to God who takes the service as rendered to Him. The memory of this tends to keep pride, vanity, ostentation, ambition out of the whole thing, for who believes for a moment that God will accept our offering polluted by these? "O Lord Jesus! I do this for Thee," said the missionary's wife, as she tearfully parted from her children on the ship, they to go across the ocean, she to go back to toil for the heathen. This is the kind of pity for the poor which the Lord will in His own way and time, repay. This is the safest of all investments. It is a sort of treasure in Heaven. Great companies and organizations may break down. Property may be depreciated by a thousand forces; your so-called "real estate" may become a burden, and when you are dead and gone, society may give curious study to the inwardness of your life, as it stands out in graphic newspaper reports of contests over your "will:" but what is put in the Lord's hand, has behind it not the Government of the "U. S." or of Great Britain, but the Governor of the Universe.

V. Now, my brethren, we come to look at the bearing of all this upon ourselves to-day. You have many a time in your closets before God, and in fitting ways before men, acknowledged how much God has done for you in the age and land we live in, in the State, in the family, in the church, in the home, in the separate life of each. We have all calls upon us to which we are bound to respond, where the giving does not come, and should not come, under the public eye. What is done there is done under the prompting of natural affection, perhaps from the kindly influence of old memories, and in this department, where help is not a temptation to idleness and sin—there should be generous goodness. But to-day we are thinking of our own people—*our own people* in the sense of their being fellow-citizens, and fellow Christians. Our homes were once nearer to them than now, and of course our Church had to follow with our homes. In consequence, we cannot give as much personal aid as once was given. How many of you can look back to the time when you taught and worked in the familiar King Street and Seventh Avenue, and when you climbed the steps of the school-building in East Fourteenth Street

before we had an edifice of our own? I am glad to say that there is growing up in these fields a company of workers, not yet, however, strong enough to compass all that is to be done. We have three ministers of the Gospel at work, as I am here, with morning and evening congregations, and with a Sabbath-School roll in the three places of 1,543 pupils. The work known as "Kindergarten" is done in all three on Saturday, and the rich and the poor come together in praise and prayer, the children learning the details of womanly manual work and the elements of Christian truth, through which we can be made pure and noble.

And this is not a thing of yesterday. At the Seventh Avenue meeting two weeks ago, we had teachers who have worked there over thirty years, and never were they happier or more hopeful than at this moment. Parents—hundreds of them—are taught their duties in the Church services, and their spirits are helped as are yours by the Word, sacraments and prayer—God's ordinances—and they are aided in the work by faithful Sabbath-school teachers. You remember the excitement that stirred the minds of men over the anarchists in the prison at Chicago, and you can guess how much that terrible episode cost the State. I saw a brief biography of the seven who stood out in the front. Not one of them had had parental or other teaching; most of them were early left parentless; they had to fight their way; found the battle hard; got to feel that society was their foe; and they had learned nothing of God and Christ, and the life for which earth's trials under God's discipline prepare us. Poor, neglected, friendless—they fell into courses which, while we blame, we cannot but pity the victims. We would fain save others from all that, and what the State or city cannot do, or does not attempt, the Church of Christ must take in hand. Think of human nature left without positive help or hope, conscious of some power, craving for enjoyment—as we all do naturally, knowing half truths about a common origin and the brotherhood of men—gazing on the outside of our luxury and indulgence—sometimes sinful and costly indulgence—gazing upon it from the depths of its own poverty and despair, and you can see how strong the appeal may be for violence, desperate measures, bloodshed—anything that will change its conditions and right its imagined wrongs.

PERSONAL EFFORT (*Every one over against his own house.*—NEH. ii., 28).—I. It is implied that every one has a place of residence—what ought to "be his own house" and a home. II. The opportunities of city life—opportunities of service. Jesus "must *needs* go to Jerusalem." There the wants of the land were crowded and concentrated. III. Look at the leader of the work. How enthusiastic! How helpful in word and work. IV. Look at the work. How dull, monotonous, commonplace! But Christ's service requires it. V. This work gave the city its security. *Every* man diligently repairing over against his own house. VI. The work becomes fascinating when it is undertaken and carried on for Jesus' sake.—*Rev. Mark G. Pearse.*

LIVING BY THE WORD.

By Rev. H. C. Cushing, of the Methodist Protestant Church, Laurel, Delaware.

But He answered and said: It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv., 4.

Some have expressed amazement at the fact of our Lord's suffering temptation. But this is not more wonderful than that He should have suffered hunger. He suffered both because "it behooved Him in all things to be made like unto His brethren." Indeed, the hunger was made the basis of the temptation, and the one was as real as the other. It is said of Christ that He was tempted in all points like as we are, and if we examine carefully into these temptations in the wilderness we shall find in them the chief characteristics of all the temptations that touch us in passing through this life. When the Enemy was about to make his assault on the "Second Adam" in the wilderness, he must have remembered his easy victory over the first Adam in the Garden of Eden. Then he encountered a man full fed and surrounded by uncounted luxuries. Now he goes to meet one hungry and worn by long vigils in the solitary depths of the wilderness. Perhaps he expected to find an easy victim to his wiles, but if so, he learned that it is not the man of means, of ease, and of splendid surroundings that resists the tempter, but rather he who is disciplined by rough providences, who holds to his purposes midst darkness and storm, who controls his appetite because he has learned to control himself.

The enemy assailed our Lord in the hour of His physical weakness caused by extreme hunger, and so he deals with us. The time of our conscious need is the day of our sorest trial. He attempts to insinuate a doubt. "If Thou be the Son of God," etc. How often the follower of Christ is approached in the same way, and with the same words. If thou be a child of God why does He not help thee? Why does He allow thee to suffer? And if the child of God knew how to answer he would say, "because He wants me to be strong enough to resist you." Our Lord's reply to the tempter shows unbounded confidence in God. He designed to check the self-seeking spirit implied in the temptation and to throw the soul back upon its Author for subsistence and for life. Men are engaged to-day—plenty of them—in making bread out of stone, or of some worse material. The men who adulterate their goods, the liquor dealers—all who are trying to get something out of nothing—all these are hungry. They are yielding to the tempter in commanding the stones to be made bread to them. The excuse for all villainy from the bandit down, is "we must live." All seem to forget that "man does not live by bread alone." The great lesson to be learned from our Lord's example here is that when God places a man in trying circumstances he is not to seek relief at the

suggestion of the tempter. In this case the temptation seems to refer to natural hunger, but the answer of our Lord goes deeper, even to the life itself.

I. The words of my text, taken in their lowest sense, in which Satan probably understood them, are simply true.

Man does not live by bread alone ; he needs raiment, shelter, and a thousand other things, not included in bread alone. Life to-day is a far different and more complex thing than it was in our Saviour's time. In these days all nations and all climes pour in upon our individual lives their numberless treasures. Inventions and discoveries in the realm of nature have multiplied our bodily comforts a thousand fold, while science and art have combined to fill the homes of the poor with comforts and luxuries, unknown to princes in the olden time. Indeed, man seems to be working his way back to the Eden from which our first parents were expelled ; and may he not be doing so in the spirit of the evil one that originally tempted him to his ruin ? If so, it is not too much to say, that he will find the same flaming sword that chased him from its gates there still to forbid his return. All mere earth work is done to-day in the spirit of Nebuchadnezzar who said, "Is not this Great Babylon that I have built ?" And done in such a spirit the workers will sooner graze the fields with him than enter the paradise of God. Nevertheless, all good that comes to us through the learning and skill of human workers is but the outcome of God's word. In all creation it is said, "He spake and it was done," He commanded and it stood fast." Man creates nothing. From the grain that springs up after his planting and furnishes "bread to the eater and seed to the sower" to the lightnings of Heaven that flash along the lines of his providing, carrying his messages over continents and under oceans to the uttermost parts of the earth,—all, all is of God, the result of His inward thought and His spoken Word, and we are living now, as never before, in all the history of our race, not by bread alone but by every word that proceedeth out of the mouth of God. But man is an intellectual being and

II. His intellectual life requires more than bread.

The pleasures of physical life, refine them as you will, all end in satiety and disgust. Man is more than the brute. "Thou hast made him a little lower than the angels." Nothing satisfies human intelligence but the Word, "every word that proceedeth out of the mouth of God." The human mind is so constituted as to recognize every expressed idea of the Divine mind. It takes in the whole field of nature and revelation, and rightly and reverently ascribes to God "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; and if there be any virtue, and if there be any praise," we know we ought to "think on these things." And, let me add, these are the things that shall live and prevail. Take English literature, for instance, and what is there in it that deserves to live and that will live, that does not in some degree express the Divine thought. Take the bad books that are printed—literary garbage, rightly excluded from the mails, and hauled out and dumped with other garbage on waste places. How it

shuns the light! How it is hidden away in secret places and read by stealth. Such is not the aliment of the mind, but the swill of swinish souls that feed on and wallow in the same; that literature can only live, and bless mankind, that has in it the Word of God. Mark the history of our own English literature. It had its rise in the Fourteenth Century in the translation and publishing of the Holy Scriptures by John Wickliffe. It gathered new life in the times of the English Reformation when the same Word was freely given to the people, and reached its zenith, intellectually considered, in the reign of King James at the hands of Shakespeare and Lord Bacon. Literature lost none of its strength, but became purer in the days of Milton and more religious during the revival period under Whitfield and the Wesleys. Take out of our literature all that is inspired by the Bible and all that expresses the Divine Word in creation, and little would remain worth saving. The universe has been so arranged as to call into exercise all the powers of the human mind. Little by little these powers have been developed, and the mind once awakened has taken the keenest delight in the exercise of its powers; and today the human intellect labors not under the spur of necessity, but from love of the truth. And we find that truth when discovered has a multitude of important and useful applications. Every day our intellectual horizon is enlarging and every day new discoveries are made which serve to lighten the labors or to increase the comforts of the physical man. Now the point to be noted here is that there is no fact in any department of science that was not thought out and embodied in the divine word. God's thought, God's wisdom, God's creating word originated every fact that science has discovered or that art has applied to the use of man.

An eminent scientist said in a lecture before the Johns Hopkins University, not many years ago: "It is given to few to add to the store of knowledge, to strike new springs of thought or to shape new forms of beauty. But so sure as it is that men live not by bread but by *ideas*, so sure is it that the future of the world lies in the hands of those who are able to carry the interpretation of nature a step further than their predecessors."

The scientist has here expressed his thought tersely and beautifully. He quoted the Master; was it wittingly or unwittingly done? Did he reach the entire thought of the Master from whom he borrowed? I fear not. In this he said truly "man lives not by bread but by ideas." But whose ideas? God's? How then differs this from the text, "Every word that proceedeth out of the mouth of God"?

Yes, man lives by ideas. God's ideas inscribed, it may be, on the unhewn tables of stone that build up the foundations of the earth, or they may wave in beauty on the green banners that adorn its surface, or shine with resplendent glory in the heavens above us, wherever they exist they are *God's ideas*. The scientist in his deepest researches only discovers them. He is engaged in translating an ancient manuscript, and if he dares to say there is no God he is trying to translate a book that has no author. But the meaning of Christ's answer to the tempter is deeper and broader than this. Man

never truly lives until the conditions of his moral nature are met and satisfied. This is a fact too often overlooked by the epicurean and the scientist, and it will remain a fact even after these worthies have exhausted all their resources in trying to prove that man is nothing more than an intellectual brute.

III. Man's moral life requires more than bread and ideas.

Man is as truly moral as he is intellectual and physical. His moral nature can no more be fed on bread than his physical powers can be sustained by pure thought. If in the Divine word provision has been made for the body and the mind it would be a strange and inexplicable oversight if no word has been spoken of sufficient vitality to meet the wants of man's moral nature. And this oversight, if it exists, is all the more grievous from the fact that man's happiness in this life depends absolutely upon his moral condition. The fact that man is a moral and religious being whose conscience claims and owns a master in the God who made him, shows the importance of moral and religious culture. Natural law may indeed to a limited extent mark out the distinction between the evil and the good, but such law has always failed in the enforcement of moral obligations. Somehow the fact has come to us in the Divine word that man is a fallen being, and that his moral relations to God need re-adjustment. How this might be done it was impossible for man to discover. He needed a Saviour who would come to his rescue. It was then that the most wonderful love and matchless wisdom were combined in the work of our redemption. Jesus Christ, the "living bread" from Heaven, the *true word* of God, came down to earth and suffered and died to redeem us. Through His sufferings and death an atonement has been effected and man has been lifted up from a state of sin and helpless condemnation to a condition of harmony and fellowship with God. Whosoever then shall partake daily of this bread from Heaven and follow the teachings of the *word* that "was made flesh and dwelt among us"—the same shall have life in himself—moral life—yea, eternal life. Only those who reach this condition are capable of the highest and the only true life. It will ever be a matter of supreme importance among men to determine how to make the most of this present life. Many, we fear, have passed into the eternal world without properly recognizing the claims of morals and religion. In the end it will be shown that such lives have been miserable failures. For what is the utmost that a man of the world can propose for himself? I say nothing of the vile sensualist. Life to him is the greatest curse because he has made it so; and the most solemn responsibility because God will call him to account for the deeds done in the body. But the thoughtful man, the man who considers the possibilities of life with the eye of the philosopher, and who proposes, as many such do, to get the most they can out of this life,—what can he mean by placing the demands of his moral and religious nature below those of the flesh and the mind? The man who does this may indeed obtain all that is needful for the body, all that necessity demands, even all that luxury craves. He may like Solomon, build him houses, and plant him vineyards. He may adorn his home with the most splendid productions of art. He may feast his eyes on

the grandest and most beautiful scenery of the world. He may be the most profound philosopher and scientist on earth. He may thrill listening senates with his wisdom and eloquence, and all nations may shout his praise together. But what of all this? He must die, and possibly his most treasured thoughts will perish with him.

The man who lives for this world only may well content himself with a short epitaph. "He lived and died," this he could not avoid; other Divine arrangements made for his eternal good he has forfeited by neglect. Let a man recognize the claims of his whole nature, and let him use wisely the provisions that God has made to meet these claims, and his life will not prove a failure. He who recognizes the demands of his moral nature will not deny the fact of his own immortality, for moral responsibility carries a man beyond this world, even to the judgment-seat of Christ.

Such a man rejoices in and helps forward whatever tends to the welfare of the human race. He rejoices in human progress, in all the discoveries of science, in all good and useful inventions, and in all wise applications of means to man's convenience or comfort. In short he rejoices not in iniquity, but in the truth, and before all and above all he rejoices in Him who brought life and immortality to light through the Gospel.

In conclusion let me ask, why should any man reject the Gospel? Your worldly blessings, however great, are no substitute for it. The wisdom of this world is no substitute for it. Is it because you do not believe it? You believe in electricity. Here are the wires, they are connected with batteries or generators somewhere out of sight. One moment all is dark, the next a brilliant light almost rivalling that of the sun flashes out and beams steadily upon you. Do you understand it all? No. Does the inventor or discoverer? No. We only know that God so prepared the material as to make the arrangement and the result possible.

Now let that wretched sinner come. He is poor and blind and naked. The burden of his sins is upon him and he feels conscious of his degradation. Bring him close to this battery of Divine love, close to the bosom of Jesus his Saviour. Ah! bless the Lord! One spark of redeeming love has leaped from the heart of Jesus and touches the heart of the penitent sinner. How it kindles, how it burns! How it lights up the whole life of the man. What need we say more to him than this, Go, sinner: go in peace and be thou one of the lights in this world, that in obedience to thy Lord's command shineth more and more until the perfect day.

Sweeter than Honey.—The sweetest of all temporal things falls short of the infinite deliciousness of the eternal Word: honey itself is outstripped in sweetness by the Word of the Lord. When the Psalmist fed on it he found it sweet, but when he bore witness of it, he found it sweeter still.—*C. H. Spurgeon.*

Missionary Service

ΑΓΩΝΙΑ THE MEASURE OF SUCCESS.

By Rev. Walter Abbott, M.A., Vicar of Paddington, London, England

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church.—Col. i., 24.

The books of the Bible are like the rooms of a palace—each has its special use and purpose; into each a different ray of God's sunshine falls; from each there is a different outlook. Some of these rooms are darker and less inviting than others, and therefore, by many Christians, are rarely entered. Nevertheless, every book of the palace of Holy Scripture, great and small, has its inspired purpose. "All Scripture is given by inspiration of God, and is profitable."

The Epistle to the Colossians has its special purpose. It forms part of that interesting foreign correspondence between the first missionary to the heathen and a Native Church planted in the valley of the River Lycus; a Church which, like so many of the primitive Churches, had its origin in the family of a private Christian. For, as from the house of Aquila and Priscilla there sprang the Church which was at Rome, so from the house of Philemon there sprang the Church of Colosse—the family the seed of the Church.

Whether the Apostle ever passed that way, whether he personally founded or confirmed the Church of Colosse, we do not know. We learn from Col. ii., 1, that many (it may have been all) in Colosse had never beheld the face of the man to whom they owed so much. Whether they had seen his face or not, St. Paul loves them, and, he says, struggles in his prayers for them, as much as if they had; and he writes this letter to make one thing clear to them, which was this: that the remedy for every false conception in theology, and every false basis in morals, was the Gospel of Christ, or rather, Christ Himself. In Christ they would find the solution to the problems which disturbed them. To all their speculations and to all their religious yearnings the Son of God was the one answer. "He is before all things," he cries; "by Him all things consist;" "That in all things He might have the pre-eminence," or that among all men He might have the first place.

In the midst of this exaltation of Christ and the sufferings of Christ, the Apostle somewhat abruptly, though with deep humility, introduces himself: "Whereof I Paul am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ." As if he would say, "When I think over this wonderful mystery—the redemption of the whole world,—when I contemplate the sufferings of Christ, how can I but rejoice in my sufferings, that I am permitted to supplement the afflictions

of my Lord? How can I but rejoice that the Master should leave the servant a legacy of affliction for His Body's sake?"

(*a*) These words of the great missionary have often looked at us, with a strange, inexplicable look. We hardly know what it can signify "to fill up that which is behind" (or which is lacking) "of the afflictions of Christ." Is anything lacking in His sufferings? Can anything be wanting in the afflictions of the Saviour for the world's redemption? In so far as these sufferings were an atonement for sin, certainly not. All that suffering could avail for the world's salvation, Christ bore. The sacrifice of Calvary was one "sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Whatever value the Gospel attaches to Christian suffering, it never attaches to it the merit of expiation; and did these words affirm that, they would stand alone in the New Testament—solitary in St. Paul's writings.

Nevertheless there are sufferings, my brethren, not atoning, but ministerial: there are sorrows which are borne for the Body's sake, sorrows by which the Church of Christ is ever being constructed. For Christ did not come to dispense with our sufferings by His sufferings, but to cast a halo around them, and to show how His Church is benefited thereby. The disciples of Christ inherit His sufferings, and by those sufferings they serve the Body—"Whether we be afflicted, it is for your sake." Hence it is the Body of Christ has need of our sorrows, because it has need of our support;—to suffer for it is to help it.

Whilst then, in one sense, nothing can ever be wanting in the afflictions of Christ, in another, something will always be wanting, until the last member of that sacred Body has finished his course. Until then, you and I must take our share in filling up that which is behind of the afflictions of Christ; and if we can, rejoice in so doing: "Rejoice, inasmuch as ye are partakers (communicants) of Christ's sufferings" (I. Peter iv., 13).

It has been said with great truth by a French Christian philosopher, that the conditions of a profound life are Love and Sorrow. Certainly in the greatest and deepest life that was ever lived, these are the two features which mark it. We trace the Son of God from Bethlehem to Calvary by these two footprints, Love and Sorrow,—the one ever being the consequence of the other; for where there is love, there must be sorrow,—every new love creates a new source of sadness.

The love of patriots creates a grief which none but patriots know. The love of parents creates sorrows which none but parents know. The love of Christians, afflictions which none but Christians know. These last are transmitted and inherited from Christ—to inherit His love is to inherit His sorrow.

If it be the glorious privilege of the Church of Jesus Christ, that she is called to inherit the work of her Lord upon earth; if His ministry of reconciliation be her ministry—His mission her mission; if the obligation to preach the Gospel to every creature rests not merely upon a parting injunction, but also upon the fact that the Church of Christ—that Church which is filled with the Divine Spirit—represents Christ in the world, and in a very deep

sense is to be Christ to the world ;—then it is evident that in carrying on her Lord's work, she will be beset by His afflictions and assailed by His temptations.

And what were these? One affliction, one temptation, for "He suffered being tempted," always and everywhere was to avoid conflict ; to conquer Satan's kingdom without the Cross. This was the temptation in the wilderness; the temptation suggested by His disciple St. Peter, when he said, "Master, spare Thyself." It met the Saviour again in the Garden of Gethsemane, in that hour of supreme trial, when the flesh shrank from the bitterness of the coming struggle, and He cried, "If it be possible, let this cup pass from Me." The old, the daily temptation met our Blessed Master once again upon the Cross, it pursued Him even to death's door : "If Thou be the Son of God, come down from the cross." This temptation, bear in mind, beset our Lord in connection with His great work of ministry. Is not this the perpetual affliction and temptation of all His servants—the temptation of every society of men united together to do Christ's work in the world—to forget that humiliation is the path to exaltation ; that the Cross, and that which the Cross stands for—*ἀγωνία*—is God's wonderful method for the restoration of mankind to Himself ; that without it, in some form or other, we shall fail utterly to accomplish His purposes of love?

It is this thought which makes all suffering a kind of treasure, and which leads every man imbued with St. Paul's missionary spirit to rejoice in sharing the "afflictions of Christ for the Body's sake." It is this conviction which makes us fear with a great fear, lest our usefulness should be impaired, and our activity rendered activity in vain, by the simple action of comfort, ease, worldly security, and absence of conflict.

(*b*) The cross is not only the condition precedent ; it is the very measure of success.

The desire to see fruit to the glory of God is the desire common to us all. Success is what all men crave: success at home, success abroad, success in our parishes, success in our schools,—not reputed but real success—two very different things. Although against the idolatry of success Christian men must both lift up their voice and be on their guard ; although we believe that there may even be missions of ordained or permitted failure, like Isaiah's mission of failure (cf. Isa. vi., 9, 10), in which the workman Godward is faithful, but manward, unsuccessful; nevertheless, fruit to the glory of God, in the conversion of the heathen to Christ, is what all must crave who are fired with the true missionary spirit. Success alone will satisfy us. It is a question I would put to myself, and to you, "Is the true success of every Christian ordained minister and missionary, the success of every Christian layman, every Sunday-school teacher, every Church, and every society, measured by the conflict involved in their labors?" I think it may be, I think we may find at the last, when in the cool of the world's evening we hear the summons, "Call the laborers," that this was the divine law which regulated success in the kingdom of righteousness, peace and joy ;—not activity, not money, not

organization, but conflict. True it is that every man who sows, reaps; it is only they "who sow in tears who shall reap in joy. The tears—that for which tears stand—*ἀγωνία*—are the essence of the promise.

It is written of the Great Servant: "He shall see of the travail of His soul, and be satisfied;" "It pleased the Lord to smite Him, and to put Him to grief." It is by His agony and bloody sweat, by His cross and passion, that the world is delivered. And agony, in some form or other, is still, I believe, the measure of success. Thus it is, Christian men and women, in every place, fill up that which is behind of the afflictions of Christ, for His Body's sake; and carry on Christ's work in the world by inheriting, not only His love, but His conflicts.

If, then, it be said that the results of missionary efforts are slender, that they do not keep pace even with the increase in the world's population, I am not careful to answer that statement. In so far as it is true, I reply, Results are at least in proportion to our painful labor. We do not, indeed, in God's kingdom, look for ready payments, for visible and tangible results. But we are sure that the Church, the society, the men who sow in tears, whether at home or abroad, shall reap in joy; that he "who goes on his way weeping bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him." If the results of modern missionary labors, great and glorious as they are, be not so amazing as the results which followed the first preaching of the everlasting Gospel, may it not be explained by this law in God's kingdom—suffering the measure of blessing?

I offer this thought to all who help in the ministering work of Christ's Church, and who do desire to see more fruit. I offer it to those who find in their Christian labors many sources of anxiety as well as of joy, and who often are tempted to fret against the difficulties of their position. Success is measured, not always by the joy, but more frequently by conflict in work.

Let us then bear in mind, that missionary work and missionary interest, whether at home or abroad, is not a mere holiday thing only to be enjoyed. For this apostolic work, we must intercede with God for the apostolic spirit. That spirit has been, and is, we believe to a large extent, the spirit of the missionaries and members of the Church Missionary Society. We can trace the pathway of this Society by these same footprints, Love and Sorrow: where these have gone Christ has gone, and where Christ has trodden, there the flowers and fruits of His grace will appear, though it may be after many days.

The whole history of missionary effort is in itself sufficient to illustrate this truth. Brainerd, Henry Martyn, Patteson, Hannington, and a hundred others of the same spirit, bear witness to it. The careers of earnest Christian laymen bear witness to it. In reading the life of one of the greatest of Englishmen, who did more for his country and for his order than any other man during the century—Lord Shaftesbury—we are struck with the sadness of many of his days. When his name was on every lip, and all men spoke well of him, he himself was often in the very depths of despondency. Why

was this? His intense love for his countrymen created for him that new and deep sorrow—a very anguish of heart. In the career also of him who was so marvellously endowed with the apostolic spirit, and therefore with apostolic power, to whose deeds and character even men of the world paid their homage, whose life was as noble and Christlike as any that the modern world has seen,—the features of General Gordon's life were Love and Sorrow. With a wonderful love did he care, not only for the souls, but for the whole being, body, soul, and spirit of the African; and oh, how great were the conflicts and disappointments which that love created for him! These men, each in his own way, "filled up that which is behind of the afflictions of Christ, for His Body's sake."

Christian brethren, every great life, every true life, is marked by the same features. And what is true of individuals must be true of societies of Christian men united together in a great and noble purpose. Societies of men must love, and societies of men must suffer. Societies must have their conflicts and their humiliations, and these must be met in the same lowly spirit in which Christian men meet their trials.

Here let me guard myself from misunderstanding. It is not necessary to be outwardly afflicted, to lose friends, and comforts, and joys before we can serve Christ. Many a Christian glorifies God without these dispensations, whilst many more, alas! remain useless and idle in spite of them. No, we are not to go in search of sorrow; that which we have to cultivate is a deeper, truer, and a more intense love for God's creatures; a love which is not general, but personal; not a sentimental love for the world in general, but a love which would lead us to care for individuals. Such a love caught, nay, inherited from Christ, will create its own sacred treasure of sorrow and of conflict.

If success in Christ's kingdom be the measure of *αγωνία*, *ἀγωνία* is the measure of love; love, therefore, is the measure of blessing. Not to suffer, is not to love; not to love, is not to succeed.

We have heard of the question put by the head of an order of missioners, to each missioner as he returned home from his work. The first inquiry of the old man was ever this: "Can you love them?" He knew if a man could love the people for whom he labored, he could then be a blessing to them; if outside the range of his love, they were outside the range of his influence. Can you love them? It is a question for all of us who seek to win men to Christ. If we love ourselves, or merely our work, and have no deep concern for those for whom Christ suffered, how hard it is to bless them. If we do not love them, we cannot endure conflict for them, and if we cannot sorrow for them, we cannot benefit them.

These, then, my brethren, seem to be the two great conditions of success in all Christian work. By these, and by the sacred Spirit's presence, the Church Missionary Society has lived and grown, and so it must continue to grow; these are the conditions of its life.

Not by crowded meetings or by thrilling speeches, not by powerful

patrons or generous benefactors, not by admirable organizations or by multitudes of friends,—not by these things may we measure success. We do not depreciate them,—they have their value, some of them great value; but they are not the true life of a society of Christian men united together to extend Christ's kingdom in the world. For life, for power, for fruit, we must get beyond all these things;—certainly we must not trust in them: if we do they will pierce our hand.

Specially, may we never suppose that money is the measure of success, or even the means of success. Is not this the most subtle form of the temptation to the sin of Simony in our own day and country? Are we not—clergy and laity alike—tempted oftentimes to speak of offerings and collections and benefactions and a large income, as if we thought "the gift of God were to be purchased with money"? God guard us from that temptation!

Oh, no! income is not the means or measure of success. St. Paul says not, "I rejoice in the money at my disposal," but "in my sufferings for you." A society, even as the disciple, must seek first the kingdom of God and His righteousness, believing that all these things shall be added.

In like manner, a society must not seek the honor which comes from man. We must not glorify ourselves, remembering we are servants of Him who said, "I seek not Mine own glory. If I honor Myself, My honor is nothing; it is My Father which honoreth Me." We deprecate the exaltation of the Church above Christ; never let us exalt a society above Him who is its Lord; remembering that it is but a human organization—one of those "little systems which have their day."

> They have their day, and cease to be;
> They are but broken lights of Thee;
> And Thou, O Lord, art more than they.

We live in days when the principle and methods of Christian Missions are being challenged, and when they are likely to be further challenged—when it behoves us to take heed that we do not only the Lord's work, but that we do it in the Lord's spirit. Especially do we need wisdom in dealing with the controversies of the day, that we confound not traditionary principles with traditionary methods.

As to the principle of Christian Missions we have long made up our minds. Every son of the English Church expresses his faith in the Holy Catholic Church,—that is to say, his belief that the truths of the Gospel, of which the Church of Christ is the guardian, are fitted for all persons, in all ages, in all lands. He does not believe in Christianity as a tribal or national religion, but he affirms his faith in a universal Church. He does not believe that Brahminism is fitted for the Indian, Mohammedanism for the Turk, and Christianity for the Englishman. He confesses his faith that Christianity is God's remedy for the world, and not for any particular portion of it. Every man who professes his faith in "one Catholic and Apostolic Church," acknowledges thereby his belief that Christ's Gospel is the universal want of the world, that it is the power of God to salvation to every man that believes.

The principle of missionary effort to a Christian and a Churchman is beyond discussion.

When we come to methods of work, then we are open to criticism. Traditionary methods are not traditionary principles, and we must be willing, not only candidly to examine, but it may be boldly to accept friendly suggestions, to meet the ever-shifting and altering circumstances of the days in which we live. Here there is room for the ingenuities of love—for love is always ingenious,—if there be no other entrance, the palsied man shall be let down through the roof.

As a friend of missionary effort, as one who has had the privilege of being connected with the Committee of the Church Missionary Society for nearly twenty years, I venture in all humility to offer these thoughts and reflections.

Now, on a day like this, let us together praise and thank God for all His goodness to us. Praise we Him for all those who, after serving Him in their generation, have fallen asleep in Christ! Praise we Him that He has permitted us to see so much fruit from the labors of those who have sown in tears! Praise we Him for the tokens of His Spirit's presence, especially for those who recently have offered themselves to His service! In our Eucharistic Service let us praise Him, with angels and archangels, and all the company of Heaven.

Pray we also for all those who, in connection with this great work, need our prayers: for our brethren laboring for Christ amid many difficulties in foreign lands. Pray we for the Native Churches, that the Spirit of Christ may rest upon them, that they may be filled with a holy enthusiasm to take the knowledge of Christ to the "regions beyond," and that they may themselves adorn the doctrine of Christ in all things. Pray we also for the Committee—each for himself and each for all—that we may remember the solemnity of our stewardship, and our awful possibilities for good or for evil; ever looking for the Advent of Him before whom every knee shall bow, at whose coming the weary labor of centuries which has had its birthplace in the love of Christ shall in its turn be transformed into the joy of Christ, and the inheritors of His conflicts shall be the inheritors of His glory.

PRIMAL TRUTHS (*Ye should earnestly contend for the faith which was once delivered unto the saints.*—JUDE iii.).—The words are from Scripture, but under their martial ring may be found the blessed spirit of peace. The epistle is short, but its spirit is not so rough as it appears. The times then were peculiar. Heresies were abroad and Jude aroused himself to meet those heresies. Religion was in danger of being separated from morality. We, too, are to take his spirit for our guide in the exigencies of our own times, and apply the injunction of the apostle to the promulgation of truth in these latter times. We are to look at the great primal truths for which we are to contend.

First—We are to contend for the Biblical doctrine of God. This underlies all morality. It is not simply the fact of His existence; not merely the unity of the Divine Person; but the unity of His divine attributes. He is one not only in His being, but one in His action; one in all His manifestations. God is righteous wherever He is gracious; and gracious wherever He is righteous; We will come back to the great truth that God so loved the world that He gave His Son to redeem every human soul that trusts in Him.

Second—Another great truth is the nature of the human soul. It is immortal; it is too great a prize to be lightly lost. Its reality is its moral dignity, its immortality makes it precious in God's sight; and for these great truths concerning the soul, we are earnestly to contend.

Third—One great truth is the immutability and final authority of moral law. Righteousness is the only source of security and happiness; and religion never makes a compromise with the moral law.

Fourth—Another truth is the reasonableness and necessity of a divine revelation, and the plenary authority and inspiration of the Word of God. Whatever is the plain teaching of the Word of God, that is to be the end of all controversy. What then are the specific doctrines of the Bible for which we are to contend? They are the Incarnation and the Atonement of the Lord Jesus Christ.

One thought more is that we are to believe in the kingdom of God on earth, and preach it to men. The whole rational world is interested in the proclamation of that glorious kingdom. We ought to rejoice in our work, for our message is keyed to victory—it is the herald of deliverance and joy to the weary and oppressed. The world needs to hear once more the song of the angels on the plain of Bethlehem. There is no place for mourning—the glad song of redemption should be taken up by the Church, and its jubilant strains cease not, until the whole world shall echo with the triumphant strain.—*A. T. H. Behrends, D.D.* (*Congregational*).

Doubtless (Numb. xiv., 30).—This is a Missionary Motto. It occurs seven times in Scripture, each time having a close application to missionary enterprise. I. Excluding the spies from the land of which they had given an evil report. II. Assuring David success as a reward of obedience in going against the Philistines, II. Sam. v., 19. III. Assuring success to the weeping sower of good seed, Ps. cxxvi., 5, 6. IV. Certifying to the redemptive character of the message to be carried to the lost world, Isa. lxiii., 16. V. Confirming the appeal of missionaries abroad to their brethren at home for support. They are the apostles of the home Churches, I. Cor. ix., 2. VI. Excluding boasting from our thoughts and words as we recount our sacrifices and work for Christ, II. Cor. xii., 1. VII. Confirming the assertion of our Christ-like motive in working for Christ. How few at home can say this. How many abroad, Phil. iii., 8.—*J. H. Tritton.*

The Pulpit Treasury

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J. SANDERSON, D.D., MANAGING EDITOR.

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Loafing in the Vineyard.—We fear members may be found in all churches chargeable with this defect in their Christian life. It may not be wholly their own fault. Some of their defection may be attributed to their want of training in Church work. On their union with the Church no particular work was assigned, either by the pastor or other officers, and through timidity or sluggishness of disposition or some other cause they did not seek work for themselves,—work adapted to their tastes and to their several capacities. They consequently slid into a wasteful use of their time as professing Christians, their vows began to sit more lightly upon them, and that reasonable service which they owed to God as a thankoffering for His saving grace was not rendered. This class of Church members gravitates more and more to mere formalism, lends no helping hand to push forward the Redeemer's Kingdom, and eventually becomes cumberers of the ground or loafers in the vineyard. The remedy lies principally with the officers of the Church, in assigning to every one his work, when membership is formed, and by loving watchful oversight afterward securing a continuance in well-doing as each member holds on his course and waxes stronger and stronger. This should insure freedom from loafers.

Disgracefully Rich.—It may be impossible to assign the proper limit to the accumulation of wealth by any individual, because so many things must be taken into consideration in forming a judgment and in coming to a decision. The proper limit may not be the same in the case of each individual, because, through multifarious interests the means of some may have become so diversified and intertwined, that it requires large capital to conduct these varied businesses successfully, and until the business is contracted and concentrated, large wealth may be necessary.

But in ordinary cases it should be laid down as a fundamental principle that all means accumulated over and above the necessities which a man's business requires and the proper provision which he ought to make for his family, are means that ought not to be retained by him, but ought to be used in seeking to elevate, relieve and evangelize his fellow-man. To go on making and holding without giving as God has prospered, is to manifest a spirit of selfishness both before God and man, to ignore the claims that God's cause has upon his wealth, and to pass by the necessities of his fellow-men as did the priest and Levite of old. Such a course is ungodly and inhuman and ought to stamp this modern Dives as disgracefully rich. The blunt, outspoken Apostle James in the first verses of the fifth chapter of his epistle dealt faithfully with such men—verses which these disgracefully rich ones should learn and inwardly digest.

The Spirit in the Wheels.—The tendency to multiply machinery in the working of the Church seems to be on the increase. The inventive genius is continuously at work on this line, and every little while we hear of some new piece of mechanism introduced which is destined to work marvellously for good. There are doubtless some good traits in every one of these new elements in the rotatory system of church work, but there is danger of so complicating the machinery, that it will fail in producing the desired effects, or will divert the attention of the parties participating, from the main object to some minor or possibly some selfish aim, and thus generate formalism, self-righteousness or other phase of spiritual pride. It should never be forgotten by pastors and leaders in church work, that this mechanism needs ceaseless supervision to keep it from running off into lines unbecoming Christian professors, to see that it has the special unction of the Holy One, and that the Holy Spirit Himself is always in the wheels.

Sermonic Martinets.—These are sometimes brought to the surface and their real nature displayed when they have an opportunity of exercising their cold, rigid criticism upon some preacher whose successful ministry demonstrates that his pulpit efforts surpass those of the critics, as the stature of the giant overtops that of a dwarf. But these martinets have no words of commendation for any man's pulpit exercises, though he be popular and justly regarded as among the best preachers of the truth, who does not conform his pulpit preparations in all respects to some supercilious rules which the martinet himself favors. The spirit of his criticism would insist on the observance of its rules in the elucidation and declaration of the word though souls were perishing around, and though God's Word were as a fire in the bones of the preacher as he seeks to declare to these souls the message of salvation. The success of those whom God has honored as His own instruments in the salvation of souls—some of whom never read any system of Homiletics, who never sat at the feet of these Homiletical Gamaliels, and who never think of the rules of these sermonic martinets—is a heaven-ordained reproof of this Procrustean type of criticism. Yea, even though John among the disciples should say in the spirit of these martinets, "Master, we saw one casting out devils in Thy name and we forbade him, because he followeth not with us"—did not shape his address to the demoniacs according to our homiletical rules—he would receive this rebuff from the Saviour, "Forbid him not,"—don't do anything that may injure his good work, don't expose his non-conformity to our methods of address in his speeches to these demoniacs —"for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us, is on our part."

Warmth and Sympathy.—Both are necessary in the training of young converts. They cannot reasonably be expected to grow and be in good spiritual health without them. They need them as much as babes do when lying as infants upon the mother's lap. The Church, as a mother, should so care for her children, giving them the warmth of her heart, the protection of her loving arms, the nourishment that the sincere milk of God's word yields, and the sympathy that a little weakling claims from one who sustains to it the maternal relation.

Extra-Biblical Theology.— It seems strange that while millions are perishing in every land, the thoughts and time of so many should be occupied in discussing speculations that confessedly are outside of biblical certainties and in seeking to push them as dogmas into the creeds of the churches. The secret of the first human sin consisted in being more curious to know hidden things than to perform known duty.

WESTMINSTER PRESBYTERIAN CHURCH, CORNER OF CLINTON STREET AND FIRST PLACE, BROOKLYN, N. Y.

Church organized, January 31st, 1856. First frame chapel dedicated, May, 1856. First Church edifice erected, 1858. Present church edifice dedicated, October, 1867. Material, brown stone. Size of lot, 125 feet by 115 feet. Cost of lot and building, $100,000. Seating capacity, 1,000. Freed from indebtedness, amounting to $25,000, Dec. 18, 1887.

ALFRED H. MOMENT, D.D., Pastor.

NOTED PREACHERS

Alfred H. Moment, D.D.

By Editor.

We present our readers this month with the portrait of one of the younger of the noted preachers in the Evangelical Ministry of America. It is encouraging to those whose hearts are yearning for the success and prosperity of Zion, but whose heads are blossoming like the almond-tree, and whose hands are preparing to pass the banner to others, that the King of Zion is raising up a band of men whose hearts God has touched, whose lips are aflame with the eloquence of truth, and the arms of whose hands are made strong by the hands of the mighty God of Jacob, to grasp the banner of love, to carry it forward conquering and to conquer, and with speech of vehement simplicity to so preach the Gospel that hearers become willing captives of Immanuel and earth shows signs of Paradise restored. The facts of Dr. Moment's life give ample evidence that he is one of this consecrated band, chosen by God, to do great things among the rising ministry of our land.

Though a Canadian by birth, the blood of both the English and the Scotch-Irish flows in his veins. He was born in a farm-house on the 22d of January, 1844, at Newtonville, in the Township of Clark, County of Durham, Province of Ontario, and received his primary education at a country school. His progress in learning was so rapid that at the age of 17 he obtained a County certificate as teacher, and two years were passed in the work of education. Not satisfied, however, with his literary acquirements, he entered the Normal School of Toronto in 1863, and graduated therefrom with a first-class Provincial Certificate for teaching, and for a few years held excellent positions in common and grammar schools. But the crisis of his life occurred in his 18th year when he was converted and joined the Presbyterian Church. Hitherto it had been his purpose to study law, but soon after his conversion, he decided to study for the ministry, and from that date onward all his plans and studies were directed to the accomplishment of this object. With feeble health from infancy, he found the climate of his native place too rigorous, and in 1870 he sought a milder one in Southern Indiana, where he entered Hanover College as a junior, and graduated in 1872 the valedictorian of his class. In September, of the same year, he commenced his studies in Princeton Theological Seminary and at the close of his junior year accepted an invitation to preach for four months for the church at Freedom in Maine. Here he found but fifteen members and a handful of a congregation. God so blessed his preaching in this place that in three months an awakening took place, which thronged the edifice with worshippers, caused many to become earnest seekers after Christ, and eventuated in the conversion of many who united with the Church. This signal manifestation of God's blessing upon his labors caused him to continue preaching for a whole year in this church which, at every service, was filled with worshippers. He returned to Princeton in September of 1874 and continued his theological studies in the Seminary, until the next vacation, when he returned to Freedom, where for seventeen Sabbaths he preached to congregations which not only filled the church—having about 400 sittings, but overflowed into the churchyard.

In Princeton he stood among the best scholars of a class that outranked in ability, according to the estimate of its professors, any class that had gone from the Seminary in several years, and in that class young Moment was acknowledged by every one as the best preacher. His graduation from the Seminary occurred in 1876, and before that event or soon after, thirteen churches were offered to him. His licensure by the Presbytery of New Brunswick took place in May, 1876. A unanimous call was given him, on the 21st of the following June, by the Spring Street Church, New York City, for which he had preached five Sabbaths. This call

he accepted, and he was ordained and installed by the Presbytery of New York as pastor of Spring Street Church, July 9th of the same year. The field which was now to be the scene of his labors was just then exceedingly discouraging. The membership had been sadly depleted by removal and otherwise, the attendance both at Sabbath and week day services was small, the church edifice greatly in need of repairs, the treasury empty, and the church in debt. But Mr. Moment was not to be discouraged. He was young, ardent, burning with love for souls, and enthusiastic in his Master's vineyard. That Master had given him already abundant blessings on his work, and on Him he depended still. His motto seems to have been that saying of the old Hebrew poet, "I will go in the strength of the Lord God; I will mention of Thy righteousness, even of Thine only." Of his work in this church the Rev. Mr. Halsey, his successor in the pastorate there, in an historical sermon preached May 9th, 1886, said:

"He," Mr. Moment, "was a preacher from his youth up. It is said that, as a boy, he could repeat whole books of the Bible, and certain it is, that his knowledge both of the words and of the facts of the Bible was marvelous. Mr. Moment had a wonderful appetite for facts. His sermons bristled with facts gathered from science, literature, art, history ancient and modern, sacred and profane. He would take a single incident in sacred history, gather about it all the corresponding teachings of the Bible, illustrate it with facts drawn from every day experience, clarify it with the clearest of language and then, charging it with his own intense personality, send it home to the heart and conscience of his hearers. He soon made himself felt as a power in the community. His series of popular lectures delivered on Sunday evenings attracted wide attention. His subjects were unique and varied, and his treatment of them new and ingenious. In some quarters he was accused of sensationalism, but one had only to listen to him to learn that he was preaching the same old Gospel which for sixty-five years had been proclaimed from this pulpit. He had the rare faculty of searching out an old text or an old thought and clothing it with a new and an attractive dress. Mr. Moment caught the ear of the people from the pulpit, he caught their hearts in their home. He was a most faithful pastor. . . . I doubt if any of the former ministers of this church combined in such admirable proportions these two offices of pastor and preacher as Alfred H. Moment did. He was a prodigious worker both in the study and in the parish. During the nearly eight years of his ministry over three hundred were added to the membership, the interior of the church was completely renovated, and the beauty of the Lord rested on this Zion . . .

"The matter of church support was also pushed vigorously under Mr. Moment's ministry. Under him the Church was wide-awake, active and vigorous. . . . During the pastorate of Mr. Moment, the Church lost by death a number of goodly men who were active workers. . . . The best evidence of Mr. Moment's work is seen in the fact that though so many valued workers were taken from him, and though he himself was away from the church for months at a time on account of illness, yet there was no perceptible loss of vigor and enthusiasm."

Nothing need be added to these eloquent facts, related by his successor, regarding Dr. Moment's pastorate in Spring Street Church. But the time for severing his connection with this church had come. A new organization up-town made a call upon him for his services; this call he decided to accept and accordingly resigned his charge of Spring Street Church February 13, 1884. He was installed in this new organization in the early spring of 1884 and served them faithfully for about a year, when dissensions arose, a division of the congregation took place, Dr. Moment resigned, and after preaching for several months as pastor to one portion that joined the Congregationalists, he suffered a severe bereavement in the loss of his wife, and he placed the resignation of his charge at the disposal of the council. Just at this juncture, as if God would comfort him, by giving him a song in the night, and by showing him a token for good, six churches were offered to him, and on the 4th of November, 1885, the Westminster Presbyterian Church, Brooklyn, extended to him a unanimous call, which he ac-

cepted November 19th, and was installed by the Presbytery of Brooklyn December 16th. In this church he has labored since with signal success—surpassing that of the most prosperous years of his ministry—not only in financial matters, but in the growth of the congregation, in the increase of the membership of the Church, in the development of Church interest and religious life, in the healthful advancement of the Sabbath-school, Ladies' Society, Prayer-meetings, in all that pertains to personal edification, and to active, aggressive Church work. Nor are his people unworthy of their pastor; while they esteem him very highly in love for his work's sake, they attend faithfully upon his ministrations, cheerfully second his efforts, carry out his suggestions, and contribute as God prospers them to the maintenance of their own house of worship and to the spread of the Gospel among others.

On the second anniversary of his pastorate, December 18th, 1887, the congregation on a stormy Sabbath morning, pledged in the space of sixty-five minutes $27,000, to cover the indebtedness which has rested for years upon their edifice, and made this contribution with a cheerfulness, a generosity and an avidity of desire that declared louder than words, that they were making a thank-offering to God. The pastor, in a New Year's letter to his people, gratefully and joyously acknowledged his great satisfaction at this evidence of their devotion to God and urged them to renewed consecration to His service. It would not be easy to find to day a more beloved pastor or a more devoted people.

Westminster Church occupies one of the finest fields in Brooklyn, being in the midst of a wealthy and settled community, and its internal arrangements are pleasant, commodious and attractive. It has a membership of over four hundred, to which additions are made at every communion season and a congregation of substantial, well to do people. The prayer-meetings are largely attended, the interest in each well sustained, and much readiness manifested by many attendants to take some part in the service. The Sabbath-school is large, flourishing, under the best management and doing a grand work both in assisting to train the children of the Church and in scattering seeds of blessings in other households.

Dr. Moment's literary acquirements and pulpit talents have not escaped the notice of several institutions of learning. In 1872 Hanover College conferred on him the degree of B.A.; in 1884 the degree of M.A., and in June, 1886, both Hanover College and Lenox College gave him the honorary title of Doctor of Divinity. His active church duties have left him little time for writing for the press, and little has been published from his pen, except "A Brief History of Spring Street Church," "A Sermon on President Garfield," a discourse on "The Down-Town Churches of New York," a number of articles for the religious press, and the able notes on S. S. Lessons in THE PULPIT TREASURY which have appeared for about two years. He has always devoted himself specially to Sabbath-school work, and gives an exposition each week of S. S. lessons to the teachers of South Brooklyn under the auspices of the Brooklyn S. S. Union.

Dr. Moment prepares carefully for all his public services, writing his sermons generally in full, and without any attempt at memorizing them verbally, delivers them without notes, with great freedom and much energy. His voice, though not musical, is clear and full, his enunciation very distinct, his ideas fresh and their expression original, his sentences short, comprehensive, ringing with sterling truth, and often announced in trumpet tones, as he moves slowly at times from end to end of the platform. The attention of the audience is arrested at the beginning of his services and held unabated to the close. The hearer is impressed with the thorough honesty of the speaker, his entire consecration to his Master's work, and his absorbing desire to win souls into His kingdom. His present field of labor is one for which he seems specially qualified, and all the indications point to a great harvest awaiting him among the beloved people whom he serves in the Gospel of Jesus Christ, and also in the vicinity of the church where the labors of both pastor and people are concentrated. May both sowers and reapers often come with rejoicing, to the great Husbandman, bringing their sheaves with them.

Elisha, or Social Religion.

By John Barrows, D.D. (Presbyterian), Chicago.

And one of the Kings of Israel's servants answered and said: "Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."—II. Kings, ii., 11.

It is my purpose to speak this morning of Elisha, the benevolent successor of Elijah. Men sometimes question the miracles of the Old Testament, but all acknowledge how true to nature are the Old Testament's heroes. No one doubts that Elijah and Elisha were actual personages; as real as Luther and Melancthon, to whom they are often compared, and that they took part in events as real and important as the Reformation and the American revolution. Elisha is spoken of as the son of Shaphat, who poured water on the hands of Elijah. We do not know who Shaphat was, but the important statement is that he was a pupil of Elijah. The teacher is always an important factor in life.

In recent years distinguished men have been asked what books they owed most to, and the Bible, Ruskin, Milton, Burke, Shakespeare, Bunyan, and hundreds of others have been praised. These men are, in a sense, our spiritual fathers, and we may understand the reverence with which they have always been spoken of. It is sometimes most as well for us to forget that we have been the sons of Shaphat, that we may remember that we have been the pupils of Elijah. He had called Elisha, and when he left this world Elisha's prayer was for a double portion of his spirit. With the mantle of Elijah in his hand he parted the waters of the Jordan, returned to his people, and was received as the successor of the great prophet. It is sometimes said that if we have no past we can have no future. We are heirs, heirs of all the ages, as Tennyson has sung, and we are largely what the past has made us. It is what we are rather than what we do or say, that makes our influence in the world. Elisha was Elijah's pupil. But his life was less that of a hermit than was that of his great teacher. In all this he represents the social element more than does any other character of the Bible. In the house of the Shunamite woman he was received as a familiar friend.

And it is in just that way that the Christian minister of to-day loves to be received in the homes of his people, not as a person around whom hangs a sort of fictitious, religious awe, and from whom the children run away.

Then there is a superstition that we must possess some peculiar gift before we can exert any influence among men, but it is coming to be understood that it is just so far as we have things in common with men that we have influence among them. We should consider our social relations as among our highest duties. One of the most precious things in the world it is in our power to give, and that is religious sympathy. We stand in awe before Elijah, but we recognize in the kindly and sympathetic Elisha the prototype of the Son of Man. His life was one of beneficent deeds. Elijah was the prophet of famine, but Elisha was the prophet of plenty. Elijah cursed and destroyed his enemies, but Elisha saved his and sent them away full of joy. He sweetens the bitter springs of Jericho, and his name clings to these perennial waters to-day. He cleansed the leprosy of Naaman and his name is now the synonym of that charity which hoping all things, endureth all things. It is a great advantage to us Christians to learn of people who have learned other things from ourselves. I protest against the idea which makes religion consist in not doing certain prohibited things. Dancing, card-playing, theatre-going, and other amusements of that kind—you all know that I think the world would be better if we did none of these things—but I protest against thinking that not doing these things is the sum total of religion. The spirit of censoriousness dominatin

this life is not the spirit that is going to save this world. Some people fret and worry so much about the faults of others that they forget to be helpful. They have so much of the stern nature of Elijah that they lose the kindliness of Elisha. His influence was on a larger scale than Elijah's, and its results were more immediate. Love is always more powerful than terror. But as the sunshine that comes after the storm is the more delightful, so Elisha inherited and enjoyed the fruits of Elijah's work. God does not always punish sin with the direct blow of His own arm; he sometimes uses intermediate agencies, and so it was in the overthrow of Ahab and his idolatry. Elijah and Elisha, in different ways and with different success, had given their lives to the upbuilding of God's kingdom, but His plans reached further than these men. Not the stern words of Elijah, or the kindly ones of Elisha were to herald His coming, but the voice of the son of Zachariah and Elizabeth. But their lives are not lost to us if they teach us that it is by mingling with men that the world is to be uplifted and saved; that it is not the romantic idea that is to work God's will.

The apostle Peter, prophesying of things to come from things past, said that the flood did not destroy the old world, but saved the best of it. This work of fitting the world for a better future is continually going on, and it is by mingling with men, as did Elijah and Elisha, that its coming is to be hastened.

Christianity did not ask to substitute the ten commandments for the laws of Solon and the bronze tablets in the temple at Rome, but it has been bringing these laws more into the spirit of the divine word just the same. It did not ask to dominate the governments of the world, but every day they are being brought nearer to God's own ideas and principles. You ask if I would secularize Christian activities? I say "yes," but I mean by that to abandon visionary and mystic monasticism, and to come down among the people, helping the down-trodden; binding up wounds, healing the sick, making the world and its people better. While longing for that kingdom of God, eternal in the heavens, let us catch from it the spirit of that kingdom of His on earth, made by the hands of His servants. When Elijah was hiding in the wilderness of Mount Horeb God said to him: "What doest thou here?" He was hiding in the desert when he should have been attending to his work in Samaria. And so to us, day by day, comes God's voice saying, "What doest thou here?" We must be up and about His business, mingling with men and learning of them, striving to make the world better.

The Source of True Joy.

By Rev. Mark Guy Pearse (Congregationalist).

The joy of the Lord is your strength.—Neh. viii., 10.

It was a very happy day in Israel. They had builded again the wall, and the city began to look more like itself. They were to have a day when their work was to be consecrated to the Lord. Ezra having read the words of the law, "the people wept." It was right that they should weep, right that a nation's penitence should go before a nation's restoration. But it was not right that they should weep their hearts away, so that their enemies should begin to scorn and triumph over them once more; therefore Nehemiah said, Weep no more—"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

There are many whose hearts are hungering for the joy of the Lord. Life would be to them almost a satisfaction if their hearts were filled with the joy of the Lord. Do not be content with merely listening to the preacher, but let the heart be eager to get from Jesus Christ what it needs. If preaching be extending a friendly hand to help men up to Jesus; if it be lending the voice to the Master that He may speak through it to some soul, then I envy not the archangel on God's own right hand.

The narrative first suggests that the joy of the Lord is born of penitential sorrow. Sometimes a jaunty impostor tries to pass

himself off as possessing the joy of the Lord. He talks about God not being strict to mark, about liking people whose religion makes them happy and glad. What does he know about it? His only joy is in forgetting all about God. The joy of the Lord is a great deliverance, and what can a man know about that if he has not seen his great peril? Don't imagine that you have to pass through any agonizing processes before you can know this joy. God sometimes comes like the dew of the morning, or the morning star. But we all have times when we feel what a horrible thing sin is. In some way we must know this penitential sorrow, but it can only be found in the Cross of Christ. People talk lightly about the great dark mystery of hell. I know not what it is, what it means; but when I look upon the Cross of the Lord Jesus Christ I say: O my God, what can that be which can warrant love like this in order that Thou mayest save us? Then penitential sorrow is to pass into this joy. Weeping is a good thing up to a certain point, but beyond that it is a mischief and a plague. Weeping may endure for a night, but joy ought to come in the morning. Some seem to have found religion only a source of mourning—a bigger burden on the top of every other. Have such not had weeping enough? Ezra gives a reason for telling them not to be sorry—"For this day is holy." What day is this? "The day of salvation." God can do no more for us.

Then Ezra began to remind the people of what they had to be thankful for. The other day they were a handful of poor captives in a strange land, and now they were in the city of their fathers. O dear soul, I would have thee out of thy very sorrows pluck some joy. You say you are hard and dark? Praise the Lord: for the other day you did not care what you were. Praise the Lord that you are sorry you are no better. You say you have no faith? The other day you did not care whether you had any or not—why not praise Him for being sorry you have no faith? Then they went their way "to make great mirth." We have a great deal to do with our own joy Instead of continually saying, "I am so great a sinner," say, "Oh what a Saviour I have." Won't you begin to make mirth that thou hast such a Saviour—you have been miserable long enough that you are a sinner. When the Puritans went across to America the outlook was so dark that they had one day of humiliation after another, until an old woman suggested that they should have a day of praise.

Lastly, this joy is strength. It enables a man to live. Playing at religion is a miserable thing. If thou hast anything to do with it put thy whole soul into it. The joy of the Lord is strength to overcome temptation. There is nothing that so baffles the devil as a happy Christian. This joy is strength to die with, for it makes the Christian regard death as his best friend.

The Expulsive Power of Supreme Affection.

By Rev. F. B. Meyer, B.A. (Baptist), England.

Jacob served seven years for Rachel; and they seemed to him but a few days for the love he had to her.—Gen. xxix., 20.

This sentence always charms us, for its beauty and its truth. Love has the power of making a rough road easy, and a weary waiting time short. It makes us oblivious to many things, which, for lack of it, would be insupportable. The mighties brake through the armed host of the Philistines to get one draught of water from the well for their beloved prince, oblivious of personal risk, *for the love they bare to him.* The trembling women, on the resurrection morning, ventured out into the perils of the crowded city, whilst it was yet dark, that they might embalm the body of their Lord; nor do they appear to have considered the perils, amid which they threaded their way to His grave, *for the love they bare to Him.* The martyrs died amid bitter torture, with a smile on their faces, and a song on their lips, not counting their lives dear, but reckoning it an honor to spill their heart's blood, *for the love they bare to Him.* Many a woman has nursed her children through loathsome disorders, doing so

them what no money would hire a servant to do, but she has not considered the cost, *for the love she bare to them.* Yea, Jesus Christ Himself endured the cross, and despised the shame, stooped to a felon's death, bore the base treatment of coarse and brutal soldiery, and rejoiced to lay down His life, *for the love He bare to us.*

Do you find it hard to deny yourself, to make the required sacrifices for doing His will, and to confess Him? There is one cure, a short, an easy one. Go to the Holy Ghost, and ask Him to shed the love of Christ abroad in your heart, and so teach you to love Him who first loved you. Then, as the tides of that love rise within your heart, they will constrain you to live, not for yourself, but for Him; then burdens will be light that once crushed; roads will be pleasant that once strained and tired; hours will fly that were once leaden-footed; years will seem as a day. Love's labor is always light.

Are you unmarried? Do not bewail yourself, as if your life must be incomplete. Yours is not a higher state, as the priest has falsely taught, but it is neither a failure nor a shame. It will attain to finished beauty, if only you walk in the path which your Heavenly Father has prepared for you. Cease to measure yourself by human standards. Find rest in being just what your Heavenly Father wills you to be. Break the alabaster box of your affection on Him, and His, for His sake. It may be that you have been kept free from the limited circle of a home, in order to pour your love on those who have no one else to love them. But remember, it is possible for all such to live in perfect self-restraint and purity, through the power of the Holy Ghost, "which is in us."

Are you disappointed? Jacob was disappointed in poor Leah; and she spent many a bitter hour of anguish. Her father had forced her on a man who did not love her, and who wanted to be rid of her. She had a woman's heart, and pined for love that never came. There are few stories more touching than the secret history of Leah, as revealed in the names she gave her boys, and her reasons in giving them. Yet remember, she had her compensations in the love of those strong, healthy lads, who greeted her with the title, Mother, so dear to a woman's heart. And there are, doubtless, compensations in your lot, if you are not too bitter to see them. And this is the best of all, "The Lord will look upon your affliction" (v. 32). Meanwhile, do not flinch from doing your duty as in His sight.

Are you happily married? Then beware lest you make an idol of your happiness, or suppose that there is no further need to watch. Is it not remarkable that Jacob's dearest wife was the source of his defeat and disgrace, in after years, because she hid in her baggage the household idols of her father? That was a remarkable command that Moses gave to Israel: "If the wife of thy bosom entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto her, neither shalt thou spare, but thine hand shall be first upon her to put her to death." Does it not teach us that we are not to receive, without question, the gifts of even our dearest? We must ever put God first. "If any come to Me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple."

Have you become a Christian since you were married to an unbeliever? Then do not seek in any wise to alter your relations (I. Cor. vii., 13, 14); but expect, in all assurance, that you will be the happy means of winning that beloved one to Christ. And seek this, not so much by frequent speech—there is a time to speak, but also a time to be silent—but rather seek it by the admirable beauty and consistency of your life, "That if any obey not the word, they may without the word be gained by your manner of life, beholding your behavior" (I. Peter, iii., 1).

Above all, withhold not your love from the dear Master, Christ. Hold all human love in Him. You may love to the uttermost of your power, if only you make Him first, and take your love as His gift, and enjoy it in Him, and thank Him for it. So human love will teach you to

understand Divine love, and from your thoughts you may understand His thoughts. "He that loveth, knoweth God." "That being rooted and grounded in love, we may be able to comprehend the love of Christ."

The Gospel Invitation.

By Fergus Ferguson, D.D. (Evangelical Union), Glasgow.

Come unto Me all ye that labor and are heavy laden.—Matt. xi., 28.

These are wonderful words. Socrates never spake so, nor Aristotle, nor Plato, nor Confucius, nor Cicero, nor Shakespeare, nor any of our modern philosophers. Only Jesus ever uttered such words. There are many who do not notice that Christ gives rest by a change of yoke or of burden; they do not read verses 29,30. Men are galled by the yoke of Satan and sin, and Christ comes down from Heaven and says, Poor self-loving, sin-loving soul, come unto Me: take My yoke upon you, and ye shall find rest unto your souls. Well may Matthew Henry say His yoke is lined with love, and old St. Bernard cry out, "Oh! wondrous burden that makes every other burden light; oh! wondrous yoke of love that bears the bearer up." Apply the passage thus understood to one or two representative classes of the burdened and heavy laden. No doubt Jesus was thinking when He uttered these words of the Pharisees, that bound heavy burdens on men that they themselves would not touch with one of their fingers. See the votary of the Pharisees, heavy laden with his burden of self-righteousness: Luther lacerating himself in his cell; the modern Catholic telling his beads; the nominal Protestant who has no heart-religion but is a formalist; or the Hindoo walking with bloody feet to Benares. Jesus says to these, you are all wrong: Come to Me, and I will give you rest: let Me reveal My Father to you; My Father is love: righteousness is not of works; it is first a gift, then a work, a work of heartlove. When the yoke is changed Saul the Pharisee becomes Paul the Apostle; Luther in his cell starving himself becomes Luther the reformer; the Protestant comes to church out of love, and the modern Catholic flings his beads away; and the Hindoo sees that it is not his blood but Christ's blood that avails. Christ speaks to the slaves of sin—the debauchee, the drunkard, the subjects of envy, jealousy, anger, strife, bad temper—and offers to relieve them of their grievous burden. Young man, you think it a great loss that you are not able to attend Oxford or Cambridge or the London University. but you can learn from Christ the meek and lowly spirit, and He will enable you to become humble, and to forgive injuries, and to bear wrongs patiently. Christ gives rest to the convicted penitent. Are there any heavy laden penitents listening to me to-night? Jesus sent me to London to say to you—come to Me, to Christ, this night, and I will give you rest. Say not, it is too easy a way to get salvation when Christ has done all the difficult work. Say not, that you are not prepared—it is sin that prepares you. Do not say that you have not enough love—nobody has enough love. Do not say you cannot believe—you can trust the newspaper, the physician, the banker,—can you not trust Jesus, the faithful and true witness that cannot deceive? Do not say you are too great a sinner to be saved—the blood of Jesus Christ cleanseth from all sin. I have preached the Gospel in a condemned cell, and in a refuge and reformatory for fallen women, and not in vain; surely then I may preach it to *you*. Lastly, let me represent the afflicted as heavy laden. To the widow with her numerous family, the mother that has lost her only child, the man of business that has lost all his money in an unsuccessful speculation, to the young man so filled with trouble, so heavy laden that he can't live long, Jesus says take My yoke upon you—My Gethsemane yoke. And He puts the yoke upon them, and they all find rest; for the widow finds in him a husband, and the childless mother finds that her little one is still alive, in Heaven; and the merchant finds that though he has lost his money he has got treasures in Heaven; and the poor young man is called away to everlasting rest. Yes, they have all got rest!

THE APOCALYPSE.

By Prof. Benjamin B. Warfield, D.D., Theological Seminary, Princeton, N. J.

It would be idle to deny that the Apocalypse is a very difficult book. It is probable that very many of the readers who, under the spur of the great hope held out to them (Rev. i. 3), turn to its pages for instruction, lay it aside again with unsatisfied longings and puzzled minds. But it is also certain that the difficulty is largely of our own making, and not very hard to unmake. Shortly, the enigma of the book arises from two causes: chiefly from the wrong traditions as to its nature, which have grown up around it, and under the influence of which we approach it with is so firm a belief that we shall find it what is not that we cannot see it as it is; and after that, from the unwonted form in which it is cast.

We do not write and read apocalypses in these days. Few of us have any acquaintance with this literary form, save as it is exemplified in the Apocalypse of John. Nevertheless, John did not strike out a totally new form of composition in this book. The Holy Spirit simply adopted for it the most popular literary vehicle of the age when it was written. It is strange to us, not because it is unique or unhuman, but because fashions in literature have so far changed in the course of eighteen centuries of time and the passage from the Jewish East to the Anglo-Saxon West, that what was natural and lucid as a form of expression then has become almost unintelligible now. Fancy what a matter-of-fact and downright man, who had never heard a fable, would make of one of Æsop's or La Fontaine's gems, if suddenly confronted with it. This is what has happened to us with the Apocalypse. Fables we know, and Allegories, and, thanks to the Gospels, Parables; but Apocalypses we do not know, and when we are placed face to face with one in the Revelation of John, we do not know what to make of it.

The remedy is simple. We must acquaint ourselves with the literary laws that govern the composition of apocalypses, and then read this apocalypse in accordance with them. This is what we do instinctively with a poem, a parable, an allegory, or a fable. We know how artistically a sonnet is framed, and, of late years, we have learned what marvels of art a rondeau or ballad can be. We know what to do with the form of a fable, and what to understand behind the figurative language of an allegory. What may be called the external art of an apocalypse surpasses that of a sonnet or a ballad; and in the case of the Revelation of John this symmetry of parts is more perfectly wrought out than in any other known example. But deeper than any matter of mere arrangement lies the basal principle of all apocalyptics, which is more far reaching, moreover, than the principle of either fable or allegory. The apocalypse is a book of symbols. The whole action of the book and every detail of the representation, alike, is wrought out not directly, but through a symbolical medium. And as nothing is stated, so nothing is to be taken, literally; but every event, person, and thing, that appears on its pages is to be read as a symbol, and the thing symbolized understood. This is not to say one thing and mean another; it is only to say what is said through the medium of a series of symbols, and to mean nothing but the things symbolized. This may be strange to modern readers; but it is a thoroughly legitimate literary method, and no admirer of Bunyan or Dante can seriously object to it.

What it is to be an apocalypse being once understood, an apocalypse will be easy or difficult in proportion to the obviousness of its symbolism to us. If we have the key to its scheme of symbols, it is easy. And this is why John's Apocalypse need not be other than easy; all its symbols are either obvious natural ones, or else have their roots planted in the Old Testament poets and prophets and the

figurative language of Jesus and his Apostles. No one who knows his Bible need despair of reading this book with profit. Above all, he who can understand our Lord's great discourse concerning the last things (Matt. xxiv.), cannot fail to understand the Apocalypse, which is founded on that discourse and scarcely advances beyond it.

But in order to its understanding we must consent to read the book simply and in accordance with its structure. This implies that: (1) We should apply its symbolism consistently throughout. For instance, the number seven is not a designation of a literal "seven," but of a divine perfection, and we readily read it so when we read of the "seven" spirits that are before the throne, the "seven" seals of the book, the "seven" golden candlesticks, and the like. We must not forget this in xvii. 9, and understand the "seven" mountains as literally seven in number. (2) We should not forget that the purpose of this prophecy, as of all prophecy, is ethical and not chronological. All truth is in order to holiness. And the truths here revealed are not in order to enable us to read the detailed history of unborn ages, but to comfort the persecuted, encourage the tried, and succor the despairing. We are not to expect to find, therefore, pedantic descriptions of the special petty crises that have visited this people or that, or are yet to visit them; but a splendid revelation of the position and fortunes of the Church of Christ in the world and an enheartening assurance of the certain eventuation of the conflict in victory. (3) We should not try to force the book to deliver a continuously progressive prophecy from beginning to end. Nothing is clearer than that it constantly returns on itself. And it is probable that, with a prologue (i., 1—8) and an epilogue (xxii. 6—21), it is framed in seven parallel sections (the divisions falling at iii., 22; viii., 1; xi., 19; xiv., 20; xvi., 21; xix., 10), each of which independently unveils the great principles that rule the conflict between Christ and Belial, and glance at it in its whole extent from inception to victorious conclusions.

It cannot be denied that the unlettered Christians who have gone to the book for comfort and strength amid dark days have understood it better than the scholars. The scholars are still puzzling over it and wresting it to their will. The simple child of God has never failed, in a time of spiritual crisis, to go to it with wondering love or to return from each draught with new heart and power. And thus, for its chosen readers, it has always proved to be, as Godet says, "the precious vessel in which *the treasure of Christian hope* has been deposited for all ages of the Church, but especially for the Church under the cross."—*Westminster Teacher.*

THE WISDOM OF THE WISE; ITS PERILS.*

By A. J. Gordon, D.D. (Baptist), Boston.

Christianity is not a system of philosophy, but a revelation to faith. The attempt to survey and map out its doctrines according to our logic charts has always proved injurious. If theologians insist on being wise above what is written, the natural reaction will be that neologians will be ignorant below what is written. I am a most decided believer in a positive gospel; and concerning everything that has been revealed, I consider we may be just as sure as concerning a conclusion of mathematics. But not everything which we desire to know has been revealed. The gospel exhibits a divine reserve, as well as a divine revelation; the same voice of the great Teacher which declares concerning one realm of truth, "To you it is given to know," declares concerning another realm, "It is not for you to know."

Now while upon such questions, *e. g.*,

* Part of an Address delivered at the Conference of the Evangelical Alliance, Washington.

as that of the resurrection of the body at Christ's second coming, there is a flood of light from Scripture, upon the state and employments of the soul between death and the resurrection hardly a ray of light has been thrown, and while the most positive information has been vouchsafed as to what God will do for the heathen who hear and believe the gospel, he has nowhere exactly informed us what will be the ground and method of his dealings with those heathen who have never heard the gospel. And yet such minute survey of his *terra incognita* of the intermediate state has been attempted; and such learned conclusions concerning this mystery of the heathen's accountability have been put forth, that great religious bodies have been set in battle array and vast missionary interests have been imperiled upon these issues. If the most learned man in the whole fraternity of theologians had long ago faced these questions with a positive and dogmatic "*I don't know*," he would have been worthy to be counted "a prophet and more than a prophet." For it is the glory of a prophet that he can handle themes and deliver messages the full scope of which he does not presume to understand. 1 Peter i: 10, 11.

Now it has been the misfortune of Christian philosophers from the beginning until now that they have made theology "dark with excess of light." The heresies which have afflicted the Church have almost without exception been invented by learned scholars, and the speculations which have blighted the faith of believers have generally been hatched and brooded in the theological schools. The great mass of plain and practical Christians have, as a rule, kept the faith in its purity. For they have been content to believe more than they know; and to accept more than they could understand.

Reason and faith are like the two compartments of the hour-glass; when one is full the other is empty. Those who have been determined to *know* all things revealed and unrevealed have often thereby reduced their faith to the minimum, and in so doing they have contracted the very faculty by which we are to apprehend God.

Now what I am urging is this: that just as sumptous wealth in the hands of the Church has always been a curse by begetting among the common people a moral and material poverty of the most abject sort, so a sumptuous learning in the schools of theology has proved a curse to the faith and piety of Christians by inducing a contrary extreme of deep religious poverty. This is exactly what agnosticism is—the spiritual pauperism which stands over against the theological and philosophical wealth with which it has been attempted to endow the gospel of Christ. Paul declared that in giving the gospel, God "destroyed the wisdom of the wise." If this wisdom of the wise gets installed in our theological chairs and presides there, it will in turn destroy the gospel. It is written that "when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." If the wisdom of this world attempts to reverse this order, and to please men by the learnedness of preaching, it will darken and bewilder those that would believe. Here, I solemnly conceive, is one of the most serious perils to which our Protestant ministry is exposed to-day, that it shall be impoverished by excess of learning; that instead of going forth with the humble equipment of the Word of God, which is the sword of the Spirit, it shall attach the first importance to German learning and to Greek philosophy. Having enjoyed the best advantages of the schools, for which I am devoutly thankful, I am perpetually humbled to see how much better many of the unschooled lay preachers of our time can handle the Scriptures than the mass of clergymen who have passed through the theological curriculum. I do not undervalue the seminary in saying this, but beg that we should consider the point at which it is most conspicuously failing. I would wish, for one, that no more chairs might be endowed in our theological institutions for teaching the relations of Christianity to science; that those courses in apologetics which stuff men's heads full of the history of all the heresies which have afflicted the Church from the beginning might be shortended more and more; and the time thus

saved be given to the one thing of studying the Bible and practicing with the "sword of the Spirit."

Magnificent and far surpassing all that has gone before is the electric light, but the shadow which it casts is the darkest and densest that ever yet fell upon the earth. And I believe that in New England where the light of philosophic Christianity has been the most brilliant and intellectual, lenses and reflectors for its diffusion, the most clear and polished, the shadows of agnosticism and atheism fall most darkly.

Oh, that our teachers of theology were content to know less that they might know more; that they were less endued with the spirit of modern thought, and more deeply baptized by that spirit that has been sent to us, "that we might know the things that are freely given to us of God."

The acute and eloquent Robert Hall set forth as the sum of his experience, that the power of the pulpit depends neither on "refinement of thought nor subtility of reason." And then he added, "You have only to draw your instructions immediately from the Bible, imbibe deeply the mind of Christ, and let his doctrine inspire your heart, and your situation in comparison with other speakers will resemble the Angel of the Apocalypse who was seen standing in the sun."

WHOLE-HEARTEDNESS IN THE MINISTRY.

By Rev. E. Roberts (Baptist Tabernacle), London.

No. I.

In such a ministry as ours, a ministry which has the love of God for its mainspring, the Gospel of God's grace for its theme, the Spirit of God for its power, salvation from sin and the development of holiness as its objects, and eternity for the full working out of its results, whole-heartedness ought to be easy. Ministers know it is not easy. In the hush of midnight hours how seldom can we honestly lay our day's work at the foot of the throne, and say, "The zeal of Thine house hath eaten me up!" An undivided heart, winged feet, the tongue of fire; for these we long, but from these we are often far distant. Nevertheless, whole-heartedness in our ministry is possible, for it has manifested itself in some consecrated men. And if some have reached it, so may we. The whole-heartedness which shines in some men's ministry bids us reckon it as a possibility in our own. God wants us to have it, and, God helping us, we will not rest satisfied without it.

What it is has found grand illustration in some consecrated men. Baxter was an embodiment of it. John Knox, leaving his bed to cry, again and again, "Lord, give me Scotland, or I die," was an embodiment of it. Wesley, Whitefield, Carey, Judson, Moffat, were all illustrations of it; modern expositions of an ancient sentence – "This one thing I do." Perhaps the completest human illustration is found in Paul. Such words as fell from his lips, to whose truth he called the Holy Ghost as witness, could only truthfully spring from a heart filled with one purpose. The tears of friends could not melt that purpose; neither could deadly danger daunt it. "What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Again he soars to a wondrous altitude of devotion, to a height where few can follow him: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." It was such a wonderful thing to say that he felt compelled to introduce it with a solemn guarantee of its truthfulness. The spirit that animated him rises

before us in these words, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. I am made all things to all men, that I might by all means save some." May I not say that whole-heartedness in our ministry is our being what these men were and are?

He who would see spiritual qualities in their fullest beauty must look above men. Whole-heartedness, like all else that is lovely and of good report, shines brightest in the Master. Spurning glittering temptations of worldly wealth and glory with the words, "Thou shalt worship the Lord thy God, and *Him only* shalt thou serve"; forgetful of bodily hunger, because he found meat in doing the will of His Father; forgetful of weariness after days of travel and toil in the overpowering delight of communion with God; anxious for the cross. "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" because He knew what a rich fruitage of glory to God and good to men that cross would bear. He who poured out His soul unto death to save our souls from death, best teaches us what whole-heartedness is. Let this mind be in us, which was in Jesus Christ, and whole-heartedness in our ministry will be to us no longer a beautiful but distant ideal. We shall mount and reach it in one grand step.

The reasons why we should exercise a whole-hearted ministry are numerous and weighty.

1. We are divinely called thereto. Under the New Testament dispensation the Gospel ministry is as truly a divine institution as was the Aaronic priesthood under the old dispensation. And we, if we be true men, are as really called of God to our ministry as was Aaron to his priesthood. Others may be doing work to which their tastes have led them, or which circumstances have forced them. We are doing a work unto which God has led us by the guidings of His providence, and the promptings of His grace. This invests our ministry with an infinite grandeur, and puts us to shame if we be otherwise than grandly consecrated in the discharge of it. The call comes to us by Him whose marred visage doubly emphasizes it. When we hear Him say, "Go, and preach My Gospel; feed My sheep; feed My lambs"; we cannot look on that sorrow-worn face, and scarred brow, and pierced hands and feet, without remembering that, at the call of our necessity, *He gave Himself for us.* To give oneself is to give all that can be given. It is to reach the extremity and bound of giving. Christ might have done less; even He could not do more than give Himself. And He gave Himself to serve and save us. Shall we respond to His call who gave Himself by giving less than ourselves? Infinitely less is our all than His all; but shall He not have our all? Yea, by the memory of His broken heart in His work for us, we will stir ourselves up to whole-hearted work for Him.

2. We have a divine example before our eyes. Our ministry is a continuation of Christ's: "As my Father hath sent Me, even so send I you." The record of His divine ministry is, therefore, an example for our human ministry, in the carrying out of which we are "laborers together with Him." The former manifests in perfection the spirit which should inspire the latter. There must be much of oneness between the ministry of Christ and ours, seeing that, minus the adjective, one of His titles is borne by us. Peter calls Him "the Chief Shepherd." A chief implies subordinates. Who are these subordinates? Are they not those whom He raises up, and sends to do His work, with this charge laid upon them: "Feed My sheep"? When He ascended up on high He led captivity captive and gave gifts unto men. And He gave some, Apostles; and some, Prophets; and some, evangelists; and some, shepherds and teachers," among whom we are glad to reckon ourselves. Behold, then, how the Chief Shepherd shepherded! With what intensity of love, with what tenderness of sympathy, with what divinity of patience, with what utter abandonment of self, even to the length of laying down His life for the sheep! In all these things He has set the under-shepherds an example that they should follow His steps.

Paul also hints at this truth in his second letter to the Corinthians: "Now we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "We pray you *in Christ's stead.*" We stand in His place; we carry on His work; as preachers and pleaders we represent Him. How would He have pleaded with men to be reconciled to God? We can conceive how He would have done it, although it is difficult to put the conception into language. Let that unspoken conception become the inspiration of our ministry. Under its influence our work will not be a mere round of professional duties; but it will be the spontaneous outflow into holy activities of a heart in which the Spirit of Christ is the supreme power. Our pleadings with men in Christ's stead to be reconciled to God will burn and throb with all our heart in them, because we shall plead more as Christ would have done.

WAS CHRIST THE PRODUCT OF HIS AGE?

By Rev. Samuel McComb (Presbyterian), Londonderry, Ireland.

No. I.

It may be laid down as a law of universal significance that a man is the product of his native soil. We can only approach the great poet, or reformer, or philosopher through the avenues of his moral and intellectual surroundings. Were it otherwise, indeed, the philosophy of history would be impossible. The mighty heroes, whether of the material or spiritual order, that have turned the æonic currents of thought and life, could have no explanation, could reveal nothing as to the deeper currents of history,—in a word, their influence would be but as meteoric flashes across the world's horizon, issuing out of the deep darkness, and returning thither. This simple law carries in its bosom the unifying principle of human progress. Whatever else genius may be, of one thing we may be sure, that it is not foreign to the period in which it appears, but rather rooted in and springing out of it. Great times produce great men. Noble and soul-stirring influences seem always to seek a personality in whom they may be embodied, and by whom they may as with plastic touch, affect the thoughts and destiny of the race. Luther was the personalization of tendencies that, in his day, threatened the very life of the papacy. He who would understand the German reformer, must first scrutinize the intellectual and spiritual movements of the sixteenth century, the birthday of modern Europe. In Milton we see too often "the noises and hoarse disputes" of which he complained, but at the same time we see the moral grandeur of that Puritanism which, as, Mr. Matthew Arnold says, "laid a restraining hand upon an evil and adulterous generation." Coming down to our own day, who can fail to see in the writings of George Eliot, a perfect reflection of the spirit of the age with its philosophic attainment, refined culture, and latitudinarian views of life and duty? These illustrations will suffice to illustrate our meaning. Genius is the gift of God, but God's gifts are ever in deepest harmony with the laws that regulate His moral guidance of the race. The question which here claims our attention is, Does this law hold good in the case of Jesus of Nazareth? Can He be explained by the spiritual and intellectual conditions of His time and people? Is the Christ of the Gospels the legitimate fruit of rabbinical learning, the upshooting flare of an expiring Judaism? Can Palestinian training and culture account for Him who, as Jean Paul Richter says, "was the holiest among the mighty, and the mightiest among the holy, and who has, with His pierced Hand, lifted heathenism off its hinges, turned the sad and blighted centuries into new channels, and now governs the ages." Surely these questions demand our attention in the face of a blind, fatalistic evolutionism that claims to sway the entire realm of phenomena, material and psychological, and that

asserts its sufficiency to compel Nature to unbolt and unbar all her doors. The extreme theory of evolution, resting as it does on a denial of the supernatural, is bound to face and solve this problem: Given Jesus Christ; to account for His Person and work by means of purely natural causes. The object of the present paper is to show how insoluble this problem is. What we have to consider, therefore, are the spiritual and intellectual influences amidst which Christ moved; and when we have analyzed them, we are face to face with the question, were they strong enough to create Him, and the forces which, proceeding from Him, enter into, and modify all subsequent history? In our investigation we must confine ourselves to Palestine, for to a Jew Palestine was the world's *Ultima Thule*. It was the centre of all his hopes, the goal of all his ambitions. Hellenism and Cæsarism were alike poor and contemptible compared with the oracles of the living God. This tendency in Jewish thinking, the result of centuries of oppression, is a sufficient refutation of all attempts to bring Him into contact with Pagan culture. The area of our enquiry is therefore narrowed to the phenomena presented by Judaism. In examining them we do not stay to speak of the absence of all conditions of greatness as shown in the political bondage of the people, the utter corruption of the moneyed classes, and the religious hollowness of the ecclesiastical leaders. Christ stands in contrast to all the outward historical conditions of His time. Attention is called to the inner principles of Judaism, those which underlaid all its historical currents, which made it what it was. The religion of our Lord's day was the development of ideas lying at its very heart —a development conditioned partly by an inner necessity, and partly by outward causes. Its roots stretch back across the centuries. The age immediately succeeding the Exile witnessed the starting point of two antagonistic principles that were to modify Judaism in all its after history, and eventually to hurry it to its doom. During the period of the prophets, Hebraism was kept sound and healthy, by the lofty views which they proclaimed, of God, of Righteousness, and of Truth. These grim and rugged teachers kept burning the fire of national enthusiasm throughout Israel's weary captivity. With keen spiritual penetration they recognized that the central relation is the relation of the individual soul to God. They knew that it was only as men individually were brought into living contact with God, that they were brought into contact with one another. The hope of the prophets looked forward to a theocracy. It was this hope that beat back the assaults of spiritual despair, and that nerved them against the declensions and iniquities of their time. But the theocracy for which they yearned was one grounded on a loving, personal allegiance of each member to the invisible King. Now it is obvious that while the voice of the seers was heard, there was no room for the dry and arid externalism of after days. The spiritual ideal was kept fresh and living. But as that voice died away, the spiritual ideal disappeared, or rather degenerated into an outward and barren form. It was for a theocracy indeed the chosen people still looked; but from it had fled all spiritual reality. The fine equilibrium of the spiritual and the political, of the inner and the outer, preserved during the prophetic era, was destroyed forever. The latter dominated over the former, and domination meant death to that which was subject. This is the first of the two antagonistic tendencies to which we have referred—the triumph of the letter over the spirit. Henceforth Judaism becomes narrower, more exclusive, more intolerant of the ways and customs of foreign nations. Its nationalism becomes morbid and self-centred; its enthusiasm is not for humanity but for itself. This tendency was deepened, as has been indicated, by the outward, political conditions of the time. Harassed by continual wars, now with Syria on the north, and again with Egypt on the south, scorned by those who affected Greek manners and culture, it is little wonder that they grew egotistical, arrogated to themselves a monopoly of the divine favor, and looked with haughty indifference on the dark mass of heathenism surrounding them. The chief part

of religion was to hate the oppressor. The Messiah was to be a mighty chief who should free them from the yoke of centuries, and weld them into a world conquering monarchy. This tendency in its ultimate development is known to history as Pharisaism. The other and contrary influence took its rise also in the post-exilic age. It stood midway between the Pharisaic and Pagan cultures, and represented the spirit of compromise. The party in which it took shape, professed to recall men from the letter to the spirit, from the outer to the inner. The lofty and rugged truths of Hebraism must be toned and mellowed by the finer culture of Greece; greater freedom and breadth in the social sphere must be secured through the introduction of Pagan ways and customs; and the Mosaic law must be delivered from the ourden of false and puerile interpretation. But history has often proved that a party of compromise cannot long maintain itself as such. Stern necessity drives it to take up an extreme position. And so we find that in this case it yielded all that was most peculiar to Judaism, ridiculed Pharisaic exclusiveness, courted alliances with hostile powers, and in a pretended exaltation of the spirit, set at nought the letter by which alone the spirit can make itself felt. The historic outcome of this tendency has received the name of Sadduceeism. Such were the forces that rent in twain the Jewish fabric. Can either or both account for the Christ? Is there anything in common between them and Him? To answer these questions we now address ourselves.

Prayer Meeting Service

Suggestions for a Promise-Meeting.

By Rev. S. W. Adriance.

Since Promise-meetings are so frequent to-day, and yet so often unprofitable, a few hints as to the best methods of conducting one may be better than any exposition. Always let it be remembered that we use the "conducting" of a meeting in the Christian Endeavor sense, *viz.*, that every member conducts the meeting.

1. Let it be a "*Promise*-meeting." Often verses are selected without reference to their being promises or not, and thus the meeting has no individuality. Select passages, which are, in the strictest sense of the term, "*promises.*" Of course, there is a sense in which a promise is *implied* in every command of God and every truth of God's word; but this, I suppose, is not the sense in which we use the word as applied to a promise-meeting.

2. Let the promise which is selected be one which has a personal relation to yourself. If we have served God for a year, and no one promise has become dear, especially dear, to us, it is a probable indication of inattention to God's Holy Word. How can one live an ordinary experience, and be an earnest reader of the words of God, without finding promises especially dear? If necessary, then, prepare thoroughly for the meeting by searching until you find a promise adapted to your case. Then learn it by heart, and forever after treasure it.

3. Accompany the repeating of the promise with just a word, bringing out the particular blessing promised, or the condition upon which the promised blessing is to be realized. Matt. xi., 28, "Here is a promise of rest." In reciting Isaiah xli., 10, say, for instance, "This promise of His presence has helped me overcome many a fear."

4. Let the singing accord with the thought of the meeting. Sing such hymns as "The Lord will provide," "Precious Promise." Thus the meeting will take on, all the way through, a gladness and courageous trust which will make it a power to all.

5. Let the prayers reflect the thought of the meeting. Plead for strength to

fulfil the conditions, for help in learning to trust; render thanks for the frequent fulfilment of promises.

6. Testimonies to the particular fulfilment of promise in the individual life, of promises tried and proved, of examples of fulfilled promise in your church or in the history of the Christian Church—all this in in a line with the idea of the meeting.

7. The particular mention of certain great promises, with the condition of fulfilment—the promise of eternal life, of forgiveness, of peace, of spiritual power—will be a means of practical blessing. Acts i., 4; Luke xxiv., 49; Acts ii., 33; Galatians iii., 29, iv., 28; Ephes. i., 13, iii., 6; I. Timothy iv., 8; II. Timothy i., 1.

8. Finally, gather from the Scripture statements concerning the use of promises, as found in II. Peter, i., 4; II. Cor., vii., 1; Heb. xi: 33. The Use of Promises—II. Cor. vi. Precious Promises —II. Peter, ii., 1—21 (v. 4). Sure Promises.—II. Cor., i., 1—24 (v. 20). Inherited Promises.—Heb. vi., 1—20 (v. 12). Unfailing Promise.—Psalm lxxvii., 8—20 (v. 8). The Faithful Promise.—Heb. x., 19—39 (vs. 23, 36). The Great Promise.—John ii., 12—29 (v. 25).—*Golden Rule.*

QUESTIONS OF THE DAY

Points on Temperance.

By John Hall, D.D., LL.D.

The following points are easily understood and remembered :

1. The Scriptures condemn Intemperance in the strongest language, placing it with adultery and murder. This is in keeping with the nature of things. The drunkard unfits his body for fulfilling the functions for which God made and intended it, and he willingly destroys the power of his mind—his soul, even to understand what God says to him. This leaves him open to every sort of temptation, and makes him ready to be the instrument of the devil. Hence the most awful crimes are frequently connected with intemperance.

2. Against all that leads up to sin, we have to be on our guard. Loose language leading to profanity, impure language to immorality, love of delicacies leading to gluttony, have to be guarded against, and the more heinous the sin the greater need of circumspection. Even necessary things may be abused, but where the thing is unnecessary there are more obvious reasons for abstinence.

3. Wine, as wine, is not denounced in Scripture; nor where wine, as wine, is made, pure and simple, from the fruit of the vine, and an article of food among the people, is the sin of intemperance so common as where other compounds are mingled with it, and drinks of various kinds are put in the place it filled, say in the land of Palestine. To mix up the wine of the marriage in Cana, or of the Lord's Supper, with the rum, whiskey or brandy of modern trade, is not according to reason and the nature of things.

4. But from things lawful in themselves, abstinence may become a Christian duty. The abuses or perversions may become so grave that it is Christian wisdom to forego the use. The standing example of this is in the food offered to idols in the apostles' time. It was not changed in its nature, but if Christians partook of it they would have been counted as thereby honoring the idols, and so doing harm to young and inexperienced believers. So the apostle says, he would not do it, though it would not hurt him in itself, for he knew the idol to be nothing.

5. The grounds, therefore, for abstinence are the danger of abuse by ourselves, and the danger to our fellow-men from our example. The latter is one of the forms in which love works. We deny ourselves and give money for teaching the heathen. So Christians, in love to their fellow-men, forego what might not, possibly, injury

themselves. And, as with all other human efforts, the value of abstinence and temperance efforts before God, depends on the motive animating us.

6. Temperance, even in its highest form, is not to be put in the place of spiritual religion. A man may be vigorous on this line of effort, and yet be without the new heart and the right spirit. Hence the Church of Christ is to hold forth the grace of God that brings salvation, and that teaches men to deny all forms of evil and lust.

7. All Christian people are to do good as God gives them opportunity. Citizenship is opportunity. Hence they are bound to use their votes honorably and according to their best judgment, against the intemperance of the time. It is for the Christian people, while doing all they can to secure the best laws, to teach the community that the grace of Christ is the best protector against every form of temptation; for it works on the soul, and is not dependent on police or outside human vigilance.—*Christian Hour.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

March 4, Christ's Last Journey to Jerusalem.—Matt. xx., 17–29. **1888.**

I. Golden Text: "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Matt. xx., 28). (1) Here we have stated the vital truth of Jesus Christ: He is a Giver, not a Receiver. Every word our Lord spoke and miracle He performed demonstrated this truth. Calvary, of course, is its fullest exhibition. (2) Christ was a Giver and not a Receiver, from no arbitrary motive. He did not say on leaving Heaven, "I am going down to earth and I am going to be independent of all men; I will give them everything but will accept nothing in return." Selfishness might speak thus. Such, however, was not our Lord's previously arranged plan. (3) He was a Giver, and not a Receiver, from the very nature of love. The essence of love is not to get something but to give something! Hence Jesus Christ, being the personification of love, must be a Giver only and in no case a Receiver! (4) The texts proving this truth are numerous: Ps. l., 9–15; Micah vi., 6–8; Luke vii., 41, 42; Matt. xviii., 27; Acts xvii., 25. (5) Learn two great lessons: (*a*) Salvation is of grace and not of works. Were it of works, then Jesus Christ would be a Receiver, as well as a Giver. Paul says: "For by grace are ye saved, through faith. . . . Not of works, lest any man should boast" (Eph. ii., 8, 9). (*b*) It is not Jesus personally we are called upon to serve, but Jesus through needy humanity. We cannot minister to the God of glory. Listen, however, to what He says: "Inasmuch as ye have done it unto one of the least of these my brethen, ye have done it unto me" (Matt. xxv., 40). To serve Christ, therefore, we must do good to our fellow man. O that our golden text may be fully understood, as the first truth of the Bible: Jesus Christ, a minister and a giver—not One to be ministered unto; not a Receiver!

II. Christ announcing His death and resurrection. Vs. 17–19. (1) This is the third time (xvi., 21–23; xvii., 9). The present is a fuller statement of all that was to take place. (2) He makes this announcement as He goes up to Jerusalem: Behold here the courage of Jesus in going forward in the pathway of duty. True heroism consists in facing danger for the sake of truth and righteousness. (3) Christ did not hold out false hopes to His disciples. He told them the worst, even this, that to serve God they must bear the cross. He led the way that all must follow. (4) Jesus Christ would never have us surprised; but would prepare us for every emergency of life. And this He does to make our faith in Him all it should be (John xiv., 29). (5) If the im-

mediate prospect of discipleship is dark, it is to show us the true glory that lies beyond. The Son of Man, betrayed, condemned, mocked, scourged and crucified, was to rise again the third day. First, the suffering Christ, then the risen Christ—first, the cross, then the crown—the storm, the darkness, the agony; then the victory, the peace, the triumph! Such is the Christian life. Our Lord's experience shall be ours.

III. The ambition of Zebedee's children—James and John (20–23). (1) Contrast the announcement of Christ regarding His own sufferings, with the request of these two disciples to be great without effort. Herein behold the true and the false in greatness—the one comes through suffering, toil, self-surrender; the other through the bolsterings of favoritism. (2) Contrast the spirit of this desire with the spirit of the true Christian. In the former, see an utter want of modesty, and a foolish pushing of self forward for the sake of holding the first place. In the latter, there is a natural diffidence as to prominent positions and no disposition to outdo others. The spirit in Christ is this: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. ii., 3–4). All who are fired by the ambition of Zebedee's children have not the mind of Christ Jesus. (3) Our Lord's reply: "Ye know not not what ye ask" (v. 22). Why? They were unfit for any and all advancements to high places. Had they been properly disciplined and fully prepared for any great work, they themselves would have been more conscious of their unfitness and less desirous of thrusting themselves forward. The scramble, that everywhere is going on for the first places, is among the unqualified. When a man is fully fitted for a high position of usefulness and honor, *he is called*—it remains not for him to ask any favors. (4) Our Lord's profound question: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (v. 22). The "cup" here implies Christ's sufferings; and the "baptism" His complete qualification for His high place of service and honor. By propounding the problem, Jesus intended to impress upon them this truth: Elevation is the result of tribulation—true greatness implies agony, humiliation, the Cross! (5) "They say unto Him, We are able" (v. 22). Yet they were thinking of a non-suffering Christ and of a temporal Kingdom. Their answer showed they had the zeal of ignorance and pride. Had they been humble in spirit and filled with knowledge, they never would have said: "We are able." O Lord, keep us from being bumptious? (6) But these very men—blessed souls they were—did drink of their Master's cup and were baptized like Him. Then it was that they learned the true significance of His life and the true nature of His Kingdom. So must we all pass through the wars of affliction, pain and misery that we may be made fit for His Kingdom of glory. (7) Ignorant though they were of the "cup" and the "baptism," no doubt there was great honesty mingled with their ambition. Determined they were to follow Jesus, though, as yet, they did not understand Him, neither did He promise them only a joyous time. We are like those two disciples. There is sin in our best purposes; our motives are mingled, good and bad. With determination to press on, all will come out right; knowledge will increase, experience will grow larger, we will become less earthly and more Christlike and thus be made fit for His right hand in the Kingdom of God. (8) The highest places of service, honor and happiness are for all fit to receive them. This is the meaning of v. 23. "But to sit on my right hand and on my left hand is not mine to give, as a matter of favor or kind regard; but it shall be given to them for whom it is prepared," that is, for those who have suffered with Christ. Every place in God's Kingdom, both in this life and the next, is a prepared place for a prepared people. Bear in mind the preparation needed: Christ's Cup and Baptism.

IV. Greatness Conditioned on Service. Vs. 24–28. (1) The world's idea of greatness is for the strong to exercise authority over the weak and receive service, duty and obeisance from them (v. 25). Hence the struggle to get up to a position where power shall be invested, dominion exercised, every desire ministered to, and no service to be performed. (2) Christ's idea of greatness is wholly conditioned on doing good. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (vs. 26, 27). (3) Our Lord was great because he "ministered" and "gave" (v. 28). We too can attain to the noblest manhood

in no other way. (4) We see at once that the foundation of true greatness is Love —not authority, or the ability to get into power.

March 11, **Jesus Entering Jerusalem.**—MATT. xxi., 1–16. **1888.**

I. Palm-Sunday Celebration. Vs. 1–10. It took place on the fifth day before the crucifixion. It was the great public acknowledgment of the Kingship of Jesus Christ. Observe the following points: (1) Matthew declares that this circumstance was the fulfilment of Zec. ix., 9, where the Messiah is declared to be a King. (2) His riding upon an ass's colt, signified the true nature of His Kingship; namely, one of peace. The horse would have denoted war. (3) The spreading of their garments in the way was the highest token of honor by the common people, given to an Oriental king at his reception. (4) The waving of palm branches signified victory and peace. (5) The grand chorus (v. 9) rolling up from the mighty multitude was the loftiest expression of the Jewish heart by which Jesus, as King Messiah, could be saluted. (6) The world has never witnessed a man receiving more honor than did our blessed Lord on Palm Sunday. (7) We see in all this the infallibility of God's Word. After 551 years a promise is gloriously fulfilled (Zec. ix., 9; Matt. xxi., 4, 5). Why doubt any part of a Book which can give such a proof of its divine origin? Matthew here is true to his first purpose in writing his gospel. To show that the events of Jesus's life fulfilled the Old Testament Scriptures. (8) The triumph before us is a guarantee of the ultimate success of Christ's Kingdom. Notwithstanding all opposition, Jerusalem honored Him. So shall all the earth. (9) Jesus Christ was received as a King. So must every man and every nation receive Him. Until we make Him our Sovereign, He cannot be our Saviour. Bear in mind that He is a peace-King. He rode upon an ass, which was a symbol of peace, as the prancing steed is that of war. The conquests Jesus makes over us are all of peace and joy. Let every soul receive Him and shout "Hosanna" to His glorious name. (10) It was a time of decision for all men. "All the city was moved" (v. 10). The great multitude spread their garments, waved palm branches and sang (8, 9); while "some of the Pharisees from among the multitude said unto Him, "Master, rebuke Thy disciples" (Luke xix., 39). Thus it ever is, circumstances compelling all men to show their real spirit toward Jesus Christ.

II. Cleansing the temple. Vs. 12, 13. (1) Jesus is not a king in name only; but also in deed. This act of casting out all them that sold and bought in the temple was a counterpart to his triumphal entry into Jerusalem. The latter was an acknowledgment of His true Messiahship by the people; the other was a manifestation of that Messiahship by Himself before His strongest enemies. (2) Being received as a king, Christ's first work had to be that of purifying the temple and making it a holy place in reality, as well as in name. So when we receive him as our Prince, the work of cleansing begins. Bear in mind if our heart-temples are "dens of thieves," Jesus, as king, has not come into them. (3) This world was first made to be a "house of prayer." How it has been defiled! Only Jesus with royal authority can restore it. (4) To what length will not human greed go? It will defile the holiest places—turn the sanctuary of God into public shambles.

III. Healing the blind and lame. Vs. 14–16. (1) The contrast in the uses made of the temple by the merchants and brokers, and Jesus: the one makes it a place of gain and greed; the other a place in which to do good. So it ever is: the carnal heart turns the house of God into a place of self interest; while the Christian seeks in it only to get good and do good. (2) Though our Lord caused great confusion and anger among the traders, He gave nothing but peace and joy to those that came to Him in need and asked Him for mercy. The same work goes on: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile" (Ro. ii., 8–10). (3) Christ praised and blamed (v. 15). The former by children; the latter by the chief priests and scribes. What He did produced these opposite effects. How differently the Gospel acts on men's hearts. From some it only brings "Hosanna to the Son of David;" from others curses and bitterness. (4) Here by these babes we have the acknowledgment of

Christ's true Messiahship. It was this, together with the boldness of His own acts, that fully settled the matter of His death in the minds of His enemies. It was accomplished in a few days.

March 18, **The Son Rejected.**—MATT. xxi., 33–46. **1888.**

I. The vineyard, (33). (1) The meaning of this figure is the "Jewish covenant-people, separated from the nations for God's glory and the object of His peculiar care (Isaiah, v., 1–7). (2) In a fuller sense, it means the Church in all ages. (3) For this Church God has done all in his power; nothing more can He do (Is. v., 4; Matt. xxi., 33). This last thought, all should bear in mind. All that is possible for divine love, power and wisdom to do has been done. We have before us here a picture of a vineyard perfectly fitted up.

II. The Husbandmen, (33–36). (1) These represent the Jewish people to whom God intrusted His theocracy. In a larger sense, they stand for all men whose first obligation is to God; fidelity to his Vineyard of Righteousness in cultivating it and rendering up the fruitage thereof. (2) Mark the one thing the Almighty requires from all men: "fruit." See also that He has a "time" for looking after such (34). That which would cover all things else and completely satisfy the Great Householder, is obedience. (3) The conduct of the husbandmen towards the "servants" (prophets or ministers), in "beating one, killing another, and stoning a third," is descriptive of the disobedience of men, and their active persecution of those who preach the mercy and judgment of God and call upon them to submit to divine rule and bring forth the fruits of righteousness (v. 36–36). Of course the immediate application of these verses is to the Jewish race. In spirit, they are applicable to all in every age who reject and oppose the cause of Truth and Righteousness. Disobedience is the universal sin and crime of the unsaved world.

III. The Son, (37–39). (1) The Son is Christ. (2). What a contrast we here find between the greatest of the prophets and Jesus Christ—one, "Servants;" the other, "My Son." (3) What a grand conception the Householder had of Him: Though they have beaten and killed the servants, yet they will reverence my Son! O what high thoughts the Father has of Jesus Christ. How can men have such low views of the Son of God as to regard Him as a mere man and treat His offers of salvation with indifference. "They will reverence my Son!" O sinner, reverence Christ this very minute by giving Him your heart! (4) But what will not disobedience do? It will kill the Son as well as the servant (38-39). It was this that planted the Cross and nailed thereon the Prince of Glory.

IV. The Judgment. Vs. 40, 41. (1) To all living in rebellion against God, rejecting His claims, and opposing His kingdom, the Lord will come in judgment: "He will miserably destroy those wicked men." These awful words of the Son of God must not be confined to the Jews only, but to all possessed of their evil heart of unbelief. How is the free theology of our day to explain this verse without detracting from the sincerity of Him who spoke this parable? (2) The vineyard given to others who shall be more faithful. Of course, the first significance was the Jews losing the great privilege of giving the Gospel to the world and the Gentiles receiving it. The general truth is this: Opportunities misimproved are taken from us and given to others. How great is the privilege of working in the Lord's vineyard! How great the judgment, when we, on account of disobedience, are driven out and our places filled by "other husbandmen, which shall render the Lord the fruits in their seasons" (v. 41).

V. Christ, the Corner Stone of the Church. Vs. 42–46. (1) This is stated in many portions of the Bible: Ps. cxviii., 22; Is. xvi., 28; Ac. iv., 11; Ro. ix., 33; I. Cor. iii., 11; Eph. ii., 20; I. Pt. ii., 6–8. (2) What is meant by Christ being the corner stone? Answer: (*a*) He is God. Hence He has all the qualities of Godhood: infinite power, wisdom, love, holiness and justice. Jesus Christ is also Man. He has, therefore, all the qualities of perfect manhood: courage, sympathy, honesty, purity, self-sacrifice, love, etc. In the Lord Jesus, God in His infinite perfection, and Man in all the completeness of His human nature, are mysteriously united. On these divine-human attributes personified, the Church is built. Just as a natural stone has, as its constituent parts, oxygen, aluminum, magnesium, etc., so also the Spiritual Stone, Christ, has the elements consti-

tuting Him "a sure foundation" for every soul and one upon which the great Temple of Righteousness must be built. Peter says: "Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (I. Pt. ii., 6). The reason why the whole redeemed world is safe is that nothing can destroy the divine-human attributes constituting the Person of the Lord Jesus Christ. (3) This Stone was rejected by the builders, which means that Christ was crucified (v. 42; Ps. cxviii., 22; Ac. iv., 11, 12). Herein behold the foolishness of men,—the only sure foundation they reject. This is what all unbelievers are doing. Though all are "builders," how many will not build on their only hope! (4) That a crucified Christ should become the head stone of the corner is marvelous in our eyes; but it is the Lord's doings (Ps. cxviii., 23; Matt. xxi., 42 Would that all who talk about the mysteries of the Atonement might read this verse. Why should men stumble at what God does? Behold also the folly of attempting to destroy the truth or frustrate the purposes of the Almighty. The One we killed is the One who is now giving life to the race. (5) Christ is Salvation to those who believe in and build on Him; He is Condemnation to those that reject Him. "And whosoever shall fall on this stone shall be broken"—that is, all that shall seek to injure Christ, shall have their purposes defeated. "But on whomsoever it shall fall, it will grind him to powder"—here we have stated the sure work of destruction which Christ shall make with the wicked in the day of judgment (Is. viii., 14; II. Cor. ii., 14–16; I. Pt. ii., 6–8).

Mission Fields

The Foreign Sunday-School Association.

Rev. Gideon Draper, D.D.

This Society deserves a wider recognition. Its purpose and its record justify a hearing. It supplies a want amid the multiplicity of benevolent and religious agencies, and deserves an honored place in their midst. It is a mission of love to the children of other countries. The Association is international and cosmopolitan. The distinct object is to establish and aid Sunday or Bible-Schools, for the systematic study of the Scriptures in foreign languages and lands only.

The work had its origin in 1863, when Mr. Albert Woodruff of Brooklyn, N. Y., without knowing a word of the language, after seven months of labor, established ten Sabbath-schools in the Lutheran Church of Germany. From that time and humble beginning he has pushed forward this agency persistently and enthusiastically. "This one thing I do," "Whatsoever thy hand findeth to do, do it with thy might." His hand found this to do, and he has done it with all his might. Mr. Woodruff is not only the founder, but has been the ruling spirit of the Association from the beginning. He is the embodiment of the Society, and at four score his zeal is in no degree diminished. It is a marvellous illustration of what one person can accomplish, with a purpose and a will.

The agency is carried forward by letter-writing. For epistolary evangelism there is New Testament authority. This method is wisely and widely utilized. Forty or fifty ladies, voluntary and competent secretaries, in various languages, prosecute this labor of love. There are in addition regular officers of the Society, with a Board of Trustees. Special meetings are held weekly, and general meetings once in the month.

There is a Spanish committee, an Italian committee, a German and North European committee, and a French, Japanese, Chinese, Turkish and African committee. The operations of the Society extend to Germany, Holland, France, Spain, Italy, Austria, Moravia, Bohemia, Russia, Scandinavia, South America, China, India, and Japan, and it is ever seeking new worlds to conquer. It has in it the element of endless self-expansion. It was pioneer in many of these lands with respect

to this method of labor. Next fall in Berlin will be celebrated a twenty-five years jubilee of this mission, an historical volume will be written, and credit given to this organization for the origin of Sabbath-school instruction in the land of Luther. The ten Sabbath-schools of 1863, with the aid of other societies, have multiplied to 3,000, with 30,000 teachers and 300,000 scholars. Holland, according to its population, has a still more rapid increase. The schools number 1,200, with 3,500 teachers and 12,000 scholars. The reports from France and most of the countries above mentioned are equally encouraging, and furnish convincing evidence of the adaptation of the system to all civilized and semi-civilized countries. A large share of these results are attributable, directly or indirectly, to the Foreign S.S. Association. It not only does the work of pioneer, but has a vantage ground over other agencies in that it is entirely undenominational and does not seek to introduce a new Church. It can thus operate within the bounds of the State Church, without the charge or fear of proselytism. This is the strongest element of success, and opens all closed doors. Wherever understood, it is made welcome. Its broad and warm Christly charity is both its recommendation and guarantee of success.

There are no foreign agents employed. The postman is the missionary. Finding the address of one ready and qualified to act, the necessary papers are forwarded in the desired language containing information and instruction, and the school is inaugurated. They are to be chiefly self-sustaining. The aim is the muliplication of voluntary Christian work. No salaries are paid at home or abroad. It raises up discarded lay agency, the only hope of dead Churches and of sceptical masses. The number of workers is increased, with the reflex blessing, and the most hopeful class, the rising generation, is laid hold upon. Youth is moulded and influenced, and the future generations shall share in the beneficent result. There is already assured success. Most cheering letters come from correspondents in various countries of the practical working of the novel Sunday-school plan. They report several schools in single, wide extended parishes, in default of which no religious instruction would be received. It is an indefinitely greater need than in our own favored Christian land.

The Association also undertakes to provide a Christian literature for children. Papers in different languages are published, also Sunday-school books translated. Gospel Hymns are also utilized. Libraries are built up, and all the appliances of the most advanced and helpful Sunday-school. Moneys, as well as practical hints, are given when the necessity requires, at the outset. It is a vast network of agencies at comparatively small expenditure. The self-sacrificing labors of the Committees of correspondence are exceedingly arduous. They have their reward. It is seed sown in a widely extended field. There is already the bringing in of sheaves, with promise of a bountiful harvest. A public meeting was held in the interest of the Society in Fifth Avenue Presbyterian church on the evening of January the 15th. There was hearty endorsement and eloquent addresses by Drs. Hall, Storrs, Schaff, and Hon. Seth Low. It was commended to the public as worthy of confidence and patronage. It performs a work to a great degree untouched by other agencies. It repays in a measure the indebtedness we in our land are under to the Huguenots of France, and to the countries of Holland and Germany. To interest our own Sunday-schools in the desire to propagate them abroad, is a missionary education to the youth. It broadens the views, intensifies zeal, and lays the foundation of future character, of intelligent sympathy and outgoing benevolence. The income of the Association has been comparatively small, not having been brought prominently before the public. It is now sought to make its wants and work more widely known, and there will doubtless be a response its merits demand. Additional funds are needed for the supply of children's papers, hymn-books, cards, books, maps, etc., and to aid in the travelling expenses of laborers. An immense deal of voluntary work has been done by the committee and officers in the

past, disinterested and self-denying, and they are not weary of well doing. They contribute freely of their substance as well as their toil. The literary labor has not been inconsiderable. The reports and quarterly leaf, and the memorial guide, explaining the nature and methods of the Sabbath-school to the uninitiated, reveal conscientious painstaking and contagious enthusiasm.

Further information may be received from, and donations made to, Albert Woodruff, President, 130 State Street, Brooklyn, or to C. B. Davenport, 106 Greene Street, New York.

The friend of the Sabbath-school and lover of childhood will greet an association "that adds another link to the chain which binds the nations of the earth in Christian fellowship and love.

THE PULPIT TREASURY IN THE FAMILY.

Sins against Childhood.

By T. L. Cuyler, D.D.

It is related that when a conquered city was sacked and a brutal soldier was striking down all before him, a child cried out: "Please, sir, don't kill me. I am so little." He must be a brute that would not respect the feebleness of a child. It is one of the fiendish features of alcoholic drink that it often maddens a parent to maim and to murder his own offspring. There is a poor crippled lad in this neighborhood whose spine is maimed for life by the drunken father who hurled him downstairs, in a debauch. Let us be thankful for the organization of "societies for the prevention of cruelty to children." They might adopt for their motto Reuben's counsel to his brethren: "Do not sin against the child."

There are many other sins against childhood besides brutal blows or the slow starvation which drunkenness occasions. Nor do they spring from wanton cruelty. Many of them grow out of carelessness, or ignorance, or utterly false views of parental duty. Fully one-half of all the parents in the land need to have the solemn caution whispered in their ears: Beware how you sin against your child! Parentage involves a tremendous trust. God puts into our hands the most susceptible and receptive creature on the globe when He entrusts to us a young immortal mind. No photographic plate takes impressions so readily or retains them so surely.

1 You may sin against your child by seeding his mind with false teachings. It lies open before you like a garden or a field in May, waiting for either the precious seed or the poisonous weeds. A bad principle dropped in will sprout. A sneer against the truth of God's Word, or a sly sceptical thrust, will insinuate itself into a boy's memory and prepare him for early infidelity. Much of the caviling criticism indulged in by parents after they come home from church completely neutralizes all the good influences of a sermon. If the Holy Spirit has inspired the minister's faithful message, then the foolish derision thrown at that message is not only a sin against the children, but a sin against the Holy Ghost. In a vast majority of cases religious errors are hereditary. Dishonest practices descend in the same way from father to son. Parents often corrupt their children by taking them to impure places of amusement. While the father is laughing at the play, the lad beside him is inflamed by the indecent costume or the lascivious movements of the actress. The daughter's purity is soiled by the licentious ballet or the immoral innuendoes of the stage. These impure sights and utterances breed salacious thoughts. It is bad enough to smutch your own soul; but we beg you, do not sin against your child.

2 Nothing breeds so rapidly as example. We all know how tendencies to character, either good or evil, spring from natural descent, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of the Jewish kings. Each one "walked in

the ways of his father who caused Israel to sin. Observe that word "ways." The father made the path, and the son trod in it. This is as true now as in ancient days. The most difficult cases which are brought to our inebriate asylums are those of hereditary drunkenness. I have worked hard lately to reform two inebriates, both very interesting characters; but have about given up in despair since I discovered that their fathers were slaves of the bottle.

Outbreaks of passion have a terrible influence on our children. A man of culture yet of most violent temper, pleads as his excuse, when he gets enraged: "I can't help it. My father was just so; his boys are all so. We cannot live together in peace; we never did. We are all possessed of the devil." This is a frightful indictment for a living son to bring against a dead parent. And what a penalty these living sons pay for the sin committed against their childhood by parental example!

3 It does not require that we be cruel in disposition in order to sin against our children. The foolish fondness which pets them and gratifies every selfish whim and pampers their pride is even worse in its influence than harsh brutality. No more fatal sin can be committed against your son than to let him have his own way. Pride will grow fast enough in your daughter's heart without your adding fuel to the flame with extravagant fineries and fulsome adulation. It is a curious fact that praise when bestowed on noble conduct humbles and sweetens a child; but praise lavished on mere externals—like beauty or dress—only puffs up and inflames selfishness.

Parents, do you always make an especial study of the peculiarities of each child? Joseph was a very peculiar lad from his very excellences, and when his partial father rigged him out in his "coat of many colors," and he began to have dreams of his brothers "bowing down to him," it is not strange that their coarse natures grew jealous and revengeful. Father Jacob sinned against that pure, sensitive boy before the churlish brethren began their villainous outrages. Some children are picked at and scolded, until they become sullen. Others are ridiculed for their deficiencies or deformities, till they grow desperate. Harshness always hardens, and then parental phariseeism prays that God would soften the boy's hard heart! To train up a family wisely, and for the Lord, requires more sagacity than to write a book, and more grace than to preach a sermon. It is the highest trusteeship in the world. The family underlies both church and commonwealth. Wherefore, O father and mother, for thy own sake, for God's sake, for the sake of the immortal soul committed to thee, do not sin against the child.—*The Independent.*

Human Love. Its Perils and Safeguards.

By Rev. T. B. Meyer (Baptist), England.

Next to the love of God comes the love of man or woman, as a factor in the education of a human spirit. Each one of us is capable of giving out a vast wealth of love; we must love and be loved; and almost everything depends on the twin-spirit whom we choose, as the object of our affection, and as the hearth at whose fires we may warm ourselves, when chilled and repelled by an unfriendly world. That love may make or mar us; may transfigure or degrade us; and which it shall be, is settled by the objects whom we choose, and the way in which we treat them.

Jacob's encounter with Rachel at the first well he came to, reminds us that though there is nothing more important than the union of heart with heart, there is nothing into which people drift more heedlessly. A fancy, a look, a smile, a touch, a moment's talk in a crowded room, amid the excitement of an evening's gaiety—any of these is deemed sufficient to justify a choice, which may affect the destiny of the spirit for ever more.

Of course we do not deny that Jacob may find his other self in the beautiful girl at the well, under the Eastern noon, and that she may prove to be the one without whom his life would be incomplete. It may so happen, through the

kind Providence of God, which shields us from dangers we do not perceive, and loads us with benefits we do not deserve. Nevertheless, it is the highest folly to leave so momentous a matter to be decided by a transient passion, or by the charms of a fascinating manner and a pretty face. Do not carry your heart on your sleeve. Do not let your affections trail loosely on the ground to catch in every thorn-brake. Gird up the loins of your mind; test the spirits whether they be of God; do not take an irrevocable step without earnest prayer, that He would still the voices of self-choice, keep you from making a mistake, and reveal to you his will.

It is not enough to think and pray thus when a new affection has already flung its spell over you. At such a time the soul is thrilling beneath its new-found rapture, and it is much harder for the judgment to discover the voice of God, because the heart deflects it, as the mass of iron in a modern steamboat deflects the needle from the pole. And therefore, it is of the highest importance that these subjects be made a matter of prayer and thought in the earlier stages of life, when a supreme affection is, as yet, an ideal and a dream. Let mothers speak of them to their daughters, and fathers to their sons, as Isaac did to Jacob (ch. xxviii., 1, 2). Let young men, whenever they think of these matters, turn their thoughts into prayers, that God would guide them, as He did Abraham's servant, to the woman whom He has chosen to be their help-meet. And let Christian women lay aside all idea of attracting men to themselves. Let them quiet their hearts as weaned babes. Let them constitute themselves the wards of God, leaving Him to choose for them the one who shall give them strength for sweetness, defence for weakness, protection for helplessness, and love for love.

HELPFUL HINTS FOR WORKERS

Call of the Evangelical Alliance.

The Conference lately held in Washington made a deep impression on the country. It was remarkable for its numbers, character and earnestness.

There was an extended discussion of the dangers to our national life. The great resources of the Christian Church—so largely unused—were fully considered. All present felt that new and remarkable opportunities existed for bringing the practical teachings of Christ to bear upon the social problems of the times.

It was shown that active co-operation of all Christians was absolutely needed and easily possible, not only without interfering with the work of any Church, but distinctly helping forward that of each.

A deep impression of personal responsibility grew out of these discussions, and the members left with the conviction that wise and prompt action should be taken.

We, therefore, venture to suggest that in each city, town and neighborhood, pastors of all denominations, and such layman as they may select, be invited to meet and carefully study the needs and problems of their special locality. This may include such organized visitation as shall give a certain knowledge of those who do not attend religious services, and as far as possible the reasons which keep them away. It is especially desirable to devise plans for winning the confidence of working people. Such visitation can readily include a knowledge of the sick and deserving poor, the number and location of saloons and places of ill repute, and all the evil influences that affect the moral character of the community. Such study will draw Christians into closer sympathy, and will so reveal needs as to stimulate earnest and united action, by which alone the desired work can be effectively done.

As the value of the work will depend chiefly on its continuance, we suggest

that permanent organizations be formed, and, in order that they may be mutually helpful and that they may co-operate in the prosecution of moral reforms and in the defence of cherished and endangered institutions, we invite such organizations to become branches of the National Alliance.

Documents will be furnished on application to the General Secretary.

JOSIAH STRONG, Secretary.

42 Bible House.

CHRISTIAN EDIFICATION

One Responsibility of Hearers—Good Listening.

BY JOHN A. BROADUS, D.D., LL.D.

We are willing to grant, if you insist on it, that there is not much good preaching; but we beg leave to remark that the proportion of good preachers is quite as great as the proportion of good listeners. It is evident that each will help the other. One great point of excellence in a preacher, especially to the restless hearers of the present day, will be that he is easy to listen to. There is no desire in this article to lessen the preacher's responsibility in this respect. Let all preachers strive to be so clear, so sprightly, so earnest and magnetic, that men may hear with ease and pleasure and profit; nay, let them solemnly strive so to speak, in love of their hearers and in the fear of God, that men cannot choose but hear. Meantime, the hearers have also a great responsibility.

Consider then some of the reasons why you should listen well.

1. For your own sake. The Saviour spoke the parable of the sower for the express purpose of showing that the same word of the Gospel will produce no effect, a slight or temporary effect, or a good effect in various degrees, exactly, according as it is properly heard; and his own application of the parable is, "Take heed therefore how ye hear." The best preacher in the work, even Paul, even Jesus, has often been heard to no profit; and the very poorest preacher, provided he gives some grains of real gospel truth, may be so well heard as to do real good. Remember, O hearer, that this man in his weakness is trying to preach to us God's word of salvation. We shall not answer for his speaking. But we shall assuredly answer for our hearing.

2. For the preacher's sake. Demosthenes is reported to have said that eloquence resides as much in the ear as in the tongue. It is a great truth, and might well have been uttered by the greatest of orators. O, what a comfort it is to preach when all the people listen with all their hearts! Even a few very good listeners greatly help the preacher; even one who listens with full sympathy may sometimes save a sermon that would otherwise have utterly failed. And alas, even a few conspicuously bad listeners may render the preacher's task almost hopeless. When a new pastor is coming, or a visiting minister, people often wonder how they will like his preaching; it rarely occurs to them as a matter of interest, how he will like their listening. They ask one another afterward, "How did you like him?" Right seldom do they ask, "How do you suppose he liked us?" Let us always try to listen so well as to help the preacher.

3. For the sake of other hearers. Few things are more promptly contagious than good or bad listening. One very bad listener will often annoy and hinder a large section of the congregation. And it is beautiful to observe how one deeply earnest listener will be gradually felt, more and more, in gently widening circles, by those around. Many people find it very hard to listen to preaching. They may be in bad health and low spirits, or consumed with cares. They may be sadly indifferent to the greatest thoughts and the highest things. If you listen well, that will make it a little easier for them to do likewise;

and how could you render them a greater kindness?

4. For Christ's own sake. He sends His servants to speak in His name the gospel of His salvation. He lays it as a burden of responsibility on their hearts that they must preach, in love to men and in love to Him. If they bring the real Gospel, and are at all in earnest, He speaks through them; and we should receive what they say, as being not simply the words of a fellow-man who seeks our good, but as in a just sense the word of Christ. Surely he deserves to be heard.

Good friend, suppose you lay to heart these reasons for listening well. Some other day we may try to indicate in what consists good listening. — *Western Recorder.*

God's Blessing upon God's People.

By Professor T. W. Hunt, Ph. D.,
College of New Jersey,
Princeton, N. J.

In Ps. iii. 8 we read, "Thy blessing is upon Thy people." The psalm is prefaced by the significant caption, "A Psalm of David when he fled from Absalom his son," and the special truth which it exemplifies is declared to be—the security of God's protection.

David as head of the kingdom of Israel, was in a position of great responsibility and peril, in that there was in process an open and a determined rebellion against the existing government. Absalom his son was at the head of these conspirators, and the persecuted monarch was thus in urgent need of divine deliverance. With characteristic penitence and fervor he calls upon God as his only help and hope. "Thou, O Lord, art a shield for me; my glory and the lifter up of my head. Arise, O Lord; save me, O my God. Salvation belongeth unto the Lord. Thy blessing is upon Thy people." The scriptural truth here applied under special circumstances to the case of David has a wider and fuller application to all phases of Christian experience and to all the people of God. God's blessing is always and everywhere upon us as His chosen. For such a blessing we have a gracious right to look and we are to count upon it as absolutely assured in all the vicissitudes and trials of life.

There are two or three particulars in which such a blessing is especially apparent.

(1) God is in covenant with His people, Into the conditions of this covenant God Himself has voluntarily and graciously entered, and has so magnified it in the economy of His love that it appears in one form or another throughout the entire biblical record. There is the covenant with our first parents—the original covenant of works; the covenant of peace and promise with Noah; the covenant with Abraham, as head of the Hebrew people; the covenant with Moses at Sinai; the covenant of the Sabbath; that of seed time and harvest; of day and night; and the covenant with David himself respecting his kingdom, the building of the temple, and the descent of the Messiah. Surely "God hath made a covenant with His chosen," a perpetual and an everlasting compact of love. So germane is this idea to Scripture that the Bible itself is the "Book of the Covenant," wherein are clearly revealed the conditions and blessed results of God's relation to His people—the provisions of that covenant of grace which is a covenant of blood and redemption. It is thus clearly manifest that God as a covenant-keeping God is ever blessing His people. His justice and truthfulness and grace are pledged to such blessing. Having sought us out in our great unworthiness and called us to such a relationship of love, there can be no doubt but that all that is properly involved in such a relationship will be ratified in due time in our religious experience. The same grace which framed the compact will savingly seal it in our souls and make it fully ours. All the guarantee that the soul needs that God is its friend is found in this sovereign and filial bond that unites the believer indissolubly to Him and ensures him against all evil. "The Lord knoweth them that are His," and He knows them only to do them good, if so be they are faithful, in their turn, to that divine and human agreement which together they have solemnly made. God

is love in His relations to His people. He has formed with them a covenant significant of love, and though the compacts of earth are fragile, and the tenderest human relations are embittered and dissolved, naught of that which He hath promised will ever fail His devoted disciples.

(2) The providence of God is on the side of His people. All personal and relative events are made subservient to their highest good. Even in reference to the most transient earthly interests this gracious providence is expressed. God stands to His people in the relation of a benignant and beneficent Father, ministering to their recurring needs and stimulating their hopes by guarantees of future blessing. God, who cares for the oxen, who clothes the lilies and feeds the ravens, will not forget the common wants of His chosen. It was this temporal and yet legitimate conception of the divine care that first impressed the Israelitish mind, as God promised them peace and plenty, deliverance out of danger and security against evil. It was this thought that David had in mind as he said, "I will not be afraid of ten thousands of people." "I laid me down and slept; I awaked, for the Lord sustained me." "How precious are Thy thoughts unto me, O God; how great is the sum of them." The Christian disciple is to feel the force of these assurances. As he goes forth to the daily duty of life he is to know that God is near him; that there is nothing in his experience too minute for the divine eye and care, and that his earthly lot is ever under the gracious guardianship of God. If this is so in earthly matters, what shall be said of the measure and order of that grace of which the consistent Christian character may be the object, within the sphere of personal religious life and labor! In prosperity and adversity; in health and sickness; in life and death, this holy provision is always exercised toward us, and if we but acknowledge it it cannot but be well with us in the end. "All things shall work together for our good," it being never forgotten that such good always involves the well-being of the soul. The providence of God has primary and final reference to the holiness of His people, and cannot be correctly interpreted apart therefrom. Hence, that providence is a blessing to us, whatever may be its specific expression and however opposed to our anticipations or to what we deem our present interests. Reasoning from our personal sanctification, as the central principle of the divine economy and as the one best thing for us, all trials and disappointments assume a new meaning and one fraught with good. It was such a view that the saintly Goulburn took when he looked upon affliction as a vocation —a calling of God for gracious ends. It was precisely thus that David reasoned when he pronounced it good for him that he had been afflicted, in that it was promotive of his piety. We are far too apt to make the divine blessing commensurate only with our manifest mercies and selfish plans. As long as all is well with us, we call God's dealings providential, but fail to see them as such when face to face with appointed trial or temptation. Just when we need to feel that God is with us and for us we doubt His helpful presence and jeopardize our spiritual interests. Though all seems to be going wrong with us, all may be really going right, and we are so to view it. All God's dealings are providential, and because providential, beneficial. His blessing is always upon us. Whatever may be the method by which His purposes are fulfilled, the method is a wise and holy one, and the results designed are for the permanent good of His chosen.

(3) God's Spirit is vouchsafed to His people. He is freely given to believers to perfect in them the work of grace already begun and to preserve them unto the Day of Christ. His presence in the soul is itself the pledge of the love of God toward us, as it is, also, the blessed agency by which the purpose of that love is to be secured in our complete conformity to the Saviour. Among all the indications of our own experience that we are God's children, none is more convincing than the working of an earnest desire for the Spirit's presence. As we have an Intercessor on high in the person of our ascended Lord, we have, also, an Interces-

sor in the heart in the person of the Holy Ghost, proceeding from the Father and the Son. He is our divine and ever present Teacher, Comforter, Guide, and Friend; our almighty Helper when all earthly helpers fail us; the Author of all holy desire and all right action. In the light of such a truth who can doubt the Psalmist's declaration as to the permanent blessing of God upon His people! All other gifts aside, this blessing of the indwelling Spirit is of inestimable value and is enough in itself to fill the soul with devout gratitude. We have been what we have been to God's glory by His blessed agency. Every aspiration to a holier life; every thought of love to God; every act of faith and offering of prayer, all the expressions of moral and spiritual life within us, have been the inworking and outworking of this efficacious Spirit in His varied ministries of love. Happy is it for the Christian Church and the Christian heart that this Spirit is as free as He is necessary, and in addition to all His other blessings gives us the unquestionable assurance of the divine favor. To have Him in any measure is to be so far in the enjoyment of God's love, and to deserve to have Him in ever larger measure is more abundant evidence that such a love is ours.

Such is God's relation to His people. He is in covenant with them; His providence is administered in their behalf, and His Holy Spirit is in them and with them. Is not His blessing indeed upon them? Their interests are His interests. Their bodies and souls are His in holy keeping. It is for them He has graciously legislated from all eternity in the sovereign councils of Heaven. He guides them with His eye; upholds them with His mighty hand; and will beyond all peradventure, despite the worst that sin and hell can do, finally present them faultless before His presence with exceeding joy.

"Thy blessing, O God, is upon Thy people." "The blessing of Thy people, O God, be upon Thee."

The highest truth will not save me, further than as it brings me to the Saviour, that he may give, and I may get, eternal life.—*Dr. John Duncan*.

The Gift of a Thorn.

By D. Matheson, D.D. (Presbyterian), Scotland.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." "There was given to me;" can, then, the thorn be a gift from God? I am in the habit of seeing God's gifts in the abundance of the things which my life possesses, and I call those things the dangers of life which diminish the sum of its abundance. But here there is a complete reversal of my thought; the abundance is the danger, and that which diminishes it is the gift. Paul has been exalted above measure; he has been standing on the heights of prosperity and summering in the sunshine of a cloudless day. The cloudlessness of the day is his greatest danger, and there is sent a mist over the sun. His spiritual life has been redolent with a breath of flowers, and there is sent a thorn among the flowers. The thorn is for the time God's best gift to the soul; there is something protective in it. It has no fragrance, it has no beauty, but it yields one of the sweetest uses of adversity—it reminds a human spirit that it is, after all, only human.

My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a pleasant glory. Thou, Divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled with the breaking of day. Then shall I know that my thorn was blessed by Thee, then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to be afflicted."

BEAUTIFUL THOUGHTS

Whatsoever we beg of God, let us also work for it.—*Jeremy Taylor.*

Every thought which piety throws into the world alters the world.—*Emerson.*

Jesus is the purest among the mighty, the mightiest among the pure.—*Richter.*

Not to enjoy life, but to employ life, ought to be our aim and inspiration.—*Macduff.*

When Christ abides in a human heart, He is in it as an immortal hope.—*Pres. Culross.*

One groan of prayer out-bids in sweetness the best utterances of poetry.—*H. Spurgeon.*

Men are won, not so much by being blamed as by being encompassed with love.—*Channing.*

In the worst of times there is more cause to complain of an evil heart than of an evil world.—*Fleming.*

Fruitless is sorrow for having done amiss, if it issue not in resolution to do so no more.—*Bishop Horne.*

It is a sad thing to be often eating of the tree of knowledge, but never to taste of the tree of life.—*Quarles.*

Four elements of Christian life and experience: 1st, admit; 2d, submit; 3rd, commit; 4th, transmit.—*Canon Wilberforce.*

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles.—*Fuller.*

It is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.—*J. Foster.*

Religion can not pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear.—*Carlyle.*

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

It is the absence of love to Christ, not its fulness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren.—*Mrs. S. F. Paden.*

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin?—*Jeremy Taylor.*

God takes men's hearty desires and will instead of the deed, where they have not the power to fulfil it; but He never took the bare deed instead of the will,—*Richard Baxter.*

You turn the gospel upside down when you tell a wicked person to get quit of his wickedness first by his own effort, in order that thereby he may obtain the favor of God.—*H. G. Comingo, D.D.*

There are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification that it may not reign; and glorification that it may not be.—*Cecil.*

What the would calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of his resurrection.—*F. W. Robinson.*

Faith spans the space between the real world of sense and the more real world of hidden life; so that a man, standing on the solid ground, may close his eyes to sense, and fall at the feet of the Unseen, and worship in the felt presence of the Invisible.—*Rev. J. C. Gillam.*

To guide a soul to Christ we must first then get clearly in mind that the central thing about faith is this act of trusting, taking, tying to Christ. A child in years or in mind can understand this. Let every dying sinner lay his hand in mine, as Christ's messenger to him, and say, "Lord Jesus, I trust thee, I take thee as my Saviour and Lord; I give myself wholly to thee, for ever."—*Rev. Dr. Pierson.*

Simeon's words were the swan-song of Judaism, but Anna's were the lark-song of Christianity. Most Christians are mere Jews, like Simeon, wishing to get to heaven as soon as they themselves are saved. But Anna caught the true spirit of Christianity, for, instead of desiring to depart, she hurried away to communicate the good news 'to all them that were looking for redemption in Jerusalem.'—*Rev. M. G. Pearse.*

Revivals come down from above. While many of the conditions are human, God sends the victory from His habitations above. Ask Him. Beseech Him. Serve Him. Before Him lay the sacrifice, and from Him expect the consuming fire. . . . Revival sermons almost preach themselves. The chief work is personal appeal, individual pointing to Christ, man to man expostulation, and soul by soul garnering. . . . It is strange, but it is nevertheless true, that human ire, or unforgiveness, or stubbornness, can arrest God's work. Every reader knows his own heart best. Prepare ye the way of the Lord, make His paths straight."

48. Changing Sorrow Into Joy.

—Job xxix., 13.

When Peter of Cortona was engaged on a picture for the royal palace of Petti, Ferdinand II. particularly admired the representation of the weeping child. "Had your majesty," said the painter, "a mind to see how easy it is to make this very child laugh?" The artist merely depressed the corners of the lips and the inner extremities of the eyebrows, when the little urchin seemed in danger of bursting his sides with laughter, who a moment before seemed breaking his heart with weeping. Lives worth living belong to the soul artists, whose untiring, consecrated hands are always wielding their brushes in changing tears into smiles, and sorrow into joy, brightening dark pictures, and retouching dim and faded ones —in His name.—*Christian at Work.*

49. The Church Indestructible.

—Matt. xvi., 18.

In the midst of the Frith of Forth, as you sail in the Atlantic steamer towards the port of Glasgow, you are struck with a regular pyramidal elevation, rising abruptly out of the waters, and very properly called Sugar Loaf Mountain. There it has stood during all the historic ages. The waves have surged about it. At times, in raging tempests, they have seemed to cover it; but there it stands, as perfect in form to-day as when God called it up from the depths below. The waves have but beaten themselves to pieces against its sides, simply smoothing them and rendering them more regular and beautiful. So Christ's true Church, made up of sincere believers, has stood since He planted it upon a rock. The "gates of hell" have raged against it in vain; they have constantly fallen back into destruction, leaving its fair, beautiful proportions unmarred, only brightened by the contact. "Heaven and earth shall pass away," our Lord declared when upon the earth, "but my words shall not pass away."

50. A New Heart.—Ezek. xxxvi., 26.

An anecdote was published many years ago concerning the Indian Chief Teedyuscung, king of the Delawares. One evening he was sitting at the fireside of a friend. Both of them were silently looking at the fire, indulging their own reflections. At length the silence was broken by the friend, who said: "I will tell thee what I have been thinking of. I have been thinking of a rule delivered by the Author of the Christian religion, which from its excellence, we call the Golden Rule."

"Stop," said Teedyuscung, "don't praise it to me, but rather tell me what it is and let me think for myself. I do not wish you to tell me of its excellence; tell me what it is."

"It is for one man to do to another as he would have the other do to him."

"That's impossible; it can't be done," Teedyuscung immediately replied. Silence again ensued. Teedyuscung lighted his pipe and walked about the room. In about a quarter of an hour he came to his friend with a smiling countenance, and taking the pipe from his mouth, said: "Brother, I have been thoughtful of what you have told me. If the great Spirit that made man would give him a new heart, he could do as you say, but not else." Thus the Indian found the only means by which man can fulfill his social duties.—*S. Allison.*

51. Spiritual Appetite.—Ps. civ., 16.

In his "Vegetable Physiology" Carpenter observes of that singular and beautiful little plant known as "the pitcher-plant," that the lid of its vessel remains closed during dry weather as if it would husband its store of sap and prevent the loss of fluid by evaporation from the interior. But, if the atmosphere be charged with moisture, especially if the plants situated near to it in the greenhouse be watered, so as to cause a large quantity of vapor to surround it, the lid of the pitcher will open and the quantity of moisture will soon show a considerable increase. Even so, the souls which are most thrifty in profiting by privileges in possession, are usually the most eager and greedy for increase of grace. By holy meditation, by daily converse with the sacred Scriptures, by secret fellowship with the Spirit of Christ, appetite for spiritual things is cultivated. In seasons of dearth and drought "the trees of the Lord are SATISFIED" (Psalm civ., 16, R. V.); and when "times of refreshing" come, responsive to the genial influence of heavenly dew, they shall "grow as the lily, and cast forth roots as Lebanon." Their "branches shall spread," their "beauty shall be as the olive tree." "They shall still bring forth fruit in old age; they shall be FULL OF SAP AND GREEN" (Psalm xci., 14, R. V.).

There is sunlight on the hilltop,
  There is sunset on the sea,
And the golden beams are sleeping
  On the soft and verdant lea.
But a richer light is filling
  All the chambers of my heart;
For Thou art there, my Saviour,
  And 'tis sunlight where Thou art.

—*Anon.*

MONTHLY SURVEY

There are twenty societies of Christian Endeavor in Turkey.

Missionaries have, in the past eighty years, formed and reduced to writing over forty languages.

The Lutheran Church has 90,000 communicants in Wisconsin, and outnumbers all other Protestant Churches combined.

There are nineteen Sunday-schools connected with Dr. Newman Hall's church in London, having a membership of 5,600.

The Sunday-schools of Kolhapar, India, gave about thirty dollars as a Christmas offering last year to the cause of Foreign Missions.

The King of Shoa, in consequence of the threats of the Abyssinian Government, has expelled all the Catholic missionaries from his territory.

Twenty-five years ago there was not one professed Christian in the Chinese province of Shantung; now there are three hundred places where Christians meet regularly on the Sabbath.

An awful result of serpent worship in India is seen in the statement that 22,000 lives are lost annually by the bites of venomous reptiles and wild beasts.

The brewers in the United Kingdom are said to have decreased more than fifty per cent. in number since 1870, when they were upwards of thirty thousand.

Bishop Caldwell, of the Anglican diocese of Madras, recently ordained sixteen native clergymen at one time—the largest number ever ordained at one time in India.

Germany has taken possession of 800 miles of the east coast of Africa and a society has been formed to colonize it in the interest of the Lutheran Church.

A remarkable spiritual awakening is reported in the Syrian Presbyterian missions. In some towns there are from forty to sixty inquirers. Among the converts are several Mohammedans.

Permission has been granted by the government to establish a Young Men's Christian Association in Bohemia with the parent society at Prague, and branches wherever there are ten members.

It is desired that the United States contribute $3,000 a year to the work of the Egypt Exploration Fund, and Rev. W. C. Winslow (429 Beacon St., Boston) asks for 500 annual subscriptions of five dollars each.

Nearly every evening in a Bombay bazaar may be seen two blind Christians reading from a Hindustanee New Testament, printed in raised letters to large audiences of Hindus and Mohammedans, who marvel at the strange sight.

Twelve British, thirteen American and four German missionary societies have in India 695 male missionaries, 491 female, 8,518 native helpers, and 137,731 communicants. This is an increase in communicants of twenty-three per cent. in four years.

The church at Sis, the ancient capital of the Armenian kings, and the church at Tarsus are each in need of bells. From $35 to $40 will be needed in each case beyond what the people can raise. Who will help to ring out the Gospel in these towns in Central Turkey?

A native of Madagascar who studied medicine in Edinburgh and returned home, now has seventy young men studying under him, and a large class of women whom he is training for nurses. He is in great favor with his Queen, and is about to marry the Prime Minister's daughter.

The Theatrical Mission in London first established in a small back room six years ago, now occupies somewhat imposing quarters in the Macready House, Henrietta Street, Covent Garden, and is doing much good in its way. It has four lending libraries, a medical mission and provident bank.

The Rev. Henry Loomis, of Japan, writes: "It has been published in various religious and other newspapers that of the Christians in Japan only one-fourth were females. I have compared the most recent statistics, in which the sexes are divided, and the figures are as follows: Male, 3,136; female, 2,335.'

The present population of the empire of Japan is 38 millions; the number of Japanese Christians is 50,000, which is a number large enough, considering the fact that the Gospel was first preached in Japan only thirty years ago. These 50,000 are a powerful leaven, and its working is felt all over the islands and in every part of society.

The Sabbath school at Sunderland, on the banks of the Connecticut, has started a novel method of raising missionary funds, each member of the school being invited to place in the box, on his or her birthday, the number of pennies corresponding to the age on that day. When the year ended, in June, the box-full of coins, counting out over $25, was sent to the Morning Star Fund.

BOOK DEPARTMENT, Etc.

THE STAR BOOK ON PRAYER MEETINGS. By Rev. E. T. Hiscox, D.D. New York: Ward & Drummond, 116 Nassau Street.

Though small, this book contains much important and helpful matter to all who desire to improve the prayer-meeting service and make it the warm, glowing supporter of Christian life. The author gives in its pages the experience gained in a long and successful pastoral work and which cannot fail to be very helpful to many pastors.

AN EXPOSITION OF THE APOSTLES' CREED. By the Rev. John Eyre Yonge, M.A. New York: Thomas Whittaker, 2 and 3 Bible House. Price, 75 cents.

This manual is one of a series in the various branches of theological study. It contains a compend of many larger volumes on the same subject and will be found very useful to young ministers and to all who are interested in such studies. The matter is fresh and scholarly. Some points require the reader to make independent investigation.

A MANUAL OF CHURCH HISTORY. By the Rev. A. C. Jennings, M.A., Rector of King's Stanley. New York: Thomas Whittaker, 2 and 3 Bible House. Price, 75 cents.

This is another of the books in the series called "The Theological Educator." Its aim is to give an epitome of Church history without manifesting any partiality for any system of Church government, but probably this is more than human nature has yet been able to accomplish. These bird-eye views are useful in many aspects, but should lead to independent investigation.

THE GOLDEN ALPHABET of the Praises of Holy Scripture, Setting Forth the Believer's Delight in the Word of the Lord; Being a Devotional Commentary upon the One Hundred and Nineteenth Psalm. By C. H. Spurgeon. Mainly extracted from "The Treasury of David." New York: Robert Carter & Brothers, 530 Broadway. Price, $1.00.

This book is in itself a treasury of golden thought extracted by devout meditation by one to whom God's Word is the joy and rejoicing of his heart. This priceless psalm has had Mr. Spurgeon's most prayerful and closest study both when preparing his commentary upon it for "The Treasury of David" and in gathering up into one cluster the choicest grapes found in this spiritual Eschol for this beautiful volume It is a "Golden Alphabet" which introduces the learner to the most precious knowledge man can acquire.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE ANDOVER REVIEW, JANUARY, 1888. Missions to Muslims, *Rev. T. P. Hughes, B.D.* Prohibition in the Light of New Issues, *Professor Tucker.* The True Church, *Professor Gould.* The Readjustment of City Churches, *Editorial.*

CHRISTIAN THOUGHT, FEBRUARY, 1888. Physical Theories of Mind, *James T. Bixby, Ph.D.* Depravity and its Cure, *G. E. Strowbridge, D.D.* Monism, *Robert L. Dabney, D.D., LL.D.* Brief Account of Creation in the Light of Modern Science, *E. A. Davies, F.R.G.S.*

OUR DAY, JANUARY, 1888. Shall Utah be made a Mormon State? *Rev. R. G. McNeice.* The Jesuit and the Public School, *Prof. L. T. Townsend, D.D.* The Responsibility of the Pulpit and the Pew, *Rev. Dr. G. F. Pentecost.* The National Divorce Reform League, *Rev. S. W. Dike.*

THE PRESBYTERIAN QUARTERLY, JANUARY, 1888. Revivals of Religion, *Thos. E. Peck, D.D., LL.D.* The Hittite Empire, *W. W. Moore, D.D.* Who was Melchizedek? *Jos. H. Alexander.* Legislative Enforcement of Sabbath Observance, *S. M. Shelton.* National Reform, *Robert Kerr, D.D.*

THE POPULAR SCIENCE MONTHLY, FEBRUARY, 1888. Progress at Panama, *Lieut. C. C. Rogers.* The Moon and the Weather, *J. W. Oliver.* Emotions *versus* Health in Women, *Mary T. Bissell, M.D.* The Adulteration of Milk, *Prof. C. H. Henderson.* Recent Views Respecting Cancer, *Robert T. Morris, M.D.*

MAGAZINE OF AMERICAN HISTORY, FEBRUARY, 1888. Frontispiece: G. Washington. G. Washing on, *Mrs. Martha Lamb.* The Stars in Our Flag, *Maj.-r-General Hamilton Schuyler.* Truth in Legal Investigation; the True Genesis of a Great Reform, *Hon. Charles J. McCurdy and Hon. David Dudley Field.* A Memory of the Revolution, *E. W. B. Canning.*

THE CENTURY, FEBRUARY, 1888. Frontispiece, Walter Savage Landor. Ranch Life in the Far West, *Theodore Roosevelt.* A Russian Political Prison, *George Kenan,* The Grand Strategy of the War of the Rebellion, *Gen. W. T. Sherman.* Abraham Lincoln, Premier or President, *J. G. Nicolay, John Hay.* Astrology, Divination and Coincidences, *Rev. Dr. J. M. Buckley.*

L. D. Hopkins

THE

PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

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SERMONS

CHRISTIAN PROGRESS.*

BY PRESIDENT ISAAC S. HOPKINS, PH.D., D.D., EMORY COLLEGE, OXFORD, GA.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—PHIL. iii., 13, 14.

Two things stand out prominently in this text. First, the purpose of the Apostle, something to be apprehended or attained, and secondly, the method by which this object was to be secured. We shall be the better prepared to understand the object the Apostle proposed to himself by a brief consideration of some of the passages contained in the context. He counted all things but refuse in comparison with winning Christ and knowing Christ. He purposed by any means to attain to, to come to, to have part in the resurrection of the righteous dead. He would apprehend, take hold of, that for which he had been apprehended, or taken hold of, by Christ Jesus. The word perfect occurs twice in the chapter. In the first instance it bears the strictly ethical meaning of personal perfection in moral character, and also the meaning suggested by the figure of the race course and its prize, that of consummation and victory.

In these senses the Apostle says of himself, "Not as though I were already perfect." In the other instance the word is used in a different but kindred sense. Its full meaning can be best inferred from its use in other places

*A Commencement Sermon.

by the same writer. "We speak wisdom among them that are perfect"—of fully developed mind and character. "Brethren, be not children in understanding; in malice, be ye children, but in understanding be ye perfect"—*men*, in the authorized version. "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man,"—maturity—and completeness. "But strong meat belongeth unto them that are perfect"—of full age, as in the authorized version. The usage in this passage seems to convey the idea of maturity simply.

Construing these passages with the obvious figure employed in the text we understand the Apostle's conception of the thing he aspired to. He recognized a calling which came from God, a high and heavenly calling; that this calling had its expression and authority in Christ Jesus, and that to be like Christ was the consummation of Christian aim and effort. It is matter of devoutest thanksgiving that a principle so vital in the Christian life should have been presented to us in a form so vividly personal as this, and in a life as exalted as the Apostle Paul's, and yet, such a presentation has in it two very contrary elements. It is always a matter of high privilege to be permitted to look into the life processes of a great and noble spirit. The kinship of our humanity will assert itself, however exalted may be the character we study, and we are stirred to greater activity and more persistent effort to become more worthy of such kinship. The possibility of attainment is rendered more familiar by the example before us, and our best aspirations are kindled into a more positive hope of achievement.

On the other hand, there is discouragement in the very excellence we admire. The characters which command our highest reverence seem so far beyond us, that we lose heart and insensibly lower our standard to that which we deem possible for us. Fortunately, or better, providentially, the true philosophy of the Christian life makes it possible for us to take encouragement from the achievements of good and great men, but does not appoint the life of any one of them as the measure of our own attainments.

The true measure of influence of such lives upon our own is always, as here, to be found in their likeness to Christ. The Apostle fully recognizes this truth when he exhorts his Corinthian brethren to follow him only as he followed Christ.

How tenderly and considerately he draws these Philippian Christians into the tide of his own fervor and devotion, when, addressing them as brethren, he confesses that he has not yet apprehended, declares his own purpose and plan, and begs them whereto they have in common with himself attained, to walk by the same rule, to mind the same thing.

The mark then toward which the Apostle pressed was Christlikeness. The perfect in his thought was that which found expression in the life and character of Christ his Lord. Any standard less than this he could not for a moment entertain. That he could not expect perfectly to reach it did not for a moment quench his ardor or relax his effort. If the conception should savor to us of the illogical or paradoxical, we may at least find its analogy in

those lines of which the mathematicians tell us, which forever approach each other but can never touch. The infinite distance between the Apostle and his Lord was ever shortening but could never be obliterated. Down to the latest moment of earthly existence and on through the eternal ages the faultless model would invite to imitation and the prize of perfected character would forever be imparted. Let us now consider the next point in our inquiry, the method of the Apostle in seeking his end.

He forgot the things which were behind. We cannot for a moment suppose the meaning to be literal. In such a sense things cannot be forgotten Nor does the Apostle mean that the precious stores of memory are to be ignored or rejected, either in the pleasure they convey or the warnings they give. No man could have set a higher estimate upon such aids to worthy living than did he. It is incredible that he ever lost the vividness of impression which the memory of the journey to Damascus brought to him. With no less vigor and persistence did his vision of heavenly things abide with him. But memory must take its proper place in relation to the Christian life. There is always the possibility of an undue dwelling upon things past, and there is danger from two sources when the memory busies itself with the most pronounced events which enter into our experience.

The first danger is the tendency to morbidness. In proportion as the conscience is tender and the heart loyal to Christ, in just that proportion is the memory of past sins painful and distressing. The tendency to brood over these is difficult to resist, and can bring only evil. It is the part of a true faith in the blood of Christ to consider that it has power to wash sins away and it is the part of true wisdom to consign pardoned sins to oblivion. Happy is that man who can so enter into the spirit and power of divine grace as to consciously leave behind him the sins of his life. They are among the things to be forgotten. Repented of, pardoned, mourned over and abandoned, they belong to the irrevocable past, and it is our blessed privilege to forget them.

And so of our failures. These, if remembered at all, are to be recalled only for the useful lessons of warning they may teach us. To argue future unfavorable results from past failures is unwise in the last degree. Such recollection can have but one result, that of abating our zeal in present labor and destroying our hope of future success. These too are to be forgotten Losses, bereavements and the thousand ills which are incident to life ought not to be held purposely in memory, and allowed to absorb attention as if it were a sacred duty to cherish them. The spirit of healthful life forbids such memory and the power to forget them in measure is among the most beneficent gifts of God.

There is danger from another source. The temptation comes to all to be satisfied with moderate attainments. Particularly are we prone to recall the hour and place of our conversion and to feel a degree of complacency in being able to fix such date and place. While such a recollection has its value, it must not be substituted for the testimony of Christian character and experience which belongs to daily life. No man is in the full enjoyment of his

Christian privilege whose only evidence of discipleship is that he was once clearly and happily converted. To God's faithful and obedient children every new crisis, every new temptation, every new undertaking brings renewed communion with Him. The Christian warfare is so sharp, and the arch-enemy presses the faithful soldier so hotly, that little time is given for self-congratulation over victories won.

Or, to use the figure of the text, the race in which men are running leaves no opportunity for regretful or exultant meditation upon the steps already taken. We see the racer as the Apostle meant we should see him—every muscle strained, every nerve tense, sweeping on in full career, eye and hand and foot subordinated to the demand of the thrilling movement. His expectation is quickened, his purpose intensified, the whole man is wrought up to the highest activity in his effort to win. A look backward may be fatal. No step can now be retraced and bettered. The past is gone forever, only the present and the future with its possibilities remain. No wonder the Apostle should have characterized this eager, concentrated, perpetual aim as *one thing*. "This one thing I do—I press toward the mark." Complex as were his labors, varied as were his methods, these aimed at one mark and that mark was likeness to Christ.

Young gentlemen, I have presented for your consideration these outline thoughts of the Apostle's conception of life, believing that they would have a special appropriateness to you and to your surroundings to-day. I trust it may not seem out of place, if I occupy the remaining portion of the hour in such direct and personal appeal and counsel as your circumstances seem to demand. If there ever was a time in your history when you were entitled to honest, earnest, prayerful counsel, such a time is the present. You are about to go forth to stand in your places in the serious business of life. From this day you have had done with the old familiar scenes in lecture-room and chapel, in college campus and village church. Hitherto I have, in common with my associates in office, spoken to you from beneath the robes of authority, with an unquestioned right to your obedience and respect. Now I can appeal only to your reason and your love, and ask you to consider what I may say, and after weighing accept or reject it according to its value. So much difference can one day make in human life and destiny. But yesterday you were boys, with a boy's proclivity to fun, a boy's ambitious thoughts of college honors, a boy's heedless disregard of what a day might or could bring forth. To-day you are *almost* men, with sober mien and grave retrospect. Already the honors for which you have striven so hard seem very small, and every fibre of your being is tingling with the consciousness of impending responsibility. I said almost men. The qualifying word was used advisedly, or at least with deliberation. For some years yet your claim to manhood must rest *in lite*, and the final adjucation will come only when you have vindicated your claim by such achievement and such manifest growth as will leave your title absolute and unquestioned.

The issues before you may well engage your attention in the light of the

Apostle's ideal of life and the method of its attainment. Of the possible issues which confront you one is a speedy and fatal retrogression. Hitherto by the beneficent arrangement of Divine Providence you have been under constant and wholesome restraint. What you have not been wise enough to see for yourselves has been seen for you. Healthful stimulus has come to you from so many quarters, that you could hardly have helped yielding to the better impulses of your nature.

College rewards, home influence, a quiet village life, wholesome public sentiment, class emulation, and that blessed nameless something which characterizes boyhood before it has learned the crooked ways of the world; all these have been so many elements of an inspiration which has kept you earnest in labor and true to duty.

High moral purpose and profound convictions of what was right have hedged you about and carried you forward to your present place with comparatively few solicitations from without to break away from good purposes or lay aside worthy ambitions. How easy it is to lose the results of these good influences and one by one to surrender the outposts which guard the avenues of life, is only too well attested by thousands of lives which begun their retrogression in the relaxation following a brilliant college career. Many a young man, wearing the proud trophies of his diligent and self-denying toil in college, has surrendered himself to the delusion of supposing that his labors in the class-room entitled him to special indulgence when the time of college work was over. Not a few by a false and fatal logic offset high moral character while students by loose and unworthy concessions to the prevailing vices of the day when they have passed out from the restraints of college law.

No young man is safe who admits into his plan for the future a voluntary cessation of the efforts needed to obtain an education. Human nature is weak at best. The influences under which you will be thrown in the early days of your new experience will be adverse to the efforts you have found so fruitful here. The habits just formed are not yet so strong as that you may be satisfied of their permanency. The danger of retrogression therefore calls for special care and is to be avoided only by accepting the opposite issue, that of positive, constant and successful growth and advancement.

There is no middle ground. There is a sort of position in which men preserve moral character and social relations, and yet do nothing to help and bless mankind. It is astonishing how many useless people there are in the world. They are found in all grades of life. They follow a beaten path without the hope or purpose of change. They take their opinions at second hand. They know nothing of the glow and delight of downright hard thinking and of quick, vigorous action. Through timidity or indolence they are reluctant to combat the opinions of others. From mistaken ideas of peace and good-fellowship they do not give expression to the feeble protest they sometimes feel against what they dimly know to be wrong or pernicious. In a word they are stagnant, and stagnation is incipient death.

For such advancement and attainment as are suggested and commended in the meditations of this hour, you must carry into your new relations the highest possible ideal of life. Of the elements which enter into such an ideal I mention a few.

First, you should resolve to be busy men. By the necessities of your case as well as by the promptings of a sound philosophy and true religion you must have a business. I say a business, for I do not open now that question so pressing and absorbing to right-thinking young men of the choice of a vocation. The great point is that you should have something to do, something honorable, however humble, something to which you can commit yourselves with faith in its possibilities, something that you can honor and magnify. I do not counsel indifference as to the kind of business to be followed, but I am sure that many mistakes grow out of the popular notion that there is a special business for each and every man, as if there lay hidden away in the possibilities and opportunities of life, in some mysterious corner, a certain occupation, the finding of which conditioned success and failing to find which doomed a man to inevitable and irretrievable failure. Do not be misled by the false notion of honor as attaching to special callings to the exclusion of others. Settle it in your minds to-day, once for all, that you will ask and receive no honor merely from your calling.

Place does not make men. No man is fit for any place who is not immeasurably greater than his place. What boundless freedom would come to you to-day if you could grasp this simple truth in the gospel of the secular life. This question of a calling in life, so perplexing and so fraught with peril, would already be nearer a solution. You would see that taste, inclination, opportunity, and above all the leading of Divine Providence are the elements out of which may be inferred one's calling in life. The foolish dream into which so many are led by ill-judged plans of ambitious parents, and out of which so many wake when recovery is impossible, would dissolve like the morning mist, and you could take hold of such lines of work as promise best for you and your fellow men. Your time will have been well spent here if you have caught the spirit of work which belongs to the college in common with all enterprises which have for their object the bettering of mankind, the progress of the world.

The living principle of abundant work, of constant occupation, of practical contact with men in the affairs of life, will ripen your natures and seem but the normal exercise of your powers in an advanced class. The history of literature is full and rich in illustrations of the close alliance of business habits with vigorous thinking and brilliant achievements.

Intimately connected with this business view of life is your future in its social aspects—your personal relations to men. The temptation to selfishness is well-nigh universal. Men are prone to see things in the light of their own interest, welfare or comfort. One of the hardest victories to achieve and among the last to come to us is the victory over some refined form of selfishness, the existence of which was hardly recognized by ourselves and perhaps dimly

seen by our most intimate friends. We are apt to fancy that we can take refuge from annoyance and vexation by constructing a world of our own. We are tempted to fall back on our reserved rights, so to speak, and shut out mankind from participation in our cherished thoughts and plans. We deceive ourselves with the idea that in such a retreat we shun much responsibility, forgetting that responsibility is a thing not to be chosen or rejected. The heaviest responsibility is assumed often in the rejection of that which circumstances place upon us. The healthful mind recognizes as among the prime tenets of life the common brotherhood of men. He who needs me is my neighbor and my brother, whether the need is for the means to buy a loaf of bread or for the higher charities of sympathy and friendship. No man can live to himself with impunity. If he breaks this law of his social being he does it at his peril. One of the sad sights in this life is that of a man who has spent the flower of his youth and the prime of his manhood in selfish pursuits, disdaining the claims of his fellows upon his sympathy and help, and waking up at last in the desolation of old age to a knowledge of irreparable loss. The strings so long untuned cannot be forced to make music now. The sweet charities of life are strange mystery to him. Suspicion has poisoned the well springs of his joy and only bitter waters flow. Young gentlemen, keep your hearts young and fresh by keeping them pure and true, and in hearty sympathy with men. Shut your ears to that miserable suspicion of men which expresses itself in the saying that all men are to be treated as scoundrels until they have proven themselves honest. Better a thousand times that you should be deceived and suffer loss believing men to be true than that you should harden your hearts against the claims of humanity.

But above these things and above all things and embracing all things, there is *one thing* which must enter into and constitute your ideal of life. That is, that only the Christly life is worth living, worth possessing. Examine that history which records the life and outlines the character of Jesus with a view to framing your own life and building up your own character on the highest model. It will abundantly repay all your study. I may say, for I believe it, that a true intellectual conviction in religious matters is the sure forerunner of heart approval and acceptance. The intellect in its highest activity as an interpreter of the truth goes very near the burning bush where God is. The noblest development of our humanity upward has been found in those men, whose utterances in other than religious matters have commanded the world's attention. In philosophy, in science, in art, in poetry, the men who have most profoundly impressed the race have been men of faith. Towering above their race they stand as illustrations of the truth that the symmetrical life reaches heavenward while it lengthens onward and spreads outward. If doubts grave and serious have already presented themselves to you, I beg you to hold them in abeyance until you have saturated your mind and heart with the flavor and spirit of the one spotless and perfect life. Be patient with yourselves. The final verdict which every man's reason must make in all religious questions cannot be reached at a bound and it does not

belong to the season of youth. Happy is that man whose intellectual and moral nature has come to the consideration of these questions under the tutelage of sincere and devout teachers. The faiths of our childhood survive long after the world has persuaded our foolish sense that it alone possesses the chief good. Cherish, young gentlemen, as of priceless value the boundless faith of which you have had some knowledge in others—perchance in yourselves in your better moments, for such faith is the substance of things hoped for, the evidence of things not seen.

In the light of such an ideal of life you will learn to forget many things which had better be forgotten. Your college triumphs and other triumphs which yet may come, will seem smaller when they are behind you. Forget them, they are not worthy to be remembered in comparison with the great things possible for you.

If you rest this morning under a sense of the failures and faults which may have marked your record, put these behind you in the firm purpose to avoid such for the days to come. If in the companionships and associations of your college life there have arisen discords and animosities let these also be among things forgotten. The supreme call of this new, bright, hour in your history is to press forward. Let the dead past bury its dead. Go you forth into the busy working, rushing world of earnest men. And quit you like men.

THE GOSPEL OF CHRIST THE BELIEVER'S GLORY.*

By Professor Thomas Sproul, D.D., LL.D., Reformed Presbyterian Seminary, Allegheny, Pa.

I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.—Romans i., 16.

This verse is connected with the preceding context by the causal particle "for." It presents the reason why Paul was ready, to the utmost of his ability, to preach the Gospel to the saints in Rome. He was not ashamed of it. There is here the use of the rhetorical figure *litotes*, by which a negative statement strongly implies the opposite affirmation. Not to be ashamed of the Gospel, is to boast of it; to glory in it. For this again, by the use of the same particle, he assigns the reason: "It is the power of God unto salvation to every one that believeth."

The Greek word here rendered power is δύναμις. It means much more than ἐξουσία authority, or κράτος, strength, or ἰσχυς force. It includes all that is necessary to accomplish the object. It is from δύναμαι, to be able. The idea is that of ability. In it there are the concentration and co-operation of all the divine perfections to effect the salvation of believers. The same comprehensive truth is contained in the grand doxology (Eph. iii., 20,

* The author of this Sermon is in his 85th year, was licensed to preach in 1832, ordained in 1833, and has been a professor of theology for 30 years.

21): "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the ability (*την δύναμιν*) that worketh in us; unto Him be glory in the Church by Christ Jesus throughout all ages, world without end; Amen." This ability extends to the utmost limit of all that God can do. There are some things that He cannot do, because they are contrary to His nature. "He cannot deny Himself" (II. Tim. ii., 13). "It is impossible for God to lie" (Heb. vi., 18). Bounded only by what is competent to His nature, all the perfections of God harmonize and co-operate in the salvation of believers; and in this harmonious co-operation—in the end accomplished by it—and in the means by which the end is attained, there is abundant reason why they should glory.

I. The perfections of God exercised in His ability to save them that believe is cause of glorying.

1. His love. This was the moving cause of the plan of salvation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John iii., 16. Love in God is not an emotion or affection called into exercise by a lovable object. "It is the good pleasure of his will" (Eph. i., 5), according to which "He has predestinated us to the adoption of children." Goodness and love and mercy, and grace are subjectively the same as existing in God. They differ objectively. Goodness respects creatures in harmony with their Creator (Gen. i., 35). Love is exercised towards rational beings. Mercy has for its object misery; and grace goes forth to the undeserving and ill-deserving. In these, as constituting the ability of God to their salvation, believers glory.

2. His wisdom. The wisdom of God makes it certain that all He does shall be in perfect accordance with His nature. It is so in His work of creation; it is so in His providential government of all things, and it is so in the salvation of believers. The problem to be solved was, how the rebellion of two classes of His moral subjects could be dealt with so as to bring in the highest degree, glory to God. Had it been determined to punish the rebels according to their guilt, the justice of God would have been exercised in ever exacting satisfaction from them. But of His goodness, love, mercy and grace there would have been no manifestation. In the incarnation of the Son of God; in His obedience to the death as the sinner's surety, the problem is solved. "Mercy and truth are met together, righteousness and peace have kissed each other." (Ps. lxxxv., 10).

3. His power. The entrance of sin among the moral subjects of the government of God was an attack on His throne, an attempt to supplant His authority. Headed by a leader possessing wisdom and power to the utmost extent of a creature's capacity, omnipotence was required to meet the emergency and bring out of this vast revolt, glory to God. A fiat from the throne to blot out of existence rebel angels and men, might have gone forth and the world be restored to that condition in which it was at the close of the sixth day of creation. But had this been done, there would never have been any occasion for the rapturous exclamation, "O the depth of the riches of both

the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!" (Rom. xi., 33).

4. His justice. The justice of God deals with the subjects of His moral government, rewarding them who obey, and punishing the disobedient. On those who by sin forfeited their right to everlasting life, it demands the infliction of eternal death. But because eternity is without end justice would be forever enforcing its claim. It seemed that there should be, to the glory of God, an exemplification of justice fully satisfied. This was done when the God-man on whom were laid the iniquities of His people, uttered on the cross in triumph, 'It is finished." Justice responded, it is enough. The whole debt was paid, and justice demanded that the surety be freed from all its claims, and exalted to the highest honor; and in due time, that all His redeemed be where He is to behold His glory.

5. His holiness. The holiness of God is the perfect purity of His nature, by which sin as moral defilement is not only infinitely distant from Him, but also irreconcilably and eternally opposed to Him. It is that perfection in which there is a special display of His glory. "Who is like unto Thee glorious in holiness?" (Ex. xv., 11.) The contemplation of the holiness of God as contrasted with sin, called forth from angelic worshippers the joyful trisagion, "Holy, holy, holy is the Lord God of hosts; the whole earth is full of His glory." (Is. vi., 3.)

Had no salvation been provided for sinners there would have been a manifestation of the holiness of God in their everlasting banishment from His gracious presence. But even then the fires of Tophet could never purge away their defilement. The ability of God is seen in removing from the soul all the pollution of sin, furnishing to the redeemed in Heaven songs of endless praise. "Thou wast slain and hast redeemed us to God by Thy blood." "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church." (Eph. v., 26, 27.)

6. His truth. The truth of God is seen in the fulfilment of all His declarations. It will be exemplified in eternity in the execution of His threatenings against impenitent sinners. But it will be glorified in the fulfilment of His promises. "The promises of God are Yea and Amen in Christ Jesus unto the glory of God by us." (II. Cor. i., 20.) The faithfulness of God will be celebrated for ever by the redeemed in glory. "Thy faithfulness Thou wilt establish in the very heavens." (Ps. lxxxix., 2.)

II. The end accomplished by the ability of God revealed in the Gospel of Christ is a cause of glorying. Man's condition for which salvation is needed is that of ignorance, guilt, pollution and slavery. Answering to this is the remedy provided by the ability of God and revealed in the Gospel of Christ. It is summarily contained in I. Cor. i., 30: "Of Him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification and redemption." Jesus Christ is made of God to us.

1. Wisdom to remove our ignorance. Our condition in this respect is

strikingly described in Eph. iv., 16. "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them because of the blindness of their heart." Sin has not only shut out the light from us, but it has put out our eyes. Jesus Christ has proclaimed Himself to be the remedy for this great evil. "I am come a light into the world that whosoever believeth in Me should not abide in darkness." (John xii., 46.) The illumination of the soul is the effect of divine ability (II. Cor. iv., 6). "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The prayer of the Apostle presented in faith will bring the priceless blessings contained in it (Eph. i., 17, 18): "That the God and Father of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and of revelation in the knowledge of Him; the eyes of your understanding being enlightened that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His ability (*δυναμεως*) to us-ward who believe."

2. Righteousness to deliver us from guilt. We come into the world under condemnation. "He that believeth not is condemned already." John iii., 18. From this state we are powerless to free ourselves. The Gospel of Christ presents the remedy. The Son of God in the fulness of time, pursuant to an arrangement in eternity, became man and by His obedience to the death as our surety, satisfied for us the law in its penalty, and secured our deliverance. We are "justified freely by His grace through the redemption that is in Christ Jesus." (Rom. iii., 24.)

3. Sanctification to cleanse us from pollution. We lost by the fall the holiness of the state in which we were created. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." (Is. lxiv., 6.) The Holy Spirit sent by the Father and the Son is the efficient purifier. God hath chosen us to salvation through sanctification of the Spirit. (II. Thes. ii., 13.) "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God." (I. Cor. vi., 11.)

4. Redemption to emancipate from slavery. By the fall the human family were brought under bondage to the law both in its precept and penalty. It demands perfect obedience to its commands under the penalty of eternal death. "Created in Christ Jesus to good works we are freed from this bondage." "Ye are not under the law but under grace." (Rom. vi., 14.) "If the Son shall make you free ye shall be free indeed." (John viii., 36.)

III. The means by which the end is obtained is reason for glorying in the Gospel of Christ. Neither merit, nor efficiency is required of us in order to be saved. Paul's application of the words of Moses is a clear statement of this point (Rom. x., 5–9): "Moses describes the righteousness which is of the law; that the man who doeth these things shall live by them. But the righteousness which is of faith speaketh in this wise: Say not in thy heart, who shall ascend into Heaven? that is to bring Christ down from thence; or who shall descend into the deep? that is to bring Christ up again from the dead.

But what saith it? The word is nigh thee, in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." The power to believe in Christ is subjectively the same as the power to believe any accredited fact. But objectively it is immeasurably different. It is a power that belongs not to man in his natural state. It is from the ability of God imparted to the soul by the Holy Ghost in regeneration. It is an intelligent and implicit belief of divine testimony in regard to the salvation of the soul, and includes assent to the truth, acceptance of the gracious offer and obedience to the command. "He that hath this testimony hath set to his seal that God is true." (John iii., 33.) "He that believeth on the Son hath everlasting life" (v. 36). "This is His commandment that we should believe in the name of His Son Jesus Christ." (I. John iii., 23.) Well may believers glory in the Gospel of Christ, that makes known to them the ability of God for their salvation.

PAUL'S AGONIZING ZEAL.

By G. A. Lofton, D.D. (Baptist), Talladega, Ala.

I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh.—Rom. ix., 3.

One of the chief characteristics of Paul was his burning zeal for the glory of Christ and the salvation of a lost world. He never conferred with flesh nor blood. He rejoiced in tribulation, gloried in infirmities and was superabundant in labors. The text portrays his agonizing zeal for the Jews, his kinsmen. If it were right or necessary he could wish himself accursed from Christ for their salvation. How deeply he must have looked into the bottomless pit! What a conception he must have had of a lost soul! His zeal was love in a chariot of fire. It is this kind alone that can subject the world to Christ. His words furnish these lessons.

I. They show what zeal we should have for the salvation of our own country and kindred. *Christian* patriotism is the noblest. Jesus was a patriot. His followers are always on the right side of every good question. The zeal of such a man is always burning for the salvation of his loved ones, and of his fellow-citizens. Who among us can honestly use Paul's words with a similar object in view?

II. The zeal of Paul demonstrates the interest we ought to feel for the salvation of the world beyond us. When he uttered the words he was a foreign missionary, yearning to go to Rome to preach the Gospel. His heart bled for the world as it did for home and country. Every Christian, like Paul, is a foreign missionary. He must have something of Paul's spirit. Christianity is missionary or it is nothing. Besides, Paul's words teach the value of an immortal soul—and that it is only by our zeal for the salvation of others that we can keep our own hearts warm. Soul-saving is the hottest kind of work.

✣ Easter Service ✣

WHY IS THE RESURRECTION INCREDIBLE?

By Rev. John B. Donaldson, Editor of Northwestern Presbyterian, Minneapolis, Minn.

Why should it be thought a thing incredible with you, that God should raise the dead?—Acts xxvi., 8.

When Paul was indicted at the bar of Felix as "a pestilent fellow and a mover of sedition" the charge was not sustained. If the governor had not wished a bribe, the case would have been nonsuited. Festus, likewise, found that the real question was "of one Jesus, which was dead, whom Paul affirmed to be alive." King Agrippa was urged to assist in framing the indictment that should go up with the prisoner to Cæsar, and now the royal judges are struck dumb with this question: "Why should it be thought a thing incredible with you, that God should raise the dead?"

A band of Jews had sworn that they would neither eat nor drink until they had made an end of this witness. The Sadducees denied all immortality and all spiritual existence. The Athenians, who gathered under the Acropolis, eager for novelties, mocked at the resurrection. Paul himself had disbelieved it, and fought this faith with ferocious zeal until he was mastered by conviction. The same doubt troubles men to this hour. The crooked interrogation mark is thrust under every church, and into well-nigh every home.

I. Incredulity has many causes, and justifies itself with many reasons. It has never seen a resurrection, and it thinks it believes only what it sees. There have been plenty of funerals, but nothing more, so far as its experience goes. When it is urged that this is limited, testimony is cited from the broad past. Genesis is full of the phrase "and he died." Egypt is musty with mummies, and populous with pyramidal mausoleums. History is crowded with hecatombs, but is silent concerning new births from sepulchral wombs. The evidence of Christian history is thrown out of court.

Some appear to have merely the rudiments of a soul, and are scarcely conscious of superiority to the brute creation. One such said to a minister: "Your preaching does me no good. I have no soul. I want no one to talk to me about an imaginary hereafter. I shall die like a dog." The preacher apologized. "I supposed I spoke to men who had souls. Had I known my audience, I had brought a bag of bones, for the dogs to whet their teeth upon."

Others shrink from the righteous retributions of the future. They resist the evidences of judgment, and fight the thought of justice. They rebel against the penalties of hell, and are willing to overturn Heaven to escape. Voltaire says he "will not believe a miracle," and Lady Montague strikes the "nots" out of her decalogue, that she may insert them in her creed.

The sophistries of self-sufficiency; the solicitations of curious and overweening ambition; the deceptions of pride; the superstitions of the ignorant

and credulous; the whisperings that emanate from the Father of Lies; all marshal their forces to crucify hope.

There are those who count the thought of resurrection too good to be true. The tremendous reach of infinity and eternity dazes and wearies them. They are dizzied with the depths of the mystery, and turn away from the profundity they cannot fathom.

Others dwell so narrowly upon the mechanical and material side of life, that they forget the spirit. Natural science and its literature are fettered with earthly limitations. George Eliot only sang one song, noble and beautiful as far as it goes, but infinitely sad in its suicidal disbelief.

> This is life to come. . . May I enter
> That purest heaven, be to other souls
> The cup of strength in some great agony,
> Enkindle generous ardor, feed pure love,
> Beget the smile that hath no cruelty,
> Be the sweet presence of a good diffused,
> And in diffusion ever more intense;
> So may I join the choir invisible
> Whose music is the gladness of the world.

II. Natural religion balances the improbability with its own probability. Negative evidence is worthless. Fifty millions of people did not see Garfield shot, but they could not clear Guiteau. Love is not measured with a yard stick, or focused under a microscope, but that does not breed scepticism. A measuring worm humps itself along the edge of an old Bible, and says the rose of Sharon is a myth, but littérateurs pronounce the witness incompetent. So, over against all difficulties, faith sets her reasons.

The soul expects immortality, and hungers for it with a divine and deathless famine. The hope crops out in mythology, poetry, and modern paganism, despite all repression. It cannot be killed. When Admetus mourned the death of his wife, who had given her life for his, there came a demi-god who rescued her from Acheron. Euripides portrays the scene which startled the participants, but satisfied their deeper sense of nature.

> Sudden into the midst of sorrow leaped,
> Along with the gay cheer of that great voice,
> Hope, joy, salvation. Hercules was here.

Analogies prefigure it. Shelley rebounds from a harsh and tyrannical doctrine, to inveigh with blasphemous lines against the kingdom of Christ. But he has also written some exquisite verses in its support. This is unconsciously given in the poem of The Clouds.

> I am the daughter of Earth and Water,
> And the nurseling of the sky;
> I pass through the pores of the ocean and shores,
> I change, but I cannot die.
> For after the rain, when with never a stain
> The pavilion of heaven is bare,
> And the winds and sunbeams, with their convex gleams,
> Build up the blue dome of air,
> I silently laugh at my own cenotaph,
> And out of the caverns of rain,
> Like a child from the womb, like a ghost from the tomb
> I rise and upbuild it again.

It seems within the boundary of the thinkable to say that the Creator has power to recreate. It taxes no one's faith to believe that the watchmaker is able to repair his handiwork. God was not exhausted in six days. If he

first made inanimate clay; and then lifted vegetation out of the mould; if He brought forth animal life with the power of motion; and breathed into man the spirit of a celestial being, why should He put a period to development now? If He has the power, who shall question His purpose? That were to mock His creatures, and stamp Him with malignity unlike a God.

Probabilities prevail on *a priori* grounds. Pantheism with its impersonal mysticism, has its Nirvana. Hellenic verse has its Elysian fields. The Arctic Circle has its Walhalla. The antipodal aborigines have their happy hunting grounds; and Judea had its Paradise.

III. Christ brings many infallible proofs to corroborate and confirm the hopes of benighted peoples. It is very common to demonstrate that certain things are impossible, but that amounts to nothing in the presence of facts. While science was showing that the Sirius could not carry coal enough to take her over the Atlantic, she crossed. While men were proving that lightning rods, railroads, gas, telegraphs, cables, and telephones were visionary, inventors were realizing their dreams. No philosophy can stand which is deaf to new voices. No doctrine is worth considering that shuts its eyes to truth. No fair and honest man can discredit the witness of the best book on earth, nor can he invalidate the testimony of the only sinless man who ever lived. What does this history and this witness prove?

Christ answered the hopes of the patriarchs. Job stood on the chasm between the quick and the dead, saying: "I know that my Redeemer lives." It was not a guess; an evanescent hope; a simple conviction; it was a supreme certainty which his soul proposed to maintain. The man who walked the Emmaus road comforted the mourners by showing the necessity of suffering, and against the certainty of death, even for the Messiah, He urged the glory of the resurrection. Either Moses and the prophets had misled them, or their Saviour should die and rise again. He found the programme of His life in the hunger of their hearts for immortality and followed it through the Arimathean grave to glory.

Christ promised to rise again. "Destroy this temple, and in three days I will build it up again." His disciples did not know what He meant, but others did. His enemies remembered it, and tested Him by it. "That deceiver said he would rise again." To prevent the claim, they rolled a stone to the tomb, sealed it with Pilate's signet, and set their guard. They had been warned; they made fraud impossible.

The empty tomb is evidence. The soldiers could not account for it. The Romans were baffled. The Jews were nonplussed. The disciples were most amazed of all. Mary asked the gardener where he had put the body. Peter and John ran to see what had happened. There were no marks of iron bars; no prints of robber feet; no signs of a hasty or violent assault; no suggestion of an abduction. The napkin was laid at the pillow, as when a guest leaves his couch at dawn.

Witnesses testified to what they knew. They were not simply eyewitnesses. Their ears heard the music of a voice that was never matched on earth

Their hands probed the nail prints, and spear thrusts. Their memories recalled the same gestures in breaking bread, and the same smile of benediction. If this was not the same Jesus who took His place in their sacred circles; bathed them in compassion; blamed them for folly; thrilled them for service; and bade them evangelize the globe; then there must have been two Messiahs, the indentures of whose lives met with infinite exactness at the tomb. That thought could not occur to the most incredulous. There was but one with the five wounds, and the heavenly heart. He had risen, beyond the peradventure of a doubt.

Their testimony could not be silenced. There is absolutely nothing to discredit their story. They cannot be convicted of conspiracy. No motive can be imagined for such a supposition. If ever men were honest, these were. If ever men were sure, these were. They abandoned their homes, their custom houses, their fishermen's nets, their city homes, their universities, and their senatorial seats, to become witnesses. They were imprisoned, beaten, persecuted, tortured, and crucified, but they refused to abate an iota of the truth. They never varied from it by the breadth of a hair. They never contradicted each other in an item. They never met rebuttal. Every power on earth was enlisted to overule them; to silence them; to confute them; to break down their testimony; but they stood unmoved.

Their testimony convinced the prosecution. Within fifty days three thousand men changed front. Within sixty days five thousand more who had helped crucify Christ were assured of His resurrection. It is too late in the day to set aside the evidence which converted, first, an unbelieving Church, and then the executioners of the Messiah.

The Sabbath is evidence of the resurrection. The first day of every week is an Easter. The Lord's Day is a monument to the victor who conquered Dragon Death. The road to a Minnesota cemetery was covered deep under the snow, but trees were blazed to show the way. If any are lost in the blizzards of this frigid century, there are nearly a hundred thousand historic and holy days which will lead them straight to the vacant tomb hard by Gethsemane and Olivet.

Christendom is evidence. It is a nineteenth century miracle. Here is a tangible fact which no imaginable scepticism can question, or explain away. Since the resurrection of Christ, society has been transformed, history has been revolutionized, and humanity transfigured. The temples of priestcraft and lust have been purged, and made the vestibules of Heaven. The carpenter's Son has builded all homes; broken all shackles; manumitted all slaves; and erected ivory palaces for coming years. He has made it possible for every child to be princely; every woman to be queenly; and every disciple to possess a throne. To the peasants and pariahs His embassadors repeat the words of Shelley to Keats:

> It was for thee yon kingless sphere has long
> Swung blind in unascending majesty;
> Silent alone among an heaven of song,
> Assume thy winged throne, thou Vesper of our throng.

The Holy Spirit in the heart is witness that Christ is near. The Teacher illumines dark places. The inspired conscience convicts of sin. The heavenly guest whispers gracious invitations to the banquet and blessing of holiness. The courage of an infinite conqueror breathes resolution and valor into the timid soul. The confident ring of truth cheers the trembling maiden. The strong arm of Greatheart leads the widow through the desolation of bereavement. The everlasting arms are underneath those who set foot in icy Jordan. The Comforter has come, and verily Christ is true.

Every witness increases the testimony. Hope stood at Eden, her hand shading her brow, as she scanned the horizon for signs of an enduring Paradise. Prophecy pointed to one who should crush the serpent head. Wisdom sent its followers, star led, to Bethlehem. Reform pointed out the Lamb who would take away the sin of the world. He accepted the load, went down to the grave with it, and rose to prepare a seat for His conquering kings. Pilate's broken seal proves it. Pentecost proves it. The catacombs prove it. The Cæsars prove it. Crescent Christendom, taking swift possession of each hemisphere, proves it: and the whole world will soon shout, Amen and Amen.

There is no other alternative that sane minds can accept. Paul was no liar; neither was he a fool. Peter was no forger; neither was he a crazed hypocrite. Christ was no deceiver; neither was He a dupe. He was either the God-man, or Beelzebub's tool. Paul was either an apostle or an impostor. To mention the dilemma is to silence the question and disperse the difficulties.

If Paul was mad, let us die in his asylum. If Peter was drunk at the first revival, we will search the globe for a chalice of his new wine. If the resurrection is a falsehood, we care nothing for truth hereafter. If Christendom is built upon a bubble, it has already lasted through nineteen millenniums, and will prove to be pearl when the stars drop from their places like untimely figs. If Jesus lied, then

> The firmament is built on rottenness,
> And earth's base on stubble.

Let the Judean Apollo believe it.

We have a God who has power to raise the dead. He created them in His own image at the first; He brought up His Son, the first fruits of the soil; and He promises that those who sleep in Jesus shall open eyes which can look unblinded upon ineffable holiness. He is not chained with His own servant laws; neither is He petrified with His own almightiness. He has a heart. It pulses with vital blood. His power and purpose transcend our thought as the universe does our footstep. He is love.

Let those who will make the earth a yard of graves; its valleys, vaults; its prairies, potter's fields; its gardens, Golgothas; its summits, the places of skulls; its lakes, the seas of salt and death. We look for new heavens and a new earth. Beloved, we bury doubt in the same sepulchre where Christ buried sin; we push it into the bottomless pit that shall be sealed forever. Faith, come forth from the tomb of corruption; drop off the cerements; and praise God for a deathless life.

Brother, believe it, and bring the world to live it. Then the nations of men shall make one household; its chambers, the continents; its mirror, the ocean; its fireplace, the sun; its chandelier, the stars; its banquet board, Heaven; its Joseph, Jesus; and its Father, God.

RESURRECTION PRESERVATION.

By Rev. N. D. Williamson, First Reformed Church, South Bend, Ind.

Thy dew is as the dew of herbs.—Isaiah xxvi., 19.

These words are evidently and strongly figurative. They are intensely figurative. The original consists of three words; or rather of two different words—one of them being repeated—both of which contain a figure; "dew of herbs—thy dew." And these words are from figurative roots; the word signifying dew being derived from a verb that means "to moisten gently," and that translated herbs, from a verb that signifies "to become light, to be bright," because some kinds of verdure are brilliant and even splendid. Nor is the figurative character of the words of our text, any objection to its use, in the support and elucidation of our theme.

For this highly figurative mode of expression is characteristic of the Sacred Scriptures. And truly there is no language in existence that is not metaphorical; and this peculiarity is the chief source of the vivacity and expressiveness of all languages. But our Holy Scriptures excel in the plentiful use, the delicate beauty, and magnificent splendor of their figurative expressions. In the words of a distinguished scholar, "Such glowing language meets us in every page, as justifies the remark that the Bible is by far the richest volume of fancy in our literature." The poetical not only, but the prophetical parts of the Old Testament from which our text is taken, and the discourses of our Lord in the New, are especially freighted with these beauties of diction, which, like the mirrors that surround a magnificently furnished apartment, seem to multiply the objects presented to our vision; and which also, like mirrors, flash the sunlight of truth as well as of beauty, on the subject of thought and faith brought to our notice.

As we tread our joyous way through the realms of Holy Writ, and regale our mental senses and enlighten our souls, with the delicacy, the brilliancy, and the sublimity of the figures, as they occur in the various forms of personification,—anthropopathy, synecdoche, hyperbole, irony, metonymy, simile, metaphor, proverb, allegory, and parable,—we are made conscious of the immense force and beautiful clearness with which God has invested our Sacred Writings, and their consequent adaption to reach the mind of the humblest gazer on the works of nature, and to captivate the fancy of the most polished child of refinement and culture, and thus to become the media through which the Holy Spirit shall be found "bringing into captivity every thought to the obedience of Christ."

This will be seen to be strikingly true in regard to our text, the primary

idea of which is that the herbs are preserved during time of drought, etc., and are revived and made to flourish again, through the power of God by the operation of a law which is as quiet, refreshing, and beneficent as the bestowment of dew, by which so much good is done in Palestine during the dry season. The application of this idea was evidently to the resurrection from the dead; "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs." A parallel passage is found in Daniel (xii., 2), "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

By this figure of the resurrection, the prophet encourages the Israelites with the promise that though the prospects of their nation seem as hopeless as those of dead men, yet as the dead were to be raised, so should the hopes of their nation be raised by the power of God;—just as the plants, etc., that have been dried up by intense heat, or apparently withered by the consuming frost, are preserved, revived, and made beautiful and useful again by the living influences with which God invests or visits them. "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs."

From all this profuse and eminent use we have seen that God makes of figurative language in His Holy Word, and from the unmistakable resurrection use He makes of the figurative language of our text, we may well give up our minds and hearts fully to the fact that the preservation, raising, and growth of the vegetable world, present us with God-given illustrations of the resurrection of the dead. "Thy dew is as the dew of herbs." In the same manner as the apparently withered and dead seeds and plants in the world of vegetation, are preserved, raised, and beautified by the laws which God's power and love have enstamped on them, so will the bodies of the dead be preserved, revived, and beautified by the law with which God's power and love have invested them.

The law by which the worthless weeds and noxious thorns are preserved, revived, and made to grow, is the same as that which preserves and beautifies the useful plants and flowers; so the same law which preserves and raises the bodies of the righteous will also cause the resurrection of the bodies of the wicked. But as our text refers to the people of God, we will confine our present view to the resurrection of those on whom "the second death hath no power."

"Thy dew is as the dew of herbs."

The preservation, reviving, and growth of plants, etc., furnish a God-given illustration and proof of the resurrection of the dead. We have only time now to consider the first of these facts, that of what may be appropriately called Resurrection Preservation. Let us examine the divinely suggested and furnished proofs of the preservation until their resurrection and for their resurrection, of the germs or identities of the bodies of dead human beings, or rather those proofs which are to be found in the preservation of the germs of plants, etc., until the time of their resurrection.

Resurrection Preservation. I. Against decomposition. One of the great difficulties connected with the resurrection is the fact that the bodies of the dead decompose, and that oftentimes some of their parts go to make up the growth of plants and animals. But is not this difficulty removed by the law of the text; the law that governs the reproduction of plants, and which is so forcibly presented by the Apostle in his argument to the Corinthians for the resurrection of the dead? The plant may have a bulb that is comparatively very great, that bulb may die, may decompose, may seem to perish; its constituent parts may be taken up into other plants; and the ignorant observer might think and say that such a plant had surely been destroyed, and having thus become absorbed into other living organisms, perhaps many times over, it was impossible even for God to reproduce it.

And yet another man with better powers of observation would note the folly of that ignorant pretender; and while the latter was gloating over his idea of the absolute destruction of the plant, because of the decomposition of its obsolete and effete parts, the noticer of what God was actually doing would be watching with intense interest the germ of life which was preserved by the divine power. And he would one day be rewarded by seeing that germ of life, under favoring circumstances, break forth into the new beauty of its preserved and renovated existence. Even so while infidels are shouting over the effete and decomposed bulk of human bodies, "there can be no resurrection!" the angels must smile at their ignorant folly, as they watch with intense interest the way in which God is preserving the germs of those bodies —ready under the favoring circumstances of the resurrection to spring up into new beauty and glory.

And as we know that the germinating part of a plant, by which it is preserved and is reproduced in fresh and vigorous existence, is a very small part of its whole bulk, and is ready to grow up again under the proper circumstances while that bulk decays; shall we not feel ashamed to cherish the idea that the Great God who says He will do the same things for human bodies, cannot do for them, or will not do for them, what He is doing every year for the comparatively worthless plants around us? How can a man who knows the fact that this is the law of herbs, be so foolish as to reject the Bible or its resurrection truths because he is unwilling to admit that God can or will do the same thing for those living organisms, human bodies?

II. Against deportation. Other dangers, however, threaten the bodies of the dead. Being on the surface of the earth and mingled with its particles, they must necessarily be moved about. The winds may waft them to other regions; birds or animals or men may carry them abroad; the rivers may float them in their rapid currents; the ocean may heave them on its mighty billows. How then shall they be preserved?

"Thy dew is as the dew of herbs." God has purposely made many of the seeds so that they are wafted on the winds, not that they may be destroyed, but may be brought into better positions for their preservation and subsequent prosperity. Many a mighty tree has grown from seed deposited in the mi-

grations of birds and beasts. Man has carried the more valuable productions of the earth for food into other parts of the world where they are better cared for than in their original position. Rivers remove roots and seeds, which vegetate and grow hundreds of miles from the places of their nativity. And it is a well known fact that the ocean currents carry and place the living germs of herbs and trees, thousands of leagues away from the spot that gave them birth.

And shall we disbelieve the fact that the Great God who performs these wonders in the ordinary operations of nature, is unable or unwilling so to control winds, and birds, and beasts, and living men and flowing rivers, and heaving oceans as to preserve, and protect, and carry to safer or better places the germs of those bodies which He has taught us shall rise at the resurrection of the last day? We must disbelieve the obvious facts of His preserving power in the moving vegetable world, before we are prepared for such disbelief.

III. Against intermingling or loss of identity. Another trouble that presents itself to some minds is that amid all this changing and moving through so many possible remote regions and revolving centuries, there is great danger that the bodies of the dead will become so intermingled and mixed up that it will be impossible to identify and distinguish them.

"Thy dew is as the dew of herbs." Take the many hundreds of plants that exist about us—there are computed to be more than 80,000 kinds on the globe—with their millions of seeds. The God of nature never mixes them up. Whatever may be true about the amalgamation of growing plants, when their seeds or germs are perfected it is impossible so to mix them as to confound them; so to mix them up that corn will produce wheat, or flaxseed, oats. You may take the minutest seeds and mingle ten thousand of them together in every possible way, so that you cannot separate or distinguish them; and yet if you place them in circumstances favorable for their vegetation, they will distinguish themselves and prove their own identity, so that the acutest investigation of those mixed seeds will never find one growing for another, will never find pink seeds producing dahlias, nor lady's-feather, roses. And if you mingle those germs or seeds ten thousand times a year for ten thousand years, in the four quarters of the globe, and their vitality is preserved, they will reproduce themselves with as much distinctness as if they had dropped in the place of their first growth and been reproduced the next year.

And think you that the God who works such wonders of infallible certainty in the identification of the untold millions of these more than 80,000 varieties of plant seeds, every year and through so many centuries, however they may be mixed up, cannot or will not, even when He has promised it, preserve the identity of each different human body, so that it shall be enstamped with all the characteristics of its own individuality, though it be mingled with so many other human bodies through so many centuries? If you disbelieve it you must first disbelieve the most common facts in the processes of nature, which the smallest child who has commenced the planting of flowers has already recognized.

IV. Against destruction by external forces. For another difficulty arises from the fact that these germs of bodies, as preserved in their individuality by the power of God, are exposed to so many destructive influences, that their annihilation would seem to be assured. But what answer does the law of the text give to this?

"Thy dew is as the dew of herbs." If you could have brought a man of an unbelieving temper, who had never been out of a tropical climate, and had never heard of any other climate, and had placed him on one of our plains a short time ago, when the thermometer was below zero, and the biting winds were sweeping over hill and valley, and the creaking snow was under foot; and then had tried to make him understand, that when one hundred days had passed by, the whole view would be one scene of magnificent vegetable splendor, as it is on a beautiful June Sabbath morning, almost rivalling the tropics, how would you have succeeded?

Would not your success have been as flattering as that of the Dutch ambassador, when he had informed the African king, living in the torrid zone, that in his country the water became so hard that elephants could walk on it; and received for his reply—"If you can tell so great a lie as that, I will never believe anything you can say!" We can almost see and hear the sarcastic look and tone with which the caviller, as he buttoned his coat about him, would reply to you, "What stuff! Try to make me believe, that vegetable life exposed to such destructive atmospheres for months, can survive; and that this scene can smile in fresh beauty, without bringing plants and seeds from more favored parts of the earth! Do you think me to be a fool, that you try to impose such stories on me?"

And yet, while he, in his ignorant self-conceit, was laughing at your imagined folly, would you not,—you certainly would,—reposing on the truths of God's utterances in the past seasons, calmly await the coming time, that would show that the germs of seeds and plants had survived the attacks of destructive cold, and were ready to put on their new beauty in the proper season? So may we well afford to wait in calm confidence, on the immutable promise of Almighty God, that the germs and identities of human bodies shall survive the cold winter of death, even though it be an arctic winter, dark, and destructive, and long continued, and shall, in the proper spring time of the resurrection, break out in the fresh beauties of their glowing renovation.

Those of you who have time may strengthen your convictions, by extending your inquiries into the histories of vegetation, when you will find that the seeds of many species resist the destructive power, not only of cold but of great heat, and of drought and moisture, in a wonderful manner, not only through the lapse of one season, but of centuries. And as God does thus preserve these inferior and feebler creations of His, amid such great and long continued action of the elements of destruction, will He not much rather preserve against all accidents and all assaults of the forces of destruction, those nobler creations of His for whose use and control the inferior things of earth were made and preserved?

V. Against the "gnawing tooth" of time. Grave objection is still made, that this preservation of the bodies of the dead must stretch over so long a period, that it is difficult to believe it.

"Thy dew is as the dew of herbs." So far as the law of life has been developed, it is evident that mere lapse of time has no effect to destroy life, so long as circumstances are favorable to its continuation. If our text gave us liberty to draw illustrations from animal life, we could describe, with others of a similar character, the to us interminable imprisonment of living toads, that have been quarried out of the solid rock, where there has been no crevice by which they could have recently entered; and yet they have breathed and moved after being released from their rocky sepulchre.

But we are restricted to facts in the vegetable world. There is wheat growing in our own country, that is the product of grain taken out of the hands of Egyptian mummies, where it had been preserved for three thousand years. Some Celtic tombs were discovered not very long since in France, which had been filled nearly two thousand years ago. Under the head of each corpse was found a tile, and under each tile a circular hole covered with cement, and containing a few seeds. These seeds were planted, "they soon vegetated; and the heliotrope, the trefoil, and the corn flower, were seen rising to life again, and expanding their flowers in the light of spring with admirable display, after their seeds had slept two thousand years beneath the pillows of the dead in the dust of the tomb." In the language of Gaussen, who chronicles this fact, "For what purpose has God preserved and displayed these flowers, if not that of announcing that those very bodies, the decayed skulls of which covered down the heliotrope, the corn-flower, and the trefoil, in their respective seeds, shall also arise from their own dust in the great day; that their germ of life is not lost, but shall manifest itself when Jesus Christ shall come to judgment."

And thus we see, concerning the lower orders of plants as well as of animals it is true, that God has kept the elements of destruction from annihilating their vitality, and that lapse of time has had no effect on them, whether it amounted to tens, or hundreds, or thousands of years. Can we believe less of the power and willingness of God, with reference to the preservation through the onstretching centuries, of the bodies of men whom He made in His own image, and whom He rescued from destruction by the death of His well beloved Son, who "is risen from the dead, and become the first fruits of them that slept"?

VI. Against premature development. But, says a persistent objector, if all these things are true, if these human bodies, or the germs of them, are thus scattered in such vast numbers in the earth, why do we not have some evidence of it; why do we not find such occasionally appearing in the body; why do not some of them manifest their resurrection power?

"Thy dew is as the dew of herbs." We know that there are plants in tropical countries called "air plants," which grow from the sustenance they receive out of the atmosphere. One species of these—the "live-for-ever"

plant—grows in the temperate zone; and some of us may remember seeing these plants, during the days of our childhood, suspended from the beams of houses and flourishing there. Suppose a man who had never seen an oak grow, but who was told that an acorn contained the germ of an oak, should fasten that acorn by the side of his air plants to a beam of his house, or fasten ten, or twenty, or a hundred acorns there; and then when he saw his air plants growing, and his acorns remaining dry and unsprouted, should declare to you that there was "no such fact as that oaks would grow from acorns, or that, anyhow, those acorns would never produce oaks"; what would be your reply?

You would say to him, "There is a law of germination and growth belonging to those acorns; and whenever you bring them into the position where that law is met, they will grow. Take them from the beam and plant them in the earth, and see what the result will be. You are foolish to expect signs of life and growth otherwise." We might give you other and more striking illustrations. But you understand our drift; it is to present the fact, that all seeds and germs have their own law of growth; and until those laws are fulfilled, you do not expect to see any evidence of life power.

We are ignorant equally of the facts in what the identity or germ of a human dead body consists, and what conditions are necessary to bring it into active resurrection life: these are the affairs of the Author of existence, and have not been placed in our keeping, and are not under our control. But we do know, that whatever it is that constitutes the identity of the dead body's existence, cannot and will not develop itself in a resurrection life power, until the Great Keeper of man brings it into a position and condition where the laws of its developement are fulfilled. Whenever He chooses to do this, whether on a limited scale at the tomb of Lazarus, and the death or resurrection of Christ, or on a vast scale at the last great day; then that principle or power of the resurrection life will spring into manifest existence, and develop itself with wonderful beauty and excellence.

The circumstances which will thus develop this germ are in the hands of God, and until He makes them favorable, you are no more to expect the resurrection, than you are to expect the growth of the acorn or seed while it remains on the beam or in the drawer. And you have no more right to say there can be no resurrection of the body because it is not developed in unfitting circumstances, than you have a right to say that there is no tree or plant in the acorn or seed, because it does not grow while it is unmoistened, and unburied and unwarmed.

Thus we see that the facts that the great bulk of the human body is decomposed; that its germ or proper identity may be subject to so many changes of place; that it must be mixed up with so many other bodies; that it is exposed to so many destructive influences; that its preservation must extend through so many centuries; and that it does not revive in the present lapse of time;—that all these are not valid objections to the resurrection of

the dead, unless we deny the existence of the most common and oft repeated processes of nature in the world of vegetation. In conclusion,

1. Let us acknowledge heartily that the doctrine of the resurrection is reasonable. It is indeed a doctrine of revelation, for "Jesus Christ hath brought life and immortality to light through the Gospel." But when the Bible has revealed it, reason sees the proofs of it in the works of nature. Nature is not sufficient, but natural religion is the foundation for revealed religion. And just as with the foundation of a mighty temple, a person of capacity far too feeble to plan it, could notice with admiration the use that was made of each arch, and wall, and mortise in that foundation when the temple was builded; so man could not tell from nature what revelation must be, but when revelation is given, he can notice admiringly, how each fact of revelation shows its adaptability to each fact of nature, and how reason sees and must confess a beautiful accordance between the two.

So this doctrine of the resurrection revealed in the Scriptures, finds such fitting, and beautiful, and striking analogies in nature, that he who would deny this doctrine of revelation, cannot do it without first denying multitudes of stubborn and well authenticated facts of the commonest occurrence. It is not only reasonable to receive the doctrine of the resurrection, but the facts we have noticed prove it to be unphilosophical, and in the highest degree unreasonable, to disbelieve or doubt it.

2. Let us all strive to become prepared for the resurrection of the blessed. It is written (Rev. xx., 6), "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Let me beg you to make it your immediate and chief care, to be found in the love and service of Him who is the resurrection and the life, "that the day of the earth's funeral may be a day of joy for you."

3. Let us have our faith in the resurrection strengthened, by the views we will soon have of the recuscitated vegetation in the world around us. When we remember the condition of the trees, and plants, and flowers a short time since, must we not feel that every beauty of their coming state, cries out in earnest tones to us, "Resurrection! Resurrection!"

Let this doctrine of the resurrection comfort us under the loss of dear ones who have died in Jesus. Are there any who are yet troubled by the remembrance of the closed eyes, the pulseless hearts, and the cold forms of their beloved dead; and who are still asking the question, can those dead bodies live again—

> "Lo, there's an answer from the skies;—
> In weakness sown, in power shall rise
> The ransomed dust; that misty sight,
> Cloudless, shall bathe in heaven's own light;
> Those moveless hearts, throb full and high,
> Waked by a summons from the sky;
> Those marble forms, a quickening breath
> Feel, glow, and break the grasp of death,
> Burst the vexed grave—its power how vain!
> And they who died shall live again!"

The Pulpit Treasury

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We gratefully acknowledge the many kind words which pulpit, press and private letters have conveyed to us concerning THE PULPIT TREASURY, and we hope THE TREASURY will merit even warmer encomiums, be awarded an ever growing patronage; and that the circulation of upwards of ten thousand which it has enjoyed will soon be increased in tenfold measure. No change will be made in the form, style and price of the magazine.

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SENEY HALL—EMORY COLLEGE, OXFORD, GEORGIA.

Isaac Stiles Hopkins, D.D., Ph.D., President of Emory College, Oxford, Ga.

Deservedly eminent among the educators and ministers of the Southern Church, is the Rev. Isaac Stiles Hopkins, D.D., Ph.D., President of Emory College, Oxford, Ga.

Born at Augusta, Ga., June 20, 1841, he is now at the maturity of his powers, though not at the limit of their possible exercise.

Favored in boyhood with teachers of accurate scholarship and broad views of education, and profiting thereby, his preparation for College secured for him the benefit of its course of study and its literary inspiration; and in a class of which an unusual number have become distinguished, he ranked among the first. The scholarly impetus imparted by his earlier and later instructors has been constantly maintained; and he is now manifesting his appreciation as well as illustrating his personal efficiency thus enhanced by the schools, by a wise, progressive, Christian administration of the affairs of his *Alma Mater*.

After graduation at Emory College in 1859, he devoted himself to the study of Medicine, and in the spring of 1861 the degree of M.D., was conferred on him by the Georgia Medical College at Augusta. But he was disinclined to the practice of the profession. Another course of life was opening up to him.

Moral from youth, he entered on manhood with body and mind unstained and unimpaired by evil courses; religious from youth, he also grew in grace; and in the winter of 1861, under the conviction which had been strengthening with his growth that he should give himself to the ministry of the Word, he joined the Georgia Conference of the Methodist Episcopal Church, South. For eight years he was occupied with itinerant circuit work, faithfully and efficiently discharging it. Habits of study early formed were kept up unbrokenly on his preaching rounds; and to the inner circle of his friends the thought came that, while useful in the pastoral office, he would probably, be more so in a Christian institution of learning. So in pursuance of this impression, he was in 1869 offered the chair of Natural Science in Emory, which he accepted. It was soon patent to the Trustees and to the Faculty that his selection was in the interest of sound, scientific learning. This chair he filled for five or more years with increasing profit to his classes and interest to himself. About this time he was induced to accept the chair of Physics in the Southern University at Greensboro, Ala , where he sustained the reputation acquired at Oxford.

But very soon Oxford insisted on his return, and the chair of Physics being occupied, he consented to take the chair of Latin; and he readily became a Roman. A few years afterwards in a readjustment of the faculty, the chair of English became vacant, and Dr. Hopkins was assigned to it; and with wonted facility, he soon became Saxon in his acquirements.

These singularly favorable opportunities for broad scholarship and varied culture were happily utilized.

Meanwhile Dr. Hopkins developed in preaching ability and became known to the public as an able minister of the New Testament. In recognition of his attainments and character, the degree of D.D. was conferred on him in 1881 by Central College of Missouri. Subsequently, it may be mentioned, that at the last General Conference of the Church, he received a noticeable vote for Bishop.

In 1883 the degree of Ph.D. was awarded him by Emory, and in the same year, on the resignation of the Rev. A. G. Haygood, D.D., LL.D., he was made President and Prof. of Moral and Mental Philosophy.

Since his accession to the Presidency of Emory, he has among other enterprises, added a technological department to the College, which is working successfully.

LABORATORY — EMORY COLLEGE, OXFORD, GEORGIA.

There is a growing demand for his services as preacher and lecturer in his own State and elsewhere. He has lectured with marked acceptability before the National School Convention at Chicago, and the School of Christian Philosophy in New York.

The influence exercised by Dr. Hopkins over the students of the College is invigorating and Christian. With the positive qualifications mentioned and suggested, he combines negative ones of great worth in his office. While loving science, he is free from its arrogance, and while he is a devout Christian, he is free from wild enthusiasm. His learning is but an auxiliary to his religion. His Christian conservatism and scholarly attainments have caused other institutions to bid for his services, but he will doubtless remain with his *Alma Mater*.

EMORY COLLEGE.

This college is delightfully situated on a high granite ridge in the village of Oxford, Newton County, Georgia, forty miles east of Atlanta and one mile from the Georgia Railroad. It is the joint property of the North Georgia and Florida Annual Conferences of the Methodist Episcopal Church South. But while Methodist in its organization it is not exclusive or sectarian, numbering among its patrons members of all Protestant denominations. It was chartered in 1837 and opened for students in 1838, under the presidency of Rev. Ignatius A. Few, D.D., LL.D. The curriculum of study embraces Latin, Greek, Mathematics, Natural Science, with Mental and Moral Science, Evidences of Christianity, Belles Lettres and the English Bible. Several Departments have recently been added intended to prepare students for the more practical duties of life. A large per cent. of its Alumni become ministers of the Gospel, and a still larger percentage have devoted themselves to teaching. The total number of Alumni is about 850. The faculty of the college embraces, with the President, seventeen professors who have the usual appliances for a thorough and efficient instruction. There are numerous degrees, honors and medals for those who excel in the various branches taught; free tuition is given to the sons of itinerant preachers, and two free scholarships are granted in the college classes to each presiding elder's district in the three patronizing Conferences, viz., North Georgia, South Georgia and Florida. Since 1837 the College has helped to a complete or partial course more than two thousand young men. By a special act of the Legislature, drinking and gambling saloons are excluded from the town and from within one mile of its corporate limits. Every college day morning and evening prayers are held in the chapel, which all attend; at these exercises there is excellent singing, and the service is a pleasure and a blessing to all.

LEADING THOUGHTS OF SERMONS.

The Marvellous Progress of Christianity.

By J. B. Reimensnyder, D.D. (Lutheran), N. Y.

So mightily grew the Word of God and prevailed.—Acts xix., 20.

A question often mooted in our day as to present state, prospects and outlook of Christianity, and confidently affirmed in many quarters is that Christianity is a losing cause. That its creeds, its teachings and institutions are lessening their moral hold upon the minds of men. And in short that its destiny is to be numbered with the effete religions of the past. This is a simple question of facts. Our present purpose is to resort to the criterion of history. We affirm—

First. That there was a marvellous progress of Christianity in the early age. Beginning with Christ crucified, and a

band of one hundred and twenty dispersed disciples, the text shows us St. Paul twenty-five years later, spreading the Gospel with wonderful success in the Greek city of Ephesus. By the century's close, so startling has been the advance, that Pliny "complains to the emperor Trajan that so many of all ages, of every rank, and of both sexes had imbibed the contagion that the temples of Pagan worship were deserted." The end of the third century recorded no less than 5,000,000 believers. At the tenth century the figures had increased tenfold, viz.: 50,000,000. Then came the long night of the middle ages, when Christendom was racked by the barbarian invasions, decimated by the Crusades, and throttled by the papal power. Still, however, there is a steady advance, and the numbers reach 80,000,000. And with this magnificent outcome and unparalleled advance, from so small and obscure a beginning it closes what in general we may call the early age.

Second. There has been a marvellous progress of Christianity in the modern age. The sixteenth century opened the doors of the modern age. It began with the terrible inter-Christian conflict of the Reformation. Then came the deadly assault, during the 17th and 18th centuries, of unbelief. German Rationalism, English Deism, and French Infidelity wrought to crush the Church. Voltaire boasted that in ten years Jesus would be dethroned. Dread surmisings were heard everywhere. But the beginning of the 19th century showed the enormous growth to 200,000,000 Christians, and every doubt was dissipated in triumph. But the progress of the present century has outstripped all the past, the numbers now standing at 400,000,000, a gain equal to the whole advance of the preceding 18 centuries! "So mightily grew the Word of God and prevailed!"

Third. There has been a similar internal growth in Christianity. That is, an increase in ardor, efficiency and spiritual power. This is shown—*a*, By the growth of liberality. The present is the era of princely giving. Never have the Lord's stewards so lavished their wealth. Contributions are no longer made by the hundreds, but by thousands and millions. Charitable institutions, Theological Seminaries and Colleges are endowed on a scale of munificence unknown to the past.

b. By the increased circulation of the Scriptures. The Bible is now issued in 302 languages of the globe. During the present century more than two hundred million copies have been circulated, colporteurs carry the Word of Life, a free gift, to every household in the land.

c. By the growth of evangelical missions. A few weak Dutch, Moravian and Lutheran missions, mere points of gospel light, bare beginnings—were all that there was of missions to the year 1800. Then there were 170 foreign missionaries, now there are 2,500; then 50,000 converted heathen, now 2,000,000; then $250,000 were spent in the work, now $10,000,000. By the aid of this great mission army Asia has been traversed in all directions, Oceanica has been pierced from every side, and little centres of gospel light flash the glad tidings athwart the "dark continent." It is the age of universal missions. It is literally true, as Prof. Fisher says in his recent "Outlines of Universal History" that "The belt of evangelical missions engirdles the globe." As we look upon this amazing picture, we scarcely know what to expect next.

Fourth. There has been a like marvellous progress of Christianity in the United States. Statistics show that in the year 1800 there were 365,000 Protestant communicants, or 7 per cent. of the 5,000,000 population. In 1850, 3,500,000 communicants or 15 per cent., a twofold increase. But in 1880 there were 11,000,000, or 20 per cent. of 55,000,000, a proportion threefold as great as in 1800. Taking Catholics and Protestants together, there are now in the United States, 19,267,878 church members, 91,717 clergymen, and 120,610 church edifices. In this rapid growth, for the past few decades the Lutheran Church has held the van, its ratio being 300 per cent. to 158 for the next highest denomination. Truly may we not call this a Christian country, and say with Christlieb: "Now, America, England alone excepted, is before all

other lands in interest and willingness for the cause of Christ."

Such is the dispassionate judgment of history. And what ground does it leave for half-heart Christians, boasting infidels, and croaking prophets of evil? Christianity is not standing still or going backward, but pressing onward, spreading wider and rising higher. We are not embarked in a losing, but a growing—not in a sinking, but in a rising—not in a retreating, but in a conquering cause. Never has there been a time when Christianity was such a world-wide moral power over the nations, over the masses, and over practices of society, as in our time. Never has the outlook glowed with such magnificent promise. The Lion of the tribe of Judah with the dew of the morning on his mane, bounds by magnificent strides on to universal triumph. "The world" is our motto, and we are living to see it realized. Let every heart "thank God and take courage."

Witnessing for Christ in the Life.

By J. Oswald Dykes, D.D. (Presbyterian), London.

Ye shall be witnesses unto me, etc.—Acts i., 8.

The primary meaning of witness is receiving; so if we effectually witness for Jesus we must receive something ourselves of which to witness. In our ordinary courts of justice it is required that we give direct testimony of something we have seen, heard, felt or otherwise know for ourselves. Indirect testimony of what others saw, heard, felt, said, or did may be admitted, but it is not forcible. So with us as Christians. We may repeat the old facts of the life, works, sufferings, death, resurrection, and ascension of Christ if we wish, but those are historical facts open to all. This is not enough; it is not what your sinning friend and neighbor wants. What effect have the teachings and example of Jesus had upon your individual character and life? What has the Holy Spirit, the power of God, the Gospel of His Son, this religion which you preach done in and for you? Has your character and life been changed? Are you pure in heart, clean in hands, self-denying, self-sacrificing, seeking the happiness of all men, willing to live in humility, obscurity, and poverty if need be for the sake of Christ, or what is the same thing, that you may help to a better life men, women, and children for whom Jesus died? The "old, old story" is not all that is wanted. The world needs your individual witness to new facts as to the power of Jesus to make people actually better—better husbands, wives, fathers, mothers, sons, daughters, neighbors. It is not enough to tell people that your sins are forgiven, or even that you "feel" they are forgiven. They can know nothing about that, but they want to know whether you are living a Jesus life now.

Then, if you have any thing to witness of, does your testimony have any power, force, or effect on men? If we really have something to testify of, and do testify, then our influence with men will largely depend on the degree to which we are "filled with the Holy Ghost." It is one thing to be saved ourselves and to have the indwelling of the Holy Ghost in a certain and scriptural sense, as all Christians do, but it is quite a different thing to be filled with the Spirit. We are not filled with the Spirit, nor do we have this "power" in our lives, simply because we are content to be without them. We do not want them in that earnest sense which will cause us to put our hearts and lives as perfectly and utterly in accord with the spirit of the mission of Christ as possible, and to seek "with all prayer and supplication" this abundant indwelling of Jesus that we may help our erring brothers around us. God does not give this power of the Spirit, this overflowing indwelling of the Holy Ghost to all Christians, as He does the rain to the just and the unjust. In the very nature of moral and spiritual things He cannot do that. When men and women "work at their religion," and He sees they are honestly in dead earnest, and will use for the good of lost men and for His glory this sacred gift, then they will have power resulting from the rich indwelling of God's gracious Spirit.

O that men would grasp the fact that the greatest if not sole object of the mis-

sion of Jesus Christ was that men might treat one another right! "He will have mercy and not sacrifice." That is, God would rather have men to be merciful to one another than to have any bloody sacrifice they could offer Him.

The Faultless Pattern.

THAIN DAVIDSON, D.D. (PRESBYTERIAN), LONDON.

Wist ye not that I must be about My Father's business?—LUKE ii., 49.

These are brave, heroic words. They breathe a spirit of ardor and devotion to duty. They are not the language of one who is to make pleasure his grand aim in life, and is minded to give himself to indolence and ease. They betoken a high and manly principle, a noble self-respect, a strong decision of character. What better wish can I express for every one of you, than that your whole bearing and demeanor, your very countenance, the way you buckle on your daily work, and the religious tone that pervades it, should all seem to be vocal with this one high resolve? While thinking of Christ as a substitute, we are apt to forget that He is also our model. From the earliest stage of His life, He stands before us as our faultless pattern. He touched humanity at every point—there is hardly an aspect of our earthly life in which He may not be seen on the lonely road and in the crowded street; in the synagogue and in the market place; amid the flattery of friends and the insolence of foes; in the quiet home circle and at the sumptuous feast; sitting amid learned doctors, caressing little children; walking through the cornfields, sailing on the deep; now at a wedding, now a funeral—match me a memoir like this, compassable within a few pages of letterpress, and yet furnishing a model which all may imitate. "I must be about . . . business," said the Divine Youth. We are not sent into this world for self-indulgent ease. The world is intended to be a great workshop, and each of us is to take his share. The most effective of all ways in which God is served, is living to Him in everything, consecrating to His glory all the details of our ordinary prosaic life. Unhappily the bulk of professedly Christian men separate their own business from their Divine Father's business. Over their office-door they write, "Business is business," and over the church door they write, "Religion is religion," but they have no notion that the two should intermingle. If they had, it would go far to purify the market place of fraud and imposture. Take the text as a motto for life, so that whenever the arch tempter, or base companions, should entice you to indolence or vice, you may be ready with the prompt reply, "Wist ye not that I must be about My Father's business."

THE PREACHER NOT AN APOLOGIST.

BY JAMES M. DICKSON, D.D., REFORMED CHURCH, W. 34TH ST., N. Y.

The terms are sufficiently clear. *The preacher*—the man, not as a writer, nor as a teacher otherwise than in the pulpit, but simply as the preacher of the Gospel. As such he is not, in the ordinary discharge of his duties, an apologist.

The "funny man" of the day would here chime in his approval. Quite right, he would say, he should never preach a sermon for which he would need to apologize; and accidentally falling below himself, he most surely should not apologize, but should excel himself before his audience as soon as possible, when his failure will be forgotten. To which, in this sense of the word, it may be added that the man who feels called upon to apologize for the Gospel itself, should never be the preacher.

But, this aside, the word apologist has its received technical significance, viz.: A defender of the Bible and of Bible truths against the attacks that have ever been and will continue to be made upon

them. With these the preacher has little if anything to do, except as they guide him in respect to the truth, and the particular phase of the truth, that at any given time and place may be called for.

The question is pertinent: What is the preacher? He is a man with a message. He is more than this. He is a God-appointed and God-equipped man, with a God-given message; and this message he is not only bound, but impelled, wisely and lovingly to deliver "in season, out of season," whenever the opportunity can legitimately be found—a message of no limited character, but embracing in itself the whole revelation of God to man for his redemption, with a complete code of ethics for such as will accept the proffered mercy, covering every possible relation and condition in life. Nor having delivered his message in true dependence on God, is he to attempt to dictate the results, however earnestly he may labor for them. To him they may be humiliating in the extreme, and yet God may be glorified thereby. This the career of the prophet Isaiah as a preacher, sufficiently illustrates. Humbled before the sublime vision of the exalted Lord till he cried, "Woe is me! for I am undone," his iniquity was mercifully taken away, and his sin purged; and then in response to the call, "Whom shall I send, and who will go for us," he cheerfully consecrated himself, "Here am I, send me." What his preaching was his recorded prophesies distinctly indicate. The results were foretold, fat hearts, heavy ears, shut eyes, a failure to understand, to turn, and to be healed. "Lord, how long?" he exclaimed, as in utter dismay; and the reply, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land"—a remnant only to be saved. Who will intimate that Isaiah did not faithfully do his work?

We live under the dispensation of the Spirit, it is true, but the great commission, obedience to which was to await "the promise of the Father" in the gift of the Spirit, has connected with it a twofold result, the salvation of some, the damnation of others.

With the commission we have to do; the ultimate results are the Lord's.

But accepting the commission and going forth to the world, the world rises up in opposition and calls for a halt; and even when signal victories have been achieved by the Gospel, it makes the demand. So far as the preacher is concerned it is virtually the old story of Sanballat and Geshem in their opposition to Nehemiah. Nehemiah's return message is pure gold: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?" The very opposition, however, that the Gospel encounters, is a hopeful sign of awakening oftentimes, which, if we will but receive it, we can wholly commit to the Lord, while we preach the Word in the face of it, before which it must eventually go down; and God will take care of His word and of the opposition too.

The question is not one of mere theory and speculation. It is eminently practical. It calls for a study of the average audience to which the Gospel is preached. We want a voice from the pew. The following is as exact a reproduction as can be given, of an actual occurrence. It was at the time that the somewhat celebrated "prayer test" was under discussion. The town was one of average intelligence,—a place of a few thousand inhabitants. The church was the leading one in the town in numbers, social standing, and wealth. The preacher was from a neighboring town and was considered one of the great men of his denomination. The day was pleasant and the house was full. The writer was in the audience, unknown to all except one family, at whose house he had arrived late the preceding evening. The preacher had evidently reasoned thus: The "prayer test" is in people's minds. Doubts as to the efficacy of prayer prevail to some extent at least. On this point there is more or less scepticism which must be met. And he had resolved there and elsewhere to meet it. The sermon was a bold marshalling of adverse arguments to which the preacher attempted to reply,—an adroit setting up of infidel and semi-

infidel ten-pins, which he attempted as adroitly to bowl down. It was a sermon of great research, and, as an intellectual effort, was fairly well done. It impressed me however as an utter failure so far as the designed end was concerned. I felt that the preacher had unintentionally spent the morning in sowing tares. Returning to the house of my friend,—an educated New England lady, the widow of a clergyman, and a devoted Christian,—the question was asked, "What did you think of that sermon?" The reply was given in Yankee style, "What did you think of it?" She replied that while she listened to it, she prayed that her faith in prayer might not utterly fail her. Meeting, the next day, with one of the leading lawyers of the place,—an active Christian man and an officer in the Church—the same question was asked, and similarly the responsibility of an answer was thrown back on him. Lawyer-like he discussed the matter at length. Some of his points I shall never forget. "There were," he said, "few if any in that audience who could have stated even the half of those objections to prayer, and very few probably who had ever been seriously disturbed by any of them. Those few could have been found and met by the pastor of the church in his house to house visitation. Any real scepticism in the community at large, except what belongs to unconverted minds everywhere, is hardly more than a vapor, which an hour's bright sunshine would have dispelled. That sunshine the preacher should have given us, but it is to be feared that he has condensed this vapor, in some minds, into a dark cloud. He gave us the exact statements of scientists and infidels, which are in their most seductive forms, and these have made a deeper impression than his attempt to answer them." His remarks were closed with an outburst of indignation, for which, a moment later, he most humbly apologized, "Why can't you ministers learn that what we want is the positive putting of the teachings of the Bible and of Christian experience, in this matter of prayer, and of everything else?" These were intelligent voices from the pew, and they gave no uncertain sound. They were the expression of a healthy Christianity. The preacher's preparation for this his work and that he may speak with authority, and with "a conscience void of offence toward God, and toward men," is no small matter. He must know the trend of thought that belongs to his time. He must be apprised of prevailing errors, and must know where, if such is the case, history is repeating itself in them. He must be able to characterize, and classify, and unveil error, when circumstances demand it. But before all and above all, he must be a constant, reverent, diligent student of the Bible, prayerfully seeking to understand the antidotal truth for each poisonous error, and this he must have the courage of deep conviction in presenting. Here lies his power, for God is in and with the truth. Where it finds a lodgment, error dies. The ark of God was placed in the house of Dagon, and there was no need of iconoclastic hands to do the work of demolition.

Great care should be exercised also lest we commit the sin of Uzzah, who "put forth his hand to the ark of God, and took hold of it" at Nachon's threshing-floor. He attempted to do what was God's prerogative, "and God smote him then for his error." Christ's own example is important. The woman of Samaria, realizing that she was in the presence of one who knew her thoroughly, started a question which really involved the divine right of the worship at Jerusalem, in which He had been so wonderfully prefigured. He brushed it away, and proceeded to lead her up to the sublime truth that "God is a Spirit," and that "they that worship Him, must worship Him in spirit and in truth," and then to Himself as the Messiah. The worship at Jerusalem then and there needed no defence.

The promise attending the great commission—"Lo, I am with you alway, even unto the end of the world" cannot be too strongly emphasized. It means everything in the way of defence, but it is conditioned on a faithful service in preaching the Gospel.

In consequence of their failure to trust Him and go forward, the Lord punished the people again in the wilderness, send-

ing fiery serpents among them, which bi the people. Through Moses, they cast themselves upon the Lord. They neither killed the serpents nor did they attempt to diagnose the disease produced, in so far as we are informed. The Lord took care of that; and directed the uplifting of the brazen serpent for their life. "Even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

Paul was set for the defence of the Gospel, and his defence consisted in a powerful preaching of the Gospel; "for," he says, "the preaching of the Cross is to them that perish foolishness, but to us which are saved, it is the power of God." "At Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry," and "he preached unto them Jesus and the resurrection." Privileged to stand in the midst of the Areopagus, he wisely and courteously waived controversy. They had the thing, but they did not quite understand it. "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you;" whereupon he proceeds to set forth the true character of God, and of repentance, in view of the judgment "by that man whom God hath ordained."

"Beware of dogs," he wrote to the Philippians, and whatever may have been the full dog-characteristics of men that he had in mind, this probably was included which we can all test for ourselves in driving through rural districts. Ever and anon the dog will rush out from the frequent farm house, with a bark that would seem to threaten annihilation. If severely let alone, he will soon return to his kennel or to his master's door-step, and we will be allowed to pursue our way in safety. But if we crack the whip at him, he will invariably take it as a challenge, and with nothing but a dog's life at stake, he will fiercely imperil us and all we have with us that is dear. Just so small errorists, barking at truth's progress, if let alone, are comparatively harmless; but taken up by the pulpit, their opportunity has come, and as society is constituted, they generally improve it greatly to the disadvantage of the preacher. The pulpit has unintentionally lifted many an insignificant foe into a prominence that could not otherwise have been attained.

Our cities are fast learning that the best security against thieves and burglars is to turn on the light. The lesson was long ago exemplified and on a far broader scale: "The sun ariseth, they [the beasts of prey] gather themselves together, and lay them down in their dens."

"Let your light so shine." "Preach the Word."

WAS CHRIST THE PRODUCT OF HIS AGE?

By Rev. Samuel McComb, Londonderry, Ireland.

No. II.*

1. To judge aright a man or a party we must get at the ideals which they set before them. It is the ideal which moulds the thoughts and purposes, and acts of him who has it. And it is only as we apprehend it, that we can award praise or blame, and bring into just comparison the movements of history. For a man's ideal represents his highest conceptions and aspirations, embodies his dearest hopes and grandest thoughts. Now what was the ideal of Pharisaism? The answer may be given in a sentence—Israel permeated with a

* For No. I. see page 696.

knowledge of the law and the traditions, so that the Messiah might come and reign visibly, subjugating all nations to their sway. It is the confusion here displayed between the political and the religious, that vitiated an otherwise true and noble ambition. It was surely a grand thing to make obedience to the divine will essential to national existence. But the real question was, What was the divine will? In the hands of the Pharisees it became an intolerable burden, emptying life of all true significance, and forming the subject of dreary discussions in the schools. As the political ideal could be realized only in and through the religious, it came to be of paramount importance that the law should apply to the minutiæ of life, that there should be a definite rule for a definite act. It is easy to see how under such a *régime*, the only thing left to the spirit was to die, or break out in open revolt against the artificial restraints imposed upon it. And so indeed history proves. For Pharisaism was rotten to the core, a lifeless carcase infecting the land, as with the blight of hell. Its moral fruits were dark and terrible in the extreme. How in sharp antithesis to the Pharisaic ideal stood that of the Christ. The essence of the former lay in its particularism, that of the latter lay in its universalism. Pharisaism would adorn a section of humanity with poor, outward show; Christ would glorify the entire race with an inner, spiritual glory.

Let us note a few points of contrast between the two ideals: 1. The Pharisee longed for a theocracy that was poor and narrow in the extreme. It was to be confined to the Jewish people, and made the instrument of overthrow to the tyrant and oppressor. Christ's ideal or plan, as it is called, was bounded by no such horizon. It was not for Palestine, but for the world. Pharisaism could produce Hillels and Shammais in abundance; it had no room for a Christ. 2. The Pharisaic was essentially political; Christ's was spiritual. The former was really akin to the scheme of an Alexander or a Napoleon whose empires were bound together by the iron chains of military rule, while the latter was pervaded with love—love that came to man as the sunlight of heaven, chasing away all his darkness, wooing him from his sin, and binding him forever to the very heart of God. 3. The Pharisee strove to affect men from without, to bind them together with external and artificial ties. Christ touches men from within, implants the kingdom of God within them as a germ, so that it may reveal itself outwardly in a spiritualized walk and conversation. Thus the two ideals faced each other in irreconcilable contradiction. There was no point where they both could meet and coalesce. And the deep interest in Christ's earthly life centres itself in the dire conflict that ensued. Manifestly Pharisaism had no powers potent enough to create the Founder of the only universal religion the world has ever seen. Equally clear is it that it is by its very nature incapable of accounting for those forces which He has generated, and which have made modern history what it is. How utterly foreign to its spirit is such an idea as the universal brotherhood of man! A thought before whose triumphant march slavery has disappeared, national tyranny has ceased, and a feeling of kinship established between men differing in color, race, and modes of thinking. Or again, where in Pharisaism was there room for the idea of Divine Fatherhood? A theocratic fatherhood they did, indeed, recognize, but how infinitely poor and narrow as compared with the conception introduced by Christ! The Pharisee made God the Father of the chosen people and the enemy of all else; Christ revealed Him as the Father of the scorned Samaritan and hated Gentile—as the Father whose tender, pitiful, forgiving love would clasp in its arms the whole world. And these ideas, unknown until Christ came, have been a spring of moral regeneration among men, the fruitful source of sublime struggles against evil, of noble world-wide charities, and of self-sacrificing enthusiasm in the cause of righteousness. It may be safely asserted that whatever has been living, grand, inspiring, and eloquent of mighty deeds during the last eighteen centuries has been made such by the touch of Christ. His visible presence, indeed, is no longer with us,

but His influence still lives in the hearts and lives of millions, creative of self-denying zeal, and true nobility of soul. "Self-exclusion," it has been said, "is of the very essence of art." The same remark holds good of religion. The inner principle of Christianity, the secret power that will ever keep it in advance of the greatest moral and intellectual culture, is expressed in the words of one of our Lord's most intimate followers: "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren" (I. John iii., 16, R. V.). But the Pharisaic spirit was in deepest antagonism to the thought here set forth. It was never carried beyond itself into any currents of self-sacrificing effort, but became ever-increasingly self-complacent and self-centred. Though keenly alive to its own merits and privileges, it had nothing but scornful contempt for the publican and the sinner. Priding itself on its past history, and on what it conceived to be the grand future before it, it had no eyes for the sublime principles of the Garden and the Cross. The conclusion, therefore, to which we come is that Christ and the religion created by His genius have no historic basis in the phenomena presented by Pharisaism. Neither Christ nor His religion was born in the school of the Scribes and Rabbis.

2. But if Pharisaism did not produce Christ, much less did its rival, Sadduceeism. Unworthy as the former was in many of its aims and views, the latter was still more so. Unlike its rival the Sadducean party had no ideal, was dominated by a low and selfish policy, and was therefore incapable of any noble effort. In the struggles which mark the history of Israel during the period intervening between the close of the Old Testament Canon and the opening of the new, the Maccabean family monopolized the kingly and priestly power, and formed the nucleus of an aristocratic party—aristocratic in politics and rationalistic in religion. To this party in the course of time the wealthier and more pretentious classes joined themselves, forming a sort of hereditary guild, and characterized by distinctive views. Let us note their ruling views and aims in contradiction to those of Christ. (1) The Sadducean spirit was radically negative. It opposed the traditionalism of the Pharisees, denied the binding authority of the unwritten law, and discredited the doctrine of a future life. It was grounded in negation, was not prompted by a love of truth, but by a hatred of error. Having nothing positive to offer as a substitute for what it denied, it had no attraction for men morally in earnest, and was unproductive of any spiritual enthusiasm. The reason of its moral weakness, and disappearance from history long before the opposing system, is expressed in the saying of Andrew Fuller: "A system of religion, which, instead of arising from a love of truth, has its origin in dislike and opposition, even though it be to error, will come to nothing." Now what could be in greater opposition to such a spirit than the teaching of Christ? If the latter was anything, it was positive. No doubt it was destructive of the old, but only in so far as every new development of truth involves the destruction of that which is "ready to vanish away," so that the new may have full and free scope for the play of all its energies. The inner moving principle of the thought and work of Jesus, that which shaped His attitudes to the religion of the past, is expressed in His own ever-memorable words: "Think not that I am come to destroy the law and the prophets; I am come not to destroy, but to fulfil." To fulfil! *That* was the watchword of His life, the secret spring of His wondrous deeds, the thought that transfigured the scandal of Calvary into the glory of the ages! The grand and gracious positivism of Christ and Christianity, so far from being the creation of Sadduceeism, must forever remain its irreconcilable enemy. That which was essentially negative, vacillating, and spiritually inoperative, could never have given birth to the Creator of the world's greatest faith, and the Inspirer of the world's noblest enthusiasms. (2) The Sadducean party was cold, worldly, and unbelieving. All the anti-spiritual influences of the time gathered within its pale, and were fostered by it. Beginning as a revolt against

ecclesiasticism, it ended as a denial of the spiritual reality hidden beneath ecclesiastical forms. It was inspired with a rationalizing, naturalistic spirit that under a pretence of reverence for the original law, succeeded in emptying all law of its significance, and in secularizing the whole outer life. The Sadducean morality was low, little more than a regard for the proprieties, because rooted in a denial of one of the great motive powers of all true morality, namely, a belief that our future destiny is fixed by our present action. Josephus tells us that they held that virtue ought to be followed for its own sake to the disregard of all motives drawn from a belief in future rewards and punishments. And here we see another proof of a well known principle of history that any system pretending to a higher ethical standard than that given us in the written Word, remains purely speculative, or frequently realizes one far lower. The profession of exalted moral views became a mask for the corruption festering within. Now in all this, may we not ask, what is there that could go to make up the personality of Christ? He belonged to no aristocratic family, was one of the "common people," the son of a carpenter, His companions, humble fishermen. He founded a religion that has produced the most sublime, the most penetrative morality the world has ever witnessed. In the light of His teaching all other ethical systems, however potent in their day, have revealed their poverty, their utter insufficiency to satisfy the cravings of spirit-life. Nay, more, the morality which He inculcated was intensely practical; rooting itself in the heart, it ever strove to bring within its grasp all the powers of thought and action. And when we combine with this the fact that He always gave the future life a cardinal place in His teaching, employed it as the means of affecting the heart, and arousing the conscience, we can see the seat of its strength and permanence. Sadduceeism did, indeed, condemn outward vice; but Christ brought the soul face to face with the divine requirement in all its exceeding breadth, thereby engifting it with feelings alive to the slightest stirrings of sin. Pharisaism and Sadduceeism found a common meeting-place in this, that they alike tended to make man satisfied with self, and therefore blocked up the path-way of all high endeavor; whereas Christ sought to produce an ever growing dissatisfaction with self, and ever-growing thirst for God, thereby revealing the only avenue to perfection. For as St. Augustine profoundly says, "That is the true perfection of a man to find out his own imperfection." Thus in most perfect antagonism to Sadducean aims and views, stand the ruling principles of Christ's life and teaching. Surely then, it were a futile task to attempt an explanation of the latter by the former. Where in the cold and barren negativism of this phase of Judaism, can we find the germs of the warm, loving, working positivism of Christianity? Were such a finding possible, all human history would resolve itself into an unreal play of phantom figures, issuing from and returing into the land of shadows.

We have thus seen that though Christ was a Jew, He was infinitely exalted above Judaism. *It* was dead, only waiting for burial. *He* was full of eternal and divine powers of life which, entering into the history of humanity, ever strive to carry it upward and onward. As soon expect a sere and barren tree to send forth green and living shoots, as an effete and exhausted faith to produce the imperishable crown and glory of the race. Born in the darkest province of a dark land, educated within the pale of one of the narrowest faiths, removed from all sources of Greek learning or Oriental wisdom, a stranger to the broadening influences of refined society, He transcended these historical conditions as life transcends death, and time eternity. When we consider the range of His moral and spiritual vision, grander by far than any ever attained by even the greatest of Israel's seers, His more than Greek penetration, His unrivalled knowledge of the subtlest springs of human conduct, His keen sympathy with everything true and pure noble, and above all, His charity, great as the very heart of God, we must confess that He stands unapproached and

unapproachable in all the centuries. The conditions amidst which He lived and died, serve but as a background to throw into great relief the brightness of His radiant figure. The solution of the problem presented by His person and influence must not be sought among the forces generated of earth and time, but among those projected from the sphere of the heavenly and eternal. And this solution is given us in His own simple but profound words: "I proceeded forth and came from God; neither came I of Myself, but He sent Me."

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

April 1, The Marriage Feast.—Matt. xxii., 1–14. **1888.**

I. Marriage is a symbol of redeeming love. V. 2. (1) This human relation is quite frequently used to set forth the spiritual union of the Church, or of the saved soul, with the blessed Saviour. In Matt. ix., 15, Christ called Himself the "Bridegroom." In the parable of the ten virgins, He is also the "Bridegroom" entering into the marriage with all who are ready (Matt. xxv., 1–12). In II. Cor. xi., 2; Eph. v., 23–33; Rev. xix., 6–9, we find the same figure used to set forth the kingdom of Heaven. (2) The symbol is true to the nature of things: (*a*) Marriage is conditioned on love that is partial, personal, individual. It is a union between one man and one woman. Such is Christ's love for every saved soul—and for the Church as a whole. So also is the true Christian's love for the Saviour. (*b*) Marriage makes equal the wedded parties. The higher marriage tie does the same (John xvii., 21; Col. iii., 4; Ro. viii., 17; Eph. v., 30). (*c*) Marriage is self-sacrificing. What a sacrifice Christ has made for us (John iii., 16). Without it in our part, we cannot enter into union with the Son of God (Mark x., 21; Song of Songs viii., 6, 7).

II. The marriage in our parable is a royal one. V. 2. Christ here claims to be a King's Son. He is King of kings. As to personal greatness and loftiness of claim, the world's Redeemer stands above all others. Every heart should love Him and every knee should bow to Him. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v., 31). "For the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; He will save us" (Isa. xxxiii., 22).

III. This marriage feast shows the greatness of God's love for a lost world. Vs. 3, 4. (1) An Oriental wedding feast of a king was an unbounded exhibition of hospitality—a hundred thousand persons frequently being fed. The word "feast" in our parable is intended to set forth the infinite supply of grace there is in Jesus Christ for all men. His is a royal provision—there is no end to it. (2) The invitation is equally free and copious (v. 3). During all time God's servants have been abroad in the earth, calling the multitude to the "feast of fat things." Especially is this so now. Millions are this day speaking for the Lord, saying: "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage" (v. 4). He would have all mankind fed with the bread of life and made joyous, happy, hopeful. He would have all redeemed souls to be fired with the evangelizing spirit, calling the lost world to God's great feast of grace.

IV. This marriage feast shows the indifference of some men toward salvation, and the hatred of others. Vs. 3, 5, 6. (1) Some are simply indifferent: "But they made light of it." What multitudes do this. They treat with apathy the Bible, the Church and all efforts of Christian people to do them good. The "farm," the "merchandise," the cares and pleasures of life, take up all their time, thought and interest. (2) It is not true that people are perishing wholly because of the want

of more activity on the part of the Church. There are those who will continue to be worldly, notwithstanding every effort be put forth to save them. The parable teaches this. So also our own experience. (3) Many going beyond mere neutrality in religious matters, hate the Gospel and persecute the Lord's servants (v. 6). Sin is not only worldly, sensual, earthy, but it is rebellious. In its worst aspects it shows spite and murder.

V. This marriage feast shows the wrath of God. V. 7. If the fourth verse exhibits divine mercy and goodness, the seventh verse stands equally strong in support of judgment and destruction. To make light of hell is to make light of a great number of statements of our Lord, all as pointed as the one before us. There is, at the present time, an uncertain sound as to the doctrine of eternal punishment. As far as this goes, it exhibits the weakness of the teaching and preaching of the age!

VI. This marriage feast shows that the indifference and rebellion of the human heart toward the Gospel cannot frustrate the divine purpose; the King will have His wedding attended by multitudes. Vs. 8–10. (1) The rejection of the Gospel only makes its invitation more free, urgent and copious to mankind. The wrath of man always praises God. (2) The Gospel is for all, both bad and good; for those in the "highways" as well as those in more favorable conditions. Of course, our Lord had in mind the Gentiles, as opposed to the Jews who, at first, were called to this marriage of grace.

VII. This marriage feast shows that personal qualifications are necessary for acceptance with Christ. Vs. 11–14. (1) "The king came in to see the guests" (v. 11). So Jesus Christ shall inspect personally all His professed people. He sees us now eye to eye. He knows us individually. (2) "He saw there a man which had not on a wedding garment." Though anxious to have all enter His kingdom, yet none can come in except on the *one* condition. The heart must be regenerated —the righteousness of Christ must be received by faith and repentance. This is what is meant by the "wedding garment." (3) In this life men may argue against the rigid terms of salvation presented in the Gospel, but in the judgment, when they confront the great Judge, all will be "speechless" (v. 12). (4) Both salvation and punishment are individual matters. We see here the King attending to the case of this *single* intruder. The language here descriptive of the man's fate is terrible. Only Jesus could use such. Let us hear Him! (5) "Many are called but few are chosen." Many are invited but few have the *new heart* which is indispensable.

April 8, Christ's Last Warning.—MATT. xxiii., 24–39. **1888.**

I. A religion of outward observances, without a regenerated heart and a loving spirit, condemned. Vs. 24–36. This is what is popularly called "Phariseeism." Observe what our Lord here warns us against: (1) Great punctiliousness in religious forms, but open sinfulness in daily life. The drinking of wine with the Pharisees was a religious act. It was supposed that the smallest speck in the wine would give defilement, hence great care was taken to "strain out the gnat." The "camel" was an *unclean* animal (Lev. xi., 4). The open way in which those Pharisees committed iniquity is graphically expressed by the great Teacher in these words: "Ye swallow a camel." That is while careful about little religious forms those pious people of Christ's day were selfish, dishonest, immoral, mean, devilish. (2) Great care to make a good appearance, while in the heart there is nothing but unrighteousness. The "cup" and the "platter" stand for drink and meat — for the enjoyment of daily life, that which is constantly indulged in. The Pharisees were anxious to make their pleasures look decent and respectable, while in reality they were full of all that was vile and sensual. The exhortation to cleanse that which is within the cup and platter, means the purifying of the heart—the making of the life within clean, before any outward profession of piety is made. (3.) Great in deception. Once a year the graves in olden times were whitened to give them a sightly appearance; yet they contained only dead men's bones and uncleanness. This is our Lord's way of describing the religious hypocrite. His whole life is a *deception*, because his heart gives the lie to his profession: the corruption inside makes *black* his apparent whiteness (vs. 27, 28). (4) Great in deeds of wickedness (vs. 29–36). Though professing to be better than their fathers in that they would not have been partakers with them in the blood of

the prophets, yet Jesus tells them that they have the same spirit of hatred and murder and are in heart guilty of the same crimes. Indeed they are about to fill up the same measure (v. 32) and do the same deeds (v. 34). Forms and individuals may change; but spirit is always the same. A heart unregenerated is sinful. Such a heart is at emnity with God. It only requires conditions to make such an one a persecutor of Christ and His people. We become guilty of all the evil of the past by having a spirit in sympathy with such evils (v. 35).

II. Christ's lamentation over Jerusalem. Vs. 37–39. (1) After a discourse containing the greatest woes ever uttered by Him, our Lord would close with a word showing the tenderness and love of His heart. This people who had killed the prophets, did Jesus try to save, offering them through His infinite grace "protection, rest, warmth, and all manner of conscious well being,"—"how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not!" Such is Christ's purpose towards us all. He seeks to save us with all long-suffering and compassion. If we do not come to Him, then shall our house—our immortal souls—be left unto us desolate.

April 15, **Christian Watchfulness.**—MATT. xxiv., 42–51. **1888.**

I. Watchfulness. (1) It is here enjoined because of Christ's certain but unheralded coming. (*a*) He comes to us often in the person of the needy asking our aid. (*b*) He comes to all in death. (*c*) He shall come in judgment. No one knows the "hour" when any of these may take place. There is only one thing for each to do: *Watch!* (2) There is wisdom in this constant vigilance. He is a wise householder who is ever protected against the thief, not needing to be told the exact hour of his coming (v. 43). He is a wise servant who is at his post of duty whenever his master may appear (vs. 45, 46). So Jesus says to us: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh" (v. 44). The idea is to carry this common-sense principle of constant attention into our Christian life. (3) The rewards of watchfulness (vs. 46, 47). As the faithful servant is here spoken of as made ruler over all his master's goods because of his fidelity, so are we to learn that if we are ready for the coming of our Lord we will receive great promotion. (4) The consequences of unfaithfulness (vs. 48–51).

April 22, **The Ten Virgins.**—MATT. xxv., 1–13. **1888.**

I. The ten virgins. Vs. 1–4. (1) They all had the same appearance and went forth to meet the same person—the "bridegroom." They represent the public professors of Christ—the members of the Church, *outwardly*. While in heart some were wise and others foolish, a mere spectator could not have made any distinction. So it is with an assembled congregation. The true and the false cannot be picked out and separated. During the delay of the bridegroom each did as the other: "They all slumbered and slept." So in ordinary church life, when action is not needed, men seem the same. (2) The distinction between the virgins was hidden. It could not be seen by the eye. They had to be called forth into action before the lack in half the number became apparent. They were all on hand, in a state of expectancy, each with a lamp. But some had oil while others had not. "Oil" here stands for "grace." This is the one thing needed. All who have the saving grace of Jesus Christ in the heart are wise; all others are foolish. This grace is offered free to all. To receive it, we must be of humble spirit; must feel ourselves lost by sin; and must by repentance and faith seek to obtain it through the Lord Jesus Christ.

II. The bridegroom's delay. V. 6. (1) It is uncertain when Jesus Christ may come to us. (2) The Bible constantly speaks of Him coming when least expected. Here it is at the unseasonable hour of midnight. He will surely surprise us, if we are not ready for Him. This is the reason why so many die in their sins, because they think that death will not come until they are prepared for it. They have a false idea of time, thinking they have it under a lock and key. "Boast not thyself of to-morrow for thou knowest not what a day may bring forth" (Prov. xxvii., 1). "Go to now, ye that say, To-day or to-morrow we will go into such a city and continue there a year

and buy and sell and get gain; whereas ye know not what shall be on the morrow" (James iv., 13, 14).

III. The coming of Christ is a test of spiritual life. Not the lamps, but the oil in the lamps proved the blessing and the curse to the two classes before us. (1) The wise virgins had sufficient oil—they were fully furnished for joining the great procession and entering into the marriage chamber. (2) The foolish virgins had to look for oil when time was no longer. They had sinned away their day of grace.

IV. The door was shut. Vs. 10–13. (1) The wise virgins were shut *in*. They had the sense of perfect security. There was nothing but feasting and joy inside this closed door. The bridegroom was one in the midst. How suggestive all this is of the glorified in the kingdom of Heaven. (2) The foolish virgins were shut *out*. It was their own fault. They were anxious to be inside: "Lord, Lord, open to us" (v. 11). Here is an earnest prayer not answered. We must pray in *time* as well as in earnestness. To many who pray this is said: "Verily I say unto you, I know you not" (v. 12). And why does not Jesus know these praying virgins? This is the only reason: *They come too late!* O the powerful exhortation: "Watch, therefore; for ye know neither the day nor the hour when the Son of Man cometh!"

April 29, **The Talents.**—Matt. xxv., 14-30. **1888.**

I. The talents distributed. Vs. 14–15. (1) To one servant were given five talents; to another servant were given two talents; to a third, but one (v. 15). Each received what he was able to handle with profit—"every man according to his several ability." Learn from this how God gives gifts to men: not by any arbitrary process or in any careless way; but as each one of us is able to receive. It is this wise distribution of talents that adds to our responsibility. (2) Having delivered his goods the man made off to a far country. He did not remain to watch the servants and boss them in the use of what they received. So it is, Jesus Christ leaves us, as it were, to ourselves, to make the best possible use of all our talents. He too has gone into a far country, placing us on our own responsibility.

II. What the servants did. Vs. 16–18. (1) The five-talent man traded with his till the amount was doubled (v. 16). So likewise did the two-talent man (v. 17). The person having but one made no use of it (v. 18). (2) The men that had the most with which to do, did the most. He that had the least, accomplished nothing. (3) All had and equal responsibility, viz., to use what they had. The failure was not through discouragement of having too much, but through an indisposition to work. Are we to learn from this fact that the men who have the least in this world are disposed to make the least of themselves and do the least for the glory of God? Often, this is the case. Some seem to feel that it is not worth while doing anything because they can not do something great. The one-talent man thinks if he had the five talents, there would be grand results on his part. But if he had them he would not be able to manage them for every one has in this world according to his several ability.

III. The day of reckoning. Vs. 19–30. (1) How often our Lord calls attention to the judgment. (2) At that time there shall be both rewards and punishments. A reckoning always involves the possibility of both of these. (3) In the case of the two faithful servants, we find they were both promoted to power and joy. The unfaithful man lost what he had and was cast into outer darkness. He did not escape because of the seeming insignificance of his gifts, as compared with the great five-talent servant. (4) Look at this unfortunate person. He seemed to be truthful and sincere, When questioned by his master, he told him what he did and why he had acted so. But he did nothing. He hid his lord's money. He was guilty of the sin of *omission*.

Let us remember, whether we have little or much, God has given it, and He holds us personally responsible for its use—our talents, few or many, are to be used for and among men. They are to be not only kept but used, and used, ever keeping the account in view which has to be rendered when the Lord comes. We must not entertain hard thoughts of God, and make that our plea for neglect of duty. No such plea will avail to avert punishment. He always speaks falsely who calls God a hard taskmaster. Let each use aright what God has entrusted to each. Right use will bring joy, smiles and honor. Neglect, grief, weeping, disgrace.

Helpful Hints for Workers

Prize Essay on "Christ the Nation's King."

In connection with the call of the New York State Convention the Rev. R. H. McCready has been authorized by a merchant of New York City to offer to ministers and Christian layman, by no means excluding women, a prize of One Hundred Dollars for the best essay in answer to the question, "Should the State, as such, recognize its relation to Jesus Christ the Divine Ruler and Lawgiver? Why? How?"

The conditions are as follows:

A pseudonym must be signed to each Essay, and real name and pseudonym must be sent in a sealed envolope to Rev. R. H. McCready, 252 Broadway, New York.

The Essay in substance shall have been recently preached to a congregation or read before a society. It shall not contain more than eight thousand words. The writing clear and on one side only of the sheet. Use white sermon, letter or commercial note paper. May be sent in at any time before May 31, 1888. Not later.

President Julius H. Seelye, of Amherst College, Mass., Rev. David Greeg, Park Street Church, Boston, Mass., Clinton B. Fisk, LL.D., Seabright, N. J., have consented to act as judges on the merits of the Essays. The successful Essay shall appear in The Pulpit Treasury, *Homiletic Review* (New York), the *Christian Statesman* (Philadelphia), and the *Christian Nation* (New York), at the earliest possible date.

Any further information may be had by addressing

Rev. R. H. McCready,
252 Broadway, New York.

PRAYER MEETING SERVICE

The Regular Prayer-Meeting.

By Rev. T. W. Powell.

No ordinance was more surely incorporated into the New Testament church. In the first church established by the inspired Apostles, it is distinctly said, "They continued steadfastly in prayers." The word here translated "prayers," according to the best exegesis, had already come to mean "meetings for prayer."

The Lord has been careful to tell us that, in that model church at Jerusalem, the prayer-meeting was most steadfastly maintained. There is one passage where Christ speaks definitely concerning order in the organized church. It is in the eighteenth chapter of Matthew. The connecting verses contain His instruction in regard to church action and united prayer. Then says the Saviour, "Where two or three are gathered together in My name, there am I in the midst of them." Can any one doubt that the Master had here His eye upon the prayer-meeting as a definite appointment in His own Church? What else, then, could be expected of the early disciples than a steadfast devotion to the meetings for prayer?

What shall the church do, more than appoint the hour, warm and light the house? All further concern is usually dismissed. The first step in the orderly conduct of the church toward the prayer-meeting is faithful teaching to every incoming member that the regular prayer-meeting was appointed by Christ, and was faithfully established by His inspired teachers in the churches of the New Testament.

The second duty concerning the prayer-meeting is to impress upon the home and the Sunday-school the claims of this service upon the youth. There is sad mistake here. Every Christian parent ought to

see to it that the children, at least after ten years of age, are regular attendants. This early habit is one of the most important religious influences established in childhood. The regular prayer-meeting should be announced in every session of the Sunday-school. The superintendent should be careful to notice with cheerful encouragement any increased attendance. Teachers ought adroitly to plan bringing every one in their classes into this general meeting.

A third duty the church owes to its prayer-meeting is frequent deliberation as to its exercises. Suppose, on some Sabbath afternoon, all the officers of the church are called together for an advisory meeting concerning this one thing. The pastor and one or two of the deacons have spent a previous evening together in talking over advance movement. Now all the deacons, and trustees, and superintendent, and clerk, and treasurer sit down prayerfully to deliberate together on this question, "How may we make our prayer-meeting more helpful to the church, and carry its spiritual influences to the entire congregation?"

Again, these men meet to consult upon the question, "What faults are there in our meetings that we might correct?" After such a discussion every man will be in the meeting with new watchfulness and new prayer. There are three things important, in order to lift the prayer-meeting to its place of power.

First, there is needed such a hearty yearning on the part of those who habitually attend, as will lead to their prudent and kindly seeking of other members, and the bringing them to the place of prayer. Let complaints and murmurs be banished; these will only drive others further away. Carry to your absent friend some cheerful account of the last meeting. Make arrangement to call for another who needs company in order to attend. Study how you may add one more by your own personal influence. At the same time, guard against feeling or intimating that the meeting is poor because badly attended. Make your enthusiasm to consist not simply in numbers, but in the Christ-appointed and Christ-honored meeting itself. Believe in a good meeting "where two or three" are met, with Christ in their midst; at the same time, you should carry a heart yearning for greatly enlarged meetings.

In order that this enthusiasm may be healthful and abiding, it must see in the prayer-meeting two prominent elements: A meeting with Christ, peculiarly real, and a religious sociable of the church and congregation. If these two things are kept prominent, the prayer-meeting will become sacredly attractive. It is not too much to say that Christ's real presence is more intimately associated with the church prayer meeting than any other institution or ordinance. At least, His language is nowhere else so emphatic as when He speaks of the assembly for prayer. "There am I in the midst of them," brings a living Christ in His real presence contained in language of no other association. A real communion of burdened hearts with the blessed Lord is the first essential. You must come to talk with Jesus, or you lose the kernel and clutch the shell. A Western friend, in visiting New York city, a few years ago, carried away a life-long impression from the mere prayer-meeting announcement of a certain popular minister. It was simply this: "All who desire to meet the Lord Jesus Christ on next Friday evening, be present in the lecture-room at eight o'clock; He will be there." Did all come to feel that the meeting means just this, a special and appointed hour with Christ, how sacred and attractive the place would soon become! The most tender promise that Jesus ever made, He has written over the door of the prayer-meeting.

But still this element has important thought. It is the place where friend holds fellowship with friend. It strengthens all the bonds of Christian fellowship. The conference—not for exhortation, not for denunciation, but for cheerful and sympathetic converse—belongs to this holy festival. The people come together to take hold of hands with warmer grasp. Often the five minutes of hearty handshaking at the close is the best part of the meeting. There is then an informal flow of fellowship, soul with soul, that brings all nearer to the Christ in the midst. What a power for good this weekly gathering becomes, when the entire church assembles for hearty religious greeting. Are we to leave this institution forever with no place in our church manuals? Here on this table are several extensive books on the constitution of the New Testament church and its proper order; not one of these mention the prayer-meeting as having any place either in the principles or polity of such church.—*Ex.*

BEAUTIFUL THOUGHTS

Religion is living out the truth there isin us.—*Gordon.*

The cup of sin is sparkling at the top, but there is death at the bottom.—*Talmage.*

Fruitless is sorrow for having done amiss if it issue not in resolution to do so no more.—*Bishop Horne.*

O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me!—*Sir Jacob Ashley.*

A child of God should be a visible Beatitude for joy and happiness, and a living Doxology for gratitude and adoration.—*Spurgeon.*

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—*Rutherford.*

Hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the world.—*J. Foster.*

The beating of the surf along the shore of the ocean is not more incessant than is the call of God to you to give your heart and life to Him.

Life is not a series of chances with a few providences sprinkled between to keep up a justly failing belief, but one providence of God.—*Macdonald.*

Do not wait till you be holy ere you cast your confidence on the Saviour, but cast your confidence on Him now, and you shall be made holy.—*Dr. Chalmers.*

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom.—*Horace Greeley.*

The rest of Christ is not that of torpor, but of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—*F. W. Robertson.*

As the beauty of the heavens can not be reflected in muddy water, neither can the eternal holiness of God be reflected anywhere but in Christ.—*Rev. Peter S. Menzies.*

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful I feel toward those who impress its importance on the community.—*Webster.*

Religion to a true believer is like water to a fish; it is his element; seemingly his native element; he lives in it, and he could not live out of it.—*Rev. John Newton.*

Between grace and law there is no quarrel; they are made one in Christ. No one finds fault with natural law because it is arbitrary; why should they with moral law?—*Dr. John Hall*

Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action, or it amounts to nothing. —*Phelps.*

"If I could go down to my grave and have it honestly written above it, 'He did what he could,' I would rather have it than a monument of gold reaching to heaven. Do all the good you can, to all the people you can, as long as ever you can."—*Moody.*

Lord, I have tried how this thing and that thing will fit my spirit. I can find nothing to rest on, for nothing here hath any rest itself. O, center and source of light and strength! O fulness of all things! I come back to join myself to Thee!—*Arthur H. Hallam.*

Do right, and God's recompense to you will be the power of doing more right; give, and God's reward to you will be the spirit of giving more; love, and God will pay you with the capacity of more love, for love is Heaven, and is God within you.—*F. W. Robertson.*

Every true Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked in the face of a heathen in his life—just as every serious Christian bears within his heart the spirit of the martyr, though he may never be called upon to witness the faith with his blood.—*Canon Liddon.*

It is the order of God's providence that the growth of the Christ within us shall be just in proportion to the decay of the Adams. And this evidence of our immortality, blessed be God, is perpetually and not uncommonly before us. It is no strange or unknown thing to see the spirit ripening in each in proportion to the decay of the body.—*F. W. Robertson.*

It is undoubtedly the secret pride and selfishness of our hearts that obstructs much of the bounty of God's hand, in the measure of our graces and the sweet embraces of His love, which we should otherwise find. The more that we let go of ourselves, still the more should we receive of Himself. O, foolish we! that refuse so blessed an exchange.—*Leighton.*

A painter cannot finish his picture if he stands close to the canvas. He walks back, stands off, and thus sees the whole at once. Many a man whose affairs were in a snarl has gone to sea, and in a few weeks has seen the whole tangle, and in a few more has seen how to get the tangle out. If he had stayed he would have died in his net. Stand back from your picture.—*Dr. Deems.*

52. Learning of Christ.—MATT. xi., 29.

Perpora, the great Italian music master, kept one of his pupils learning the same lesson for three years. The pupil began to murmur, but the master was firm. Four, five, six years passed, and yet he was still at the same, until at last, when he began to fear he might, after all, be just at the beginning, the great teacher set him free with the words, "Go, my son, for thou hast nothing more to learn," and he found himself the first singer of Italy. So God keeps teaching us the same lesson over and over again—our utter nothingness, our complete helplessness, and our perfect sinfulness.

53. The Cross of Self-Denial.
—MARK viii., 34.

A European was once taken prisoner in a Mohammedan land. During his captivity he amused himself by sketching. His enemies saw his handiwork. As they gazed at his skilful and curious productions, it struck them that they might turn his talent to profitable account. He was promised his liberty, on condition that he would design a new mosque. He agreed to the proposal. An elegant and substantial building was planned. At first it pleased them, and the hour of his emancipation seemed near. Some keen eye, however, made a discovery. It was found that the mosque was drawn in the shape of a cross. Disappointed and angry, they put the architect to death. Thus do some reject the Gospel. They are well pleased with the plan of salvation, until they discern in it the cross of self-denial.

54. Union With Christ.—JOHN xv., 4.

I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's-breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows; through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken the dependent spirit instantly drops off.—*Dr. Arnot.*

55. Consider the Lily.—MATT. vi., 28.

When Napoleon Bonaparte was Emperor of France he put a man by the name of Charney into prison. He thought Charney was an enemy of his government, and for that reason deprived him of his liberty. Charney was a learned and profound man; and as he walked to and fro in the small yard into which his prison opened he looked up to the heavens, the work of God's fingers, and to the moon and stars, which He ordained, and yet exclaimed, "All things come by chance."

One day, while pacing his yard, he saw a tiny plant just breaking the ground near the wall. The sight of it caused a pleasant diversion of his thoughts. No other green thing was within its enclosure. He watched its growth every day. "How came it there?" was his natural inquiry. As it grew other queries were suggested. "How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near another nor too much on one side?"

In this loneliness the plant became the prisoner's teacher and his valued friend. When the flower began to unfold he was filled with delight. It was white, purple and rose colored, with a fine silvery fringe. Charney made a frame to support it, and did what his circumstances allowed to shelter it from pelting rains and violent winds.

"All things come by chance," had been written by him on the wall just above where the flower grew. Its gentle reproof, as it whispered: "There is One who made me so wonderfully beautiful, and He it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

But God had a further blessing for the erring man through the humble flower. There was an Italian prisoner in the same yard, whose little daughter was permitted to see him. The little girl was much pleased with Charney's love for his flower. She related what she saw to the wife of the jailor. The story of the prisoner and his flower passed from one to another until it reached the ears of the amiable Empress Josephine. The Empress said, "The man who so devotedly loves and tends a flower cannot be a bad man," so she persuaded the Emperor to set him at liberty.

Charney carried his flower home and carefully tended it in his own green-house. It had taught him to believe in a God, and had delivered him from prison.

MONTHLY SURVEY

The income of saloons in New York city is thirty millions per annum.

Hon. Neal Dow estimates that the State of Maine saves at least $24,000,000 a year by having a prohibition law.

There are 702 pastors in the Reformed Church of France, of whom 511 belong to the evangelical party and 191 to the liberal section.

There is a movement on foot among the Methodist New Connexion to establish Sunday-schools for working men, and to make them part of the regular Church organization.

The Johanneum is an institution recently founded in Bonn for the training of evangelists for city mission and other evangelistic work for Germany. Professor Pfeiderer is its director.

Japan possesses 2,000 newspapers—half as many as Great Britain and Ireland. Outside of Japan there are 1,000 newspapers in Asia, most of which appear in India. Africa has 206 journals and Australia 700.

In Leipsic a seminary has been opened for the special purpose of educating young men for mission work among the Jews. The life and spirit of the whole movement is the venerable Professor Franz Delitzsch.

The twenty-thousand estimated membership of the Unitarian body of the United States remains the same as it was four years ago, while the 36,238 of the Universalists of the same date have fallen to 35,550.

It is stated, with every appearance of authenticity, that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

The Moravians report for the past year 29,283 communicants in their mission fields with a total of 83,052 persons under the care of their missionaries. The total receipts were $95,345. There is a deficiency of upward of $5,000.

The mission house of the French Protestant churches was recently opened in Paris. This beautiful building, which has cost 242,000 francs, is more than the centre of the administrative machinery of French Protestant Missions.

The New York Chinese mission has between 400 and 500 Celestials in its Sunday-schools. About sixty have joined the various churches. The first Sunday-school for these people was founded in New York eighteen years ago.

The ancient and famous city of Damascus, which was a place of importance 1900 B.C., is busy with plans for laying rail-road lines through the streets. Street cars in a city said to have been founded by Abraham would be a startling novelty. The place has 120,000 inhabitants.

One of the German papers states that "at Vienna last year no less than three hundred and sixty-three Jews became Christians;" and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at the present."

The Japanese government has elected Miss Kin Kato, a graduate of the normal school of Tokio, to receive three years training in the Normal School in Salem, Mass., to fit her to take charge of similar institutions in her own country. This lady will be the first educated in America at the expense of the government of Japan.

The Presbyterian Church has twelve theological seminaries, which had last year 705 students, against 499 ten years ago, and 437 in 1870. Princeton leads with 161; then comes Union with 134, and McCormick with 113; Allegheny is next with 68. The total of graduates last year was 197—57 from Princeton and 50 from Union.

The Rev. Robert Stuart, Scotch minister, writes the following interesting information from Portugal: "The work of the Lord increases here daily. There are six congregations in Lisbon, not large in numbers but still well attended; and there are as many meeting places in Oporto, one at Portategre, one in Madeira and one in St. Miguel.

Mr. Christie, of the Central Turkey Mission, reports his attendance at communion services at three places within a week, eighteen new members in all confessing their faith in Jesus Christ. One of the places was Tarsus of Cilicia, no mean city, one of whose ancient citizens, when he found Christ, went out to testify, both to Jews and Greeks, the Gospel of the grace of God.

In Denver, Col., out of a Chinese population of 500, 175 are in school, and 100 of them under decided religious influence. In San Francisco there are 248 members connected with the Chinese and Japanese churches, 58 having been added during the past year. There are 659 pupils in their schools. At a recent funeral in California, among converted Chinamen, the pall-bearers wore white badges of mourning, and forty men stood by the grave and sang, "Shall we gather at the river?"

BOOK DEPARTMENT, Etc.

THE BEST BREAD and other Sermons, preached in 1887 by C. H. Spurgeon. New York: Robert Carter & Brothers, 530 Broadway.

This volume, like all others containing Mr. Spurgeon's sermons, is rich in gospel truth, in vigor of thought, in direct simple language and in the presentation of Jesus only. It is a good sign of the times when such books are in demand, are read by an increasing multitude and are blessed to the conversion and edification of so many souls.

MOSES: HIS LIFE AND TIMES. By George Rawlinson, M.A. New York: Anson D. F. Randolph & Company, 38 W. 23d St. $1.00.

Sacred and profane history with all the light that has been thrown by recent discoveries in the East upon Egypt, etc., and the life of Moses have been laid under contribution by the learned professor in the production of this book. It is a marvel of condensation, and in clear statement, comprehensive information and historic interest can find few parallels. It is one of a series upon the Men of the Bible by distinguished scholars which are being issued by Randolph & Company.

AIDS TO COMMON WORSHIP. Services of Holy Scripture from the Revised Version in the readings and renderings preferred by the American revisers. The Century Company, New York.

The purpose of this book is expressed in its name. It is a new form of ritual, comprising with several other matters, a yearly scheme of portions of Holy Scripture which are deemed by the compiler best adapted for public worship and instruction, and also portions to be used responsively by ministers and people, and prayers and hymns for every service and for special occasions. The work has evidently been prepared with great care and good judgment, and deserves thorough examination by any who may be disposed to introduce new features in their sanctuary worship.

ABRAHAM: HIS LIFE AND TIMES. By William J. Deane, M.A., Rector of Ashen, Essex. New York: Anson D. F. Randolph & Company, 38 W. 23d St. $1.00.

The writer of this book has shown on every page his complete familiarity with everything worth reading that has been published respecting the countries in which Abraham lived, the habits of the people among whom he sojourned, and everything pertaining to every incident in his life. There is no speculation, but honest facts at the basis of his story; difficulties are removed as far as possible, lessons drawn where they can be legitimately deduced from the narrative, and a most satisfactory view of the "father of the faithful" presented. The book is most instructive and edifying, and should become a standard in its line.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MONTHLY MAGAZINE, MARCH, 1888. From My Letter Box, *Max O'Rell.* A Talk With a President's Son, *Frank G. Carpenter.* With Gauge and Swallow, *Albion W. Tourgee.*

THE ECLECTIC MAGAZINE, FEB., 1888. Irish Secret Societies, *John Ross of Bladensburg.* Life and Letters of Charles Darwin, *Archibald Geikie.* Schools of Commerce, *Sir Philip Magnus.* Aphorisms, *John Morley, M.P.*

THE FORUM, MARCH, 1888. What Shall the Public Schools Teach? *Rev. C. H. Parkhurst.* Scotland To Day, *Prof. John Stuart Blackie.* Woman's Mental Status, *Rev. D. P. Livermore.* From Rome to Protestantism, *Prof. E. J. V. Huiginn.*

SCRIBNER'S MAGAZINE, MARCH, 1888. Frontispiece, Blucher unhorsed at Ligny. The Campaign of Waterloo, *John C. Ropes.* The Electric Motor and Its Applications, *Franklin Leonard Pope.* Mendelssohn's Letters to Moscheles, *W. F. Apthorp.*

THE ATLANTIC MONTHLY, MARCH, 1888. The Dawes Bill and the Indians, *James B. Thayer.* Over The Teacups, *Oliver Wendell Holmes.* The Marriage Celebration in the Colonies, *Frank Gaylord Cook.* Beginnings of the American Revolution, *John Fiske.*

OUR DAY. Socialists and Anarchists in the United States. *Prof. Edmund J. James, Ph.D.* The Jesuit and the Public School, *Prof. L. T. Townsend, D.D.* Boston Monday Lectures, *Joseph Cook.* The Andover Case Before the Supreme Court, *Editorial.*

POPULAR SCIENCE MONTHLY, MARCH, 1888. New Chapters in the Warfare of Science, IV. Geology, *Andrew D. White.* Glimpses at Darwin's Working Life, *W. H. Larabee.* The Indians of British Columbia, *Dr. Franz Boas.* Curious Facts of Inheritance.

HARPER'S MONTHLY MAGAZINE, MARCH, 1888. Last Scene in Hamlet, *Frontispiece.* Modern Spanish Art, *Edward B. Prescott.* Studies of the Great West, I., *Charles D. Warner.* An Unknown Nation, *Anna L. Dawes.* The Empress Eugénie and the Court of the Tuileries, *Anna L. Bicknell.*

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